

Chapter 4

Applications I: What We Value

Basic to all civilizations is a code of what is right and wrong. It affects all activities and is central to how we grow. It is in truth the very substance of our evolution, and deserves a place of primary consideration. Let us look at this influence in ethics, morality, free will and religion. We will then look at the “applied ethics” of economics, politics, and work relationships in the next chapter.

Ethics, Morality and Free Will

a) Ethics

Where do ethics come from? Some say they are a natural outcome of evolution without any supernatural influence. Others believe they are derived from the divine nature of the universe. Both views could be correct if we accept the idea of the “great attractors.” This would broaden our understanding of what is natural and supernatural.

Let us imagine that we are part of a great existence, and our consciousness and creativity likewise. It would be perfectly logical to accept that the larger entity would influence its part along some “pre-ordained” lines of development. These lines need not be as fixed as an engineer’s blueprint, but could be taken as basic “laws of nature” or “laws of soul development.” The development of free will would need to be an essential part of the great attractor. If so, the laws would ensure right human direction within a framework of karma, reincarnation and free will. The evolution of humanity would be “designed” in resonance with its great attractor to bring out right direction. When people are sufficiently developed to be able to think and intuit, a self-conscious influence on ethics would develop out of the wisdom garnered by the soul through many lifetimes of experience.¹

We could also have the more direct perception, or inspiration, of the kingdoms of nature beyond the human, the saints, masters and lesser gods. Such inspiration, if true, would bring advice about the next ethical steps for humanity in the form of commandments, aphorisms, golden rules and mythologies, leading to an understanding of “higher” natural law. The wiser and more loving beings that inhabit the higher kingdoms would have some responsibility for guiding and helping emergent humanity in its growth. We could speculate that this would be oriented to the material aspects of living until the human mind awakened, and then to moral principles to guide human behaviour and its emerging free will.²

Ethics is about the range of levels of mind and how the higher can assist the lower. There are typically those of advanced principles, and those at the norm of society, and those behind the norm. We can expect a series of levels of ethics, with advanced thinkers offering the next steps for society. There are at least 7 levels of ethical issues, as indicated by the chakra psychologies.

Evidence from older traditions of ethics and from modern studies supports this proposal. The *Encyclopaedia Britannica* points out that social life in non-human animals produces reciprocal activities such as food sharing and grooming. Reciprocity therefore becomes a basis for social acceptance and non-reciprocity (cheating) for non-acceptance. This can be generalized to a basic form of being good or bad. In human groups, reciprocity is typified by, “do unto others as you would have them do unto you.” It is curious that this basic “law” is observed both by animals and by spiritual teachers. It adds weight to the Hindu Vedic teaching that the basic principle of the universe is *ritam*, meaning “right,” and that moral order is built into all levels of the universe.

There is also the “selfish gene” argument that altruistic behaviour helps kin selection, in turn maximizing the “selfish” replication of genes.³ This reductionist argument can be compatible with the *ritam* of Vedic teaching, and with the fractal guidance of a great attractor. To do so, it would be limited to the materialistic phase of human evolution (especially the Sacral stage), and to pre-human biology. The selfish gene argument negates the power of a self-consciousness that includes intelligence and love as people evolve. The issue is whether wisdom can develop out of substance without the influence of something higher.⁴ In later chapters, we consider a model that goes beyond the material determinism of genetic destiny.

We would expect that the psychological capabilities of civilizations at different levels would limit the qualities of their ethics. According to the chakra development theory, materialistic ethics would be replaced by ethics that show obligation to extended kin, allowing for power and status, and then “might is right” would replace simple, materialistic ethics. The good of the majority in society would follow, and then individualistic concepts based on a personally perceived greater good, and so on. The degree of complexity of thought, of systematic integration and of abstraction would increase with ethical levels, as would the breadth of issues covered. Later, more developed cultures of more diversity would include some of the basic features established by earlier cultures that might be valid universally, if evolution proceeds according to *ritam* law and purpose.

According to the *Encyclopaedia Britannica*, the earliest surviving writings on ethics came from the Egyptian ruling class, around 3000 BC. They touch upon justice and prosperity for all, sharing with the needy, kindness to the disadvantaged, as well as how to advance one’s career by cultivating the favor of superiors. They are practical precepts without an apparent theoretical or systematic basis. The Babylonian Code of Hammurabi (c. 2000 BC) had different punishments for patricians and commoners, including different applications of “an eye for an eye and a tooth for a tooth.” The Code was at a higher level than local tribal custom, which included blood feud, private retribution, and marriage by capture.⁵ The subsequent Hebrew law did not discriminate between patricians and commoners in applying “an eye for an eye and a tooth for a tooth,” but differentiated on an ethnic basis. They also had the injunction to “love thy neighbor as thyself,” and laid emphasis on pleasing a single god.

The Indian Vedas were written about 1500 BC, and systematically expounded a natural right or truth pervading the universe, and its implications for people. The four major ideals were prosperity, satisfaction of desires, moral duty, and spiritual perfection, and applied respectively to the material, emotional, mental and soul components of humanity. To follow the virtues was to be in harmony with the universe (or God), while those who did not were

deemed self-destructive. Subsequent modification of the Vedas to include the caste system was an attempt to codify the four ideals into four major castes of society. This would have had a natural appeal to a Kinsperson level of culture.

These early ethics clearly identified a central principle that would be carried into later ethics, namely *reciprocity*. It is understandable at a behavioural level, but its appeal is universal because it is an aspect of a more universal law of cause and effect, known in older teachings as karma. It is a law which, to be rational, must apply over a number of lifetimes, with the soul absorbing the wisdom of the lessons learned and reincarnating with its stored wisdom, or in Wordsworth's words "streaming clouds of glory," to apply its learning and development further.

The painful way of learning through karma is captured in "an eye for an eye and a tooth for a tooth," while the more positive and pleasurable way is through "do unto others as you would have them do unto you." Karma and reincarnation are common to the beliefs of many cultures and religions, and were a part of early Christianity. They help reconcile the ethical enigma where one may know what is accepted as good but does otherwise for personal gain. This situation arises because of the range of consciousness in a society and therefore the range of moralities and capabilities. Karma ensures the learning, which will turn a person eventually towards the common good. Reincarnation ensures that there is sufficient time to learn in the practical theatre of Earth. Together they stimulate the development of wisdom, of love and of the power to act accordingly.

The early ethics were developed in civilizations dominated by the Kinsperson level of consciousness, with some Loner influences in leadership. Hierarchical and ethnic stratification was common, as were superstition, magic, and a lack of broad-based mental development. Ethical directions were simple, tending to the concrete, with little mystical involvement, but with concern for the well being of all society. They were probably ahead in enlightenment of the more primitive tribal levels of consciousness that existed simultaneously.

Some unusually enlightened people appear to have existed in early societies, and were probably the "divine teachers" of early humanity. There are stories of such beings, and records of wisdom teachings far in advance of the average level of consciousness of the early cultures. For example, Hermes Trismegistus may be one or a number of such beings. The Emerald Tablet attributed to him is concrete evidence of a more universal knowledge than could be expected from a Kinsperson level of consciousness. From this "high end" consciousness towering above the average, arose the tradition of gnosis, or wisdom teachings, side-by-side with pastoral teachings for the masses. The supreme art of public communication was to use symbolism so that more than one depth of meaning was apparent to those who had the capacity to understand, the "eyes to see and the ears to hear."

It is an art to interpret different layers of meaning in a text, picture, or work of art. Many levels and types of communicators have existed in the many times and places, teaching ethics, spiritual and scientific realities, and how to develop our consciousness and behaviour.

The period 600 – 400 BC saw an upsurge in philosophical and ethical teaching, with Buddha, Lao Tzu, Confucius, Zoroaster, Pythagoras, Socrates, Plato and Aristotle among others. They put a great emphasis on the Loyalist or Heart Chakra perspective, rising above the Kinsperson and Loner ethics that accommodated desire for temporal power and material gain. The ideal person was characterized as peaceful, non-violent, cooperative, calm, humane, compassionate, thought-oriented, and free from emotional delusion. Positive acts of goodness were emphasized rather than self-centered profit. Equity and a middle pathway of balance were encouraged.

This is a movement from the painful aspect of karma to the more creative, and is a greater focus on dharma or inner-directed duty to others. They created a distinction between good to achieve an end (instrumental) and good as an end in itself (intrinsic) which is a higher order of ethics. They also focused on ethical dilemmas and how to resolve them. For instance is good universal, or relative to the customs of societies? And how do we resolve the conflicting interests of the individual and society?

These dilemmas are compatible if seen as aspects of an evolving whole governed by *ritam*. The ritam principle is God Immanent. However, this I AM can express itself only in accordance with the quality of its vehicle, the evolving individual and culture. As the individual progresses, the quality of the vehicle (physical, mental etc.) increases, and as the qualities of manifest goodness improve, so do the levels of ethical behaviour and morality. Because not everyone develops at the same rate, levels of goodness will vary, which requires cultural agreement about the best methods to enhance the growth of goodness in society.

In the early stages, following our basic inclinations generates the karmic experience that provides maximum growth, painful or otherwise, but in later stages, immediate self-gratification should be controlled. Experience and education help the individual develop more self-control and unfold the intrinsic good.

The conflicting interests of self and society can be understood as the alternating levels of self-orientation (Primitive, Loner, and Achiever) and of social-orientation (Kinsperson, Loyalist, and Involver). This is a learning iteration that increases degrees of freedom and inclusiveness, until eventually the holism of the Choice Seeker is attained. But what is the nature of the self? At a materialist level, its interest is in satisfying basic needs.⁶ As it evolves, it develops wider interests and identifies with broader groups. The self widens its group self-interest, eventually to include all society and civilization and planet. Our consciousness then continues to expand, until it identifies completely with the whole of all that is and then knows that ultimately “we are all for one, and one for all.”

At this final stage, the innate universal good reaches full expression and the conflict between the good of self and the good of society disappears permanently. Until that time, there will be some conflict since any society with people at different levels of development will encounter the Prisoner’s Dilemma between the different levels of self and society.⁷

Christianity, Buddhism, Islam and other spiritual movements around 2000 years ago created a clear call for humanity to move to the Loyalist level. They emphasized love, the spirit of the law rather than the letter of the law, and equal moral status for all. This created a

new form of moral conduct that was of value in itself, in which the Heart would open vistas of love and concern for all. Until the inclusiveness of the Heart chakra was reached, morality would inevitably be authoritarian, exclusive, divisive and centered in the lower self.

The “Grace of God” became an essential factor in religion. The role of self-directed invocation or prayer became prominent with the injunction to “ask and ye shall receive.” This led to the idea of an individual conscience, and eventually to the Reformation split with the authority of Catholic Church tradition. During the millennia since the major traditional religions were established, ethical thinking tackled the relative importance of love and reason in producing good and reaching God. The older basis of pleasure and pain, fundamental to the working of the law of cause and effect, or karma, was also re-examined.

In the 17th century, Hobbes concluded that the brutish competitive life in the pursuit of selfish interests (the Loner level) was too destructive, with outcomes too negative for all concerned. Consequently, he concluded that people sought a “social contract” to overcome warfare, which would need to be enforced by a sovereign authority. His was an eloquent depiction of the social process at work that leads to the adoption of the Loyalist way of life at the Heart level.

The growing concern about the relative influence of reason and feeling in ethics emphasizes the fundamental importance of the trinity (will, love, intelligence) in the process of evolution. Essentially, intelligent understanding is basic to *knowing* sufficient to be effective, but does not in itself ascribe value. It is the *feelings* that attach the positive or negative values to things, at either a high or low state of refinement.⁸ But knowing and judging according to ascribed values will not in themselves lead to right action. The *will* must be used to achieve right action, based upon adequate knowing and correct values. Together they provide a sense of purpose and a vision of the right end state. The three components of the trinity must interplay for right ethical behaviour.⁹

From a ray perspective, the emotionally based values are potently and extremely applied under the 6th Ray. They become a source of emotionally based discrimination and judgment under the 4th Ray. They are ascribed in a compassionate and equitable manner under the 2nd Ray. The 7th, 5th and 3rd Rays are, in essence, concerned with clarifying knowledge about the forms, structure and dynamics of existence, in order that values may be ascribed to them with as much understanding as possible. The 1st Ray of will and purpose integrates the two streams.

In the last 400 years, the philosophy of ethics has moved as a discipline into Achiever mode and beyond. The emphasis on individual conscience and responsibility underlies the change, and new approaches have increased the diversity of what has become a discipline separate from others. Diverse individual viewpoints have flourished.

Some philosophers unified the multiple levels and multiple quality systems of our evolving consciousness. Spinoza, for example, saw everything as a part of a single system, the laws of which we should understand to gain our freedom. Hegel also introduced historical change as being fundamental to a philosophy or ethical system. Like Spinoza, he believed we are all part of a universal mind. He believed that human history represents the necessary de-

envelopment of mind that leads to freedom. Independence and conscience are essential to the process, for they reconcile any conflict between self and society with a realization that we are all within a greater whole of mutual benefit.

Spinoza and Hegel are indicative of the Ajna/Involver level of operation where the whole and its dynamics are investigated and dilemmas resolved. The reasoning and cooperative capabilities are so developed at this level that we can create not just mutually beneficial arrangements, but conscious ecological integrity with the understood whole. This is the goal of some utopian and new age communities and what some modern philosophers seek in ethics of whole systems and evolutionary ethics.¹⁰ Peter Singer applies this level of ethics to pressing world problems in order to clarify the directions for action.¹¹

Hegel approximated the multiple levels and rays in his belief that a person's "station in society" would determine his or her moral duty. A person's moral capability will vary with chakra level, and the manner of moral expression will vary with ray. The Ajna level creativity of Hegel can point the way to self-improvement at the Achiever and Involver levels (and possibly the Loyalist) but it does not specify the most suitable incentives for all the different levels.

Of the philosophers or world teachers at the Ajna and Crown levels, those with the 7th or 1st Rays prominent are the ones most likely to systematize their ethical theories as a comprehensive structure. In contrast, those operating through 6th or 2nd Rays, such as Jesus Christ and the Buddha, would provide practical and universal aphorisms to directly transform personal values, consciousness and behaviour.¹² Philosophers with 3rd or 5th Rays would be more likely to emphasize logic and mathematical consistency, with the 5th inclining to scientific modeling and the 3rd to examining the many situations that could support or deny proposals. The 4th Ray would present conundrums and enigmas as challenges for resolution, particularly where value judgments are involved.

The pace of ethical inquiry has quickened over the past 100 years, and the number and type of issues covered have burgeoned. This diversification is typical of the Achiever level of consciousness, while the search for integrative themes and the resolution of conflicting qualities is typical of Involver awareness. Existentialists are at the Achiever level with their emphasis on individual freedom, individual morality, individual choice and rights independent of any social or spiritual moralities. The task of the final resolution of the great dualities is undertaken at the Ajna-Involver level, and the discipline of ethics is still grappling with them.

The division of the Ajna chakra into two "wings" indicates that the yin and yang (at this level, the 2nd and 3rd Rays respectively) are to be united before their unified form marries with the Crown (1st Ray). Correspondingly, a number of final ethical dualities must be integrated now, along with resolving self-interest versus other-interest, and universal good versus relative good. The contribution of emotion and reason to ethics and to psychology has received appropriate renewed interest. The importance of language (Throat level focus) has also highlighted the reason-emotion divide, as has works such as *Brain Sex, Men are From Mars and Women are From Venus*, and *Emotional Intelligence*.¹³

Emotion is yin (2nd Ray here) while reason is yang (3rd Ray here). Intuition of the higher kind is a refined yin but to be effective must work in unison with reason and knowledge. Only then will ideas, values and structure combine to produce something of use to self and the world. The marriage of yin and yang at the Ajna can take place as equals only when fully developed through experience at preceding stages.¹⁴ Their unified form then becomes a yin relative to the Crown's yang. The value of this theory is that it predicts the nature of breakthroughs in the resolution of ethical dualities.

Ethics itself has now subdivided into:

1. Meta-ethics, about the nature and basis of ethical theory
2. Normative Ethics, about norms and standards of conduct
3. Applied Ethics, about the applications of Normative Ethics to practical problems.

Here we see the trinity of 1st, 2nd and 3rd Rays respectively in ethical analysis at this time. To follow the Ajna-Crown model, one can now predict that subdivisions (2) and (3) will need to integrate before unity with (1) is achieved.

b) Moral Development

What do modern psychologists have to say about moral development? The work of Kohlberg (1971) stands out. Through extensive testing, he identified six stages, which correspond to Graves' levels 1 to 6 (see Tables 1 in ch 2, and 3 below). He believes we must pass through all stages in the order given to reach the highest level. The sequence of stages is uniform across all cultures from childhood to adulthood, though the ages at which the levels are reached will vary.

Kohlberg believes that cognitive development determines moral reasoning. This is a yang/reason aspect of the chakra theory of expanding capabilities. The chakra theory says it is the combined de-limitation of cognitive and emotional capabilities and of their social aspects that expands the expression of innate goodness.

People in each of Kohlberg's levels regard their own morality as right, and find it difficult to understand the morality of even one level removed. The box below (Ethics of Tadbir) gives an example of the conflicting expectations of the Kinsperson (interpersonal concordance) and the Loner (law and order) moralities. In this interaction, the power-status hierarchy is important, and the logic of personal loyalty within it to justify *tadbir*, which is an intervention for personal favours.

Kohlberg's levels stop at the Achiever-Throat level, but we can predict what would happen at the next two chakra levels.¹⁵ Kohlberg calls his "Achiever" level a Universal-Ethical Principle Orientation, but the chakra theory says that only self-chosen ethics are appropriate to this level. Because these personally derived ethics aim to be universal in application, I have added the word "personal" to the name given by Kohlberg in table 1.

Table 3: Kohlberg's Stages of Moral Development

Preconventional Level	At this level, the individual is responsive to cultural rules and labels of good and bad, right or wrong, but interprets these labels either in terms of the physical or the hedonistic consequences of action (punishment, reward, exchange of favors) or in terms of the physical power of those who enunciate the rules and labels. The level is divided into the following two stages:
<i>1. Punishment and Obedience</i>	The physical consequences of action determine its goodness or badness regardless of the human meaning or value of these consequences. Avoidance of punishment and unquestioning deference to power are valued in their own right, not in terms of respect for an underlying moral order supported by punishment and authority (the latter being Stage 4).
<i>2. Instrumental-Relativist</i>	Right action consists of that which instrumentally satisfies one's own needs and occasionally the needs of others. Human relations are viewed in terms like those of the marketplace. Elements of fairness, of reciprocity, and of equal sharing are present, but they are always interpreted in a physical, pragmatic way. Reciprocity is a matter of, "you scratch my back and I'll scratch yours," not of loyalty, gratitude or justice.
Conventional Level	At this level, maintaining the expectations of the individual's family, group, or nation is perceived as valuable in its own right, regardless of immediate and obvious consequences. The attitude is one of conformity to personal expectations and social order, and of loyalty to it, of actively maintaining, supporting and justifying the order, and of identifying with persons or groups involved in it. This level has the following two stages:
<i>3. Interpersonal Concordance</i>	Good behaviour is that which pleases or helps others and of which they approve. There is much conformity to stereotypical images or what is majority or "natural" behaviour. Behaviour is frequently judged by intention as in, "he means well," which becomes important for the first time. One earns approval by being "nice."
<i>4. Law and Order</i>	There is orientation towards authority, fixed rules, and the maintenance of the social order. Right behaviour consists of doing one's duty, showing respect for authority, and maintaining the given social order for its own sake.
Postconventional Level	At this level, one strives to define moral values and principles that have validity and application apart from the authority of the groups or persons expounding these principles, and apart from the individual's own identification with these groups. This level also has two stages:
<i>5. Social Contract Legalistic</i>	The whole society tends to define "right action" in terms of general individual rights, and standards that have been critically examined and agreed upon. There is a clear awareness of the relativism of personal values and opinions, and procedural rules for reaching consensus are in place. Aside from what is constitutionally and democratically agreed upon, the rights are also a matter of personal values and opinion. The result is an emphasis on the "legal point of view," but with the option of changing the law to improve its social utility (rather than freezing it as with Stage 4's Law and Order). Outside the legal realm, free agreement and contract is the binding element of obligation. (This is the "official" morality of the American government and constitution.)
<i>6. Universal-Ethical Principle</i>	Conscience defines "right" in accord with self-chosen ethical principles appealing to logical comprehensiveness, universality, and consistency. These principles are abstract and ethical (the Golden Rule, the categorical imperative) rather than concrete moral rules such as the Ten Commandments. At heart, these are universal principles of justice, of the reciprocity and equality of human rights, and of respect for the dignity of human beings as individual persons.

Source: Kohlberg (1971)

Ethics of Tadbir

(from Dr. S. Hussain, in the *Weekend Independent*, 29 Aug 97, Dhaka Bangladesh)

The other day a mid-level officer came to me with a grotesque request. He sought my assistance to resolve his predicament. His daughter had applied for a government job and appeared at a written test. Unfortunately she did not pass the examination. Her father, the mid-level government officer, very ardently pleaded that I should call the Head of the organization and ask him to issue an interview card in favor of his daughter who failed to get the qualifying marks. How could a man request a senior officer of the government to help him in such an illegal act, if not a downright criminal move?

I kept my cool and asked him how could I request another senior officer, the Head of the Department, to tamper with the results and issue an interview card in favor of an unsuccessful candidate. He was not at all embarrassed to hear my response. He very firmly believed that a word from me would do the trick, as this was the usual practice. He had no qualms about engineering such a heinous act. His answer was emphatic: this was the usual practice. He did not have the scantiest respect for any system; he rather believed that the system had to accommodate all malpractices if the demand came from a person in position. I did not agree with him. He went out disappointed.

Sometimes the rightful claims can only be established through *tadbir*...The question is: should we take up each and every case for *tadbir* or should we be selective using some moral or ethical standard?...Unfortunately we have a different situation prevailing in the country. *Tadbirs* are more often than not based on sheer loyalty. The loyalty is not always properly tested. I have intimate knowledge of some very interesting cases in this respect. A person is introduced to a senior officer by one of his subordinate officers, say, the Personnel Officer. The man readily touches the feet of the senior officer as a mark of his loyalty and the senior officer accepts him as his clientele. The man narrates his story and seeks the favor of the senior officer's *tadbir*. The senior officer swings into action. He calls the officer concerned and requests him to give his decision in favor of his new acquaintance without ever trying to know the genuineness or the rightfulness of his demand. The decision maker explains his position and politely regrets his inability to oblige because of legal or administrative constraints. The senior officer makes it a prestige issue and pressurizes the decision maker using his power and position.

Government functionaries instinctively try to accommodate *tadbirs* when they come from persons in high position. If the persons in high position do not carefully screen the *tadbirs* then the decision-makers are unjustly pressurized and notorious delinquents and habitual sycophants benefit through their shenanigans much to the deprivation and suffering of good people. For a man in position, *tadbir* resource is an extra bonanza. He must not dissipate this resource on bad people and bad cases. He is not there to cover the misdeeds or promote the unjust and illegal demands of a wily person just because he appears to be loyal to him or sounds as his biggest admirer. Fairness and rationality must not be compromised, least in matters of *tadbirs*.

I propose that higher level universal-ethical principles exist as follows:

(i) Involver - Ajna Level

The 4th Ray forces of reconciliation, bridging and healing work at this level. Different levels of awareness and different modes of expression are being managed and a unity in the diversity sought. All positions are respected, and new methods of dealing with the various viewpoints are being devised. Understanding is growing of the larger system and the dynamics of its many particulars.

Involver-Ajna senses oneness with all who exist at present, but is still developing the sense of unity in and beyond time. She understands how the historical growth in ethical capability occurs, and can project into the future.

In contrast to the diverse ethical conceptions at the Achiever-Throat level, the Involver has more systems thinking, and seeks to integrate moral viewpoints over space and time. Ethics are still self-generated, but the self has a broader identification, being all-soul infused. The Involver searches for revelations from a wide range of sources of scientific, philosophical, occult and spiritual wisdom. The higher intuition develops rapidly and provides additional insight as the soul influence increases.

The Involver discovers that the wide range of ethical conceptions depends on the stage of development and mode of expression. This understanding diminishes the division between nature and nurture, or intrinsic and extrinsic influences on ethical behaviour. Until the distinction between the outer and inner disappears, the intrinsic is seen to grow in influence as we de-envelop, and the role of the extrinsic is seen to diminish as an influence in human ethics.

(ii) Choice Seeker - Crown Level

The 4th Ray influences have completed their work. Comprehensive understanding and identification of oneness have resolved the conflicts between the great ethical dilemmas. The harmony so developed has increased inner alignment, allowing divine at-one-ment. This consciousness is alive within the indivisible whole, and, although it recognizes and understands the diversity, it nevertheless knows the one life in all, and all in the one life. Ethics are now a living manifestation of the universal *ritam* on earth. The Choice Seeker sees “life, humanity and the world as one united whole, interrelated, cooperative and harmonized.”¹⁶

Direct at-one-ment with universal truth creates moral action, which focuses on the well-being and development of the whole planet and all its inhabitants in all kingdoms of nature. Morality moves beyond “should and should not” judgments to freedom of choice to follow the divine law, which is joy. It sees the role of humanity as a mediating consciousness between the lower kingdoms of nature and the higher “spiritual” kingdoms. Divine joy and its plan for Earth, humanity and the universe guides all, even through the depths of despair and suffering.

c) Choice and Free Will

Imagine the types of choice we make as we evolve from the primitive materialist to the enlightened holist:

- At the early physical level, choice is limited to a chemical-like responsiveness, that a behaviourist psychologist would call stimulus-response conditioning
- At the early emotional level, choice is the subject of violent likes and dislikes uncontaminated with reason.
- At the mental level, choice is the victim of logic with inadequate premises, and of theory consequent to a partially glimpsed reality.
- At the level of the higher intuition, choice begins to be based on direct perception of reality free of physical, emotional and mental illusions.

In the process, we mature through the conflict created by our incomplete capabilities. The role of conflict is central to development in that different feelings and viewpoints create the conflict that leads to crisis for personal and group well-being. We must deal with whatever has caused the crisis in a way that resolves the issue, or it will recur until resolution is obtained. The period of tension provides an opportunity to reject the inadequacies that caused it, and the opportunity to emerge into new behaviour liberated from the old. This process of evolution at work occurs throughout the planet, and history.¹⁷

The great guiding principles are pleasure and pain, however crude or refined they may be. The universal law guiding evolution is that of cause-and-effect, or karma working in the context of reincarnation of the soul. Whatever pain we cause to others, we receive back, even over lifetimes. The soul records the causes and effects and they gradually filter into waking consciousness as innate wisdom. The ensuing resolution not to harm others is based on an understanding that, in so doing, one is harming oneself and the whole. Whatever joy we give to others we also receive in kind, leading to a growing realization of the value of giving, sharing and cooperation for mutual benefit.

Eventually we realize that as we give to and serve the whole, so it responds to and serves us. We then identify with that whole. We realize that the apparently self-destructive behaviour of the parts within the whole is the process of the whole educating its parts, and leading them to both independence and unity.

Our understanding and adopting of values grows accordingly, as does the quality of our power to choose and hence the relative freedom of our will. In early stages, the will is self-centered and based on the limited capacities of feeling and reason. In later stages it is freer of limitations and more centered to the whole good. Karma therefore underlies love-wisdom, and the role of pain, as well as pleasure, becomes apparent. It leads to improved ethical choice, wise action, and eventual freedom of the will. In this freedom of pure love-wisdom and understanding, we can freely choose, if we wish, to become one with the “will of God,” one with pure joy.

This karmic formula of pleasure and pain, and the complex fabric of evolution that it creates possesses an elegant simplicity, reminiscent of the simple mathematical formulae that produce the rich complexity of fractal patterns, and of the patterns of mathematical chaos.

Other factors contribute, but karma and reincarnation are the principle mechanisms of early human development guiding us to better choice and freedom of will.

Religion

With this as background, we can look at the sequential waves of understanding of our relationship with the divine, which we call religion. The word “religion” comes from *re-ligare*, meaning to re-connect (*ligare* as in “ligament”).

The esoteric story of the cycle of lives in human form is of the prodigal son. Starting in a primal purity and unity with the divine, there is a descent into matter with all its diversity and perceived impurities, followed by an ascent with wisdom, power and creativity to a greater conscious unity with the divine. The unified state with the divine is therefore the alpha and omega of the Bible. The diverse state of learning is the alphabet in between. The prodigal sons wander far from home, and when experience satisfies all the prerequisites for conscious development, they decide to return home. Religion is the variety of methods of conscious re-connection with the divine.

The 7-stage model of human development shows this descent from unity to diversity, with a middle period of struggle leading to greater self-identity, and an ascent in greater freedom and wisdom to unity. The chakra theory therefore predicts 7 major “ideal typical” stages of religious development. These forms of religion would be suitable for people at their level of consciousness, but not for those at other levels. Each religion would express the universal essence in a way limited by the level of consciousness. Each stage of religion develops spiritual capabilities until the next stage becomes possible. In the broad span of time this creates our apotheosis when we evolve to the omega point.

Developmental studies reveal these stages of religious development. Notably among modern social scientists, Robert Bellah clearly defines the first five stages.¹⁸

Bellah’s Stages

Bellah sees human evolution as an increasing differentiation, resulting in greater capacity to manage the complex environment and to achieve autonomy from it. The degrees of freedom, differentiation and understanding of complexity increase with evolution, and determine the nature of religions. He sees an initial acceptance of the world as it is and oneness with it, followed by rejection of the world in the search for God, and then a later acceptance of the world and a oneness with it. An understanding of the need to improve the world co-exists with acceptance.

Interestingly, he suggests a state of being prior to his first stage, beyond time and space, similar to the *dreaming* of the Australian aborigines. In this state high levels of consciousness are a reality “outside” of, but integrated with the physical world. It is similar to that which is beyond space-time but that permeates it, existing timelessly “before” incarnation.¹⁹

Bellaah's five categories of primitive, archaic, historic, early modern and modern levels of religion are equivalent to the Lynch and Kordis levels 1 to 5, and to the Base, Sacral, Solar Plexus, Heart and Throat chakras respectively (see Table 1). A brief description follows with comment on their relevance to the chakra levels.

(i) Primitive Religion (e.g. Ancient Australian Aborigine; 1 social class)

Many scattered traditions, including animism and totemism, emphasize human oneness with the world through myth and ritual, using simple magic to ensure continuity of the material world. At this level, the mythical world is strongly related to the detailed features of the local world. Religion is not separate from life but is simply lived. It is fluid and responsive to local needs, and its role is fused with other social roles. The basic culture is oriented to survival and religion does little to change it. There are usually four stages of ritual action, making up a prodigal son cycle: offering, destruction, transformation, and return-communion.

Comment

The Base chakra emphasizes grounding in the physical world and therefore a oneness with it. Material existence is of prime concern, but the Base chakra does not create complex value systems or theoretical systems. It provides instinct to aid survival, in the absence of more complex capabilities. The consciousness is closer to the "dreaming" of former existence beyond space-time, with some merging of dream and reality.

The Primitive level of religion expresses the limitation of consciousness at the Base chakra level. The lower chakras are the slowest to influence evolutionary change, which is very gradual. However, focus on materiality stimulates the polarities of matter, and so initiates the greater interplay of the dualities of the Sacral level²⁰.

(ii) Archaic Religion (e.g. early African, Polynesian, Americas, and early forms in the Middle East, India, China; 2 social classes)

This level has more characterization of gods, and hierarchies of control among them. The cosmologies are elaborate, requiring specialized attention to dealing with higher beings as gods. Religion now has priests, worship and sacrifice, and the elite are likely to take on the characteristics and lineage of the gods. Religion is still merged with other social functions without much organization. The dual stratification of society groups religious, political, economic, and military power over the masses. There are also many cults. Society is thought to be one with the natural order of the cosmos, and religion reinforces conformity. However, the struggle between gods is mirrored in that between human groups. It can open up new religious thinking based on personal merit and divine favor, and can lead to breakaway social orders. Any breakdown in internal social and religious order leads to expectations of messiahs to solve the problems. Magic and sacrifice aim at manipulating the favor of the gods.

Comment

The Sacral chakra level codifies and differentiates into rigid social strata and many subgroups. The hierarchy of controller and controlled is dual but is regarded as a natural form

of organic unity. The need for order and for control over the threatening forces of the world produces the priestly order with ritual, sacrifice and magic. The functionality of relationships produces the potential to take up more effective forms or cults, especially those associated with worldly success. This, in turn, can open the option to develop the group or self above others, leading to the next stage.

The psychology is rigid with simple differentiation in the search for order and stability. That which does not work or which is threatening is anathematized. More effective gods can overturn that which is accepted. Any breakdown in order and understanding is not handled well, leading to dysfunctional practice, neuroticism or expectation that saviors will rescue them.

(iii) Historic Religion (recent literate religions, e.g. Buddhism, Christianity, Islam; 3 or 4 social classes)

The keys to the Historic level of religion are the duality of heaven and earth, and the focus on the self rather than on society. Earthly life is rejected for the heavenly or the transcendental, enlightenment, etc. Salvation or release is a religious preoccupation. People are not defined religiously by tribe or clan and associated gods, but as individuals capable of salvation. The self is now a responsible and true core self, in contrast to an empirical “outer” self. This reflects the heaven-earth duality. The psychology is aspirational and can lead to a separation from the world in pursuit of the ideal.

Despite lingering hierarchical ordering of society and religious organization, the older beliefs have been partially demythologized. There is one God who is sole creator, with no court or relatives. The separation of god and mammon is reflected in separation of religion from politics, if with some ongoing tension and equivocation. Religion now not only legitimizes the social order, but can also provide the basis for reform and rebellion. This can induce conflict that can bring evolutionary growth.

In historical times the expansion of this level of religious development corresponded to the gradual growth of the economic market, the freeing of labor, and the growth of literacy. There arose four major classes, the political-military elite, the cultural-religious elite, the rural plebeians, and the urban middle and lower strata (i.e., merchants and artisans). Of these, religious innovation occurred mostly in the urban middle strata. The rural plebeians tended towards the intractable archaic religious level. A greater diversity of religious types developed within society, with pressures to both progress and regress.

Comment

The Solar Plexus chakra is the seat of self-centered power and ambition, seeking energetically that which is valued and rejecting all else. The self’s aspiration is to attain heaven for self’s sake. The value-seeking creates good and bad in clear dualities, and rationalizes whatever it takes to achieve the good for oneself. Religion can therefore be used to legitimize temporal power, but this is a double-edged sword as it can be used for or against particular politics.

Duality as higher and lower forms of these religions exists as esoteric gnostic wisdom and exoteric pastoral instruction. The wisdom side exists explicitly in some older teachings, and also in symbol and code in pastoral teachings. In the Hebrew and Christian Bibles, keys were inserted into the pastoral text to indicate the presence of deeper meanings. These keys include words such as “let him who has ears hear” and reference to “mystery.”

The Solar Plexus drives the one-eyed crusades, jihads and inquisitions against all considered to be bad, and creates the jockeying for power between faiths and denominations. It also drives the aspiration to mysticism, purity and understanding, which prepares the way for the next religious level.

(iv) Early Modern Religion (Protestant Reformation and others)

The Early Modern religions express greater democratic oneness, within organized religion and with God. They reject hierarchical structuring of earth and heaven and propose a more direct interaction of the two. Salvation is to be found in the world here and now, not by withdrawing from it in ascetic practice, or in a distant future. Salvation does not need to be mediated by priest or church, but is directly accessible for all. Emphasis is on individual faith and practice. Although there is a heaven and earth, one’s own action should now identify with the whole of life. The emphasis on individual faith still gives rise to the duality of the elect and the reprobates. However, focus is on unification of the self, higher and lower, now, and in spite of apparent sin. The world is a valid arena for moral development, resulting in attempts to uplift and unify the worse-off in society and the world.

Religious organization has become less hierarchical, matching moves in society towards contracting and voluntary association. Church and state have less domination of society and secularism increases. In general, the social and religious orders are democratic, voluntarist and self-revising (often illiberal at the beginning of this stage but improving with development). This helps to accelerate social, ethical and religious change, laying the basis for expansion to the next level.

Comment

The Heart chakra is the center of democracy, fusion to unity, individual responsibility and the social values of caring for others. These are all part of early modern religion. Even love as a dividing sword is evident in the decisive rejection of earlier forms of religious domination. However, the unifying and bridging aspect of love brings heaven and earth together and fosters our personal involvement in their unified world. Religious values are still guided by holy works and established positions, but individual responsibility to identify with the whole is encouraged. This increases individual freedom in the context of doing right for the whole of society.

The rejection of the older authority of various religions with its restrictions on freethinking, coupled with an increase in individual responsibility, opens the door to wider possibilities. These include the wisdom branches of the Historic religions, which were often suppressed by the sometimes dogmatic and unenlightened religious authorities. Modern science also becomes a force to be reckoned with, or integrated. The foundation is laid for an expansion of individual thinking and searching for a closer understanding of divinity.

The diversity of religious types in the world increases, and in modern societies, the greater freedom allows a range of levels and types to exist openly in society. Ecumenical movements seek to regain the cooperative unity of faiths, though often limited to Historic and Early Modern religious levels within a particular religion.

(v) Modern Religion (diverse conceptions)

Dualism collapses as the analysis of religious symbolism establishes it as grounded primarily in the human system. This leads to a search for new modes free of the old religiosity, and a mass reinterpretation of creeds. The religious group no longer interprets one's relation to God and the world as something given, but each person interprets it directly with open, eclectic questioning. The search is on for an understanding of the laws of the self's own existence, as one is responsible for one's own fate. Each individual is multi-dimensional, involved in continuous self-transformation, remaking the world and therefore religion. Quotes that summarize this position are "my mind is my church" (Thomas Paine) and "I am a sect myself" (Thomas Jefferson).

This is the stage of the free intellectual searching for ethics of action, and seeking personal maturity and relevance as individual salvation. Each seeks his or her own understanding integrated with the modern world, searching for clues and assistance wherever they may be found.

Comment

The Throat chakra independence, intellect and creativity are not satisfied with given explanations but must explore and prove spiritual options for itself. The search goes beyond pastoral religion to the roots of spirituality and science, to the wisdom teachings of different beliefs, and to practical ethical applications in the now world. Many types of re-connecting may be tried such as meditation, prayer, visualization, science, and practical caring.

The Throat focus is on self-development and therefore on understanding the laws of the self. This ultimately means understanding the laws of the whole and one's place in it, and leads to the next level of systems integration. Self-transformation leads to the gateway of liberation. The keys to accelerated, conscious transformation are discerned and are applied. Religion is no longer a social or outer expression with a pattern of conformity, but is individual, and subject to inner illumination and direction. It now creates the rainbow bridge to soul and spirit.

As the higher correspondence to the Sacral chakra, the Throat shows a similar inclination to differentiate religious practice into many forms or "sects," but at an individual and intellectual level. The diversity in the forms of religious practice increases remarkably, although they may not be labeled as religion because of disdain for the authoritarian practices of the older religions. They may be called spiritual explorations, liberation theologies, even agnosticism, or just self-development, but are all part of a broader movement towards self-enlightenment and spiritual integration.

Further Stages

Bellah did not go beyond the Modern Religion level (Achiever-Throat), but saw that with the ordering of his stages there is an increase in the freedom of the individual and society in relation to their environment. With evolution, the societies and their religions become more complex, more open and more subject to change and development. We would therefore expect the process to be at least exponential.

Dr Joel Whitton noticed, in his practice of past-life therapy, a sequence of personal development over lifetimes, from the infantile through the adolescent to the mature state. He found that the quest for one's destiny unfolded in five stages of "soul searching" that correspond closely to the five stages of Bellah. He called these five stages Materialism, Superstition, Fundamentalism, Philosophy, and Persecution, and says "When these neophyte stages have been successfully completed, the individual steps firmly on to a path of evolution."²¹

Dr Caroline Myss identified the seven chakras and their individual life-lessons with the seven sacraments of Christianity.²² Noting that a sacrament is the act of bringing the power of spirit ever more into the life of the individual, she sees the seven sacraments as representing stages of unfoldment of sacred power. This applies to all people as a principle beyond religious beliefs. As each chakra bestows specific qualities of grace or Divine energy upon people, then seven distinct levels of spiritual understanding, attunement and depth would follow.

It is therefore possible to speculate about two further stages of evolution corresponding to the Ajna and Crown chakra levels. They correspond to the last stages of the super-exponential progression of social and spiritual development. These are suggested briefly as follows:

(a) Ajna: Integration Religion

The Throat chakra level created a multitude of seemingly schismatic, individual and empirical searches for spiritual understanding and self-development. Now the Ajna level draws all these back into a comprehensive and integrated system that resolves the many conflicts to produce a harmony that precedes oneness. The Ajna level religion is a form of spiritual systems thinking and behaving which:

- unites love and intelligence, intuition and reason, religion and science, theory and practice, yin and yang, immanence and transcendence;
- relies on revelation and inspiration as well as historical, esoteric and scientific information, producing vision;
- attempts the resolution of diverse practical ethics and unites these with normative ethics;
- has a greater focus on integrated healing of all kinds, linking it with wisdom teaching;
- learns to command the integration of soul and personality, and then their combined integration with spirit;
- creates an outpouring of information on the nature of the fractal great attractor (or life in the cosmos), the related human system, and our role in the world, techniques of

healing and re-connection, inner-directed development, and outer-directed improvements to culture and civilization.

What is spiritual now includes everything, and this level creates a conscious unity of faiths, beliefs and science in their diversity. It recognizes the universal principle (*ritam*, God) intellectually and subjectively, and increasingly accepts the collective unconscious, the universal symbolism of mythology, the spiritual resonance of mandala and fractal geometries, and the great unifying principles common to many religions throughout time and space.

The unity includes diversity, just as white light contains the 3 primary colors and the 7 rainbow colors. In this understanding comes the resolution of conflict due to the partial understanding that insists that one color is the true color, or that various color combinations are all that matter. This view clearly understands the variety of human development, and supports the role of various stages and rays (however conceived) in contributing to wisdom and freedom.

In terms of existing categories of spiritual belief, Integration Religion is closest to Panentheism, which emphasizes the all-inclusive presence of God, both immanent and transcendent at the same time. However, Integrative Religion would see no conflict in principle between polytheism (many gods, hierarchies) and monotheism, and indeed with animism, dualism and agnosticism. These would all be seen as perspectives of the one reality, which can be understood and organized in accordance with individual capabilities and inclinations. On closer inspection, this would not reduce the intellectual rigor and value of such an inclusive system, but would increase it.

(b) Crown: At-one-ment Religion

At this level, consciousness and capability take a quantum leap that makes understanding difficult from lower perspectives. The Ajna level develops understanding of a synthetic unity of all in an emergent understanding of the divine plan. In contrast, the Crown level experiences direct at-one-ment with the being and will of God. Pure unity is lived, a oneness that obliterates the separate energies of the trinity, so that all else appears as “illusion.” In this oneness is all, and all is possible through the focus of purpose.

A person at this level eventually operates as a world teacher or savior, dealing in a many-layered wholeness applicable to all. There is a divine link to superhuman consciousness and capability, and to other kingdoms of nature. Life is one of total sacrifice and service, radiant and magnetic, expressing and embodying the divine archetype and purpose. It leads to ascension from the human to the next, superhuman kingdom.

The closest to it in existing forms of belief is the deeper meaning of monotheism as an expression of divine power, a deeper meaning that contains all in one, including good and evil that are understood at a high level of knowing.²³ Subtle distinctions such as Theism and Deism lose meaning in the overriding at-one-ment. In a true sense, this level is the end of religion, because the re-connection now becomes complete.

Interaction of Chakra Stages

It is apparent that the different stages and types of religion exist side-by-side in the world today. Theory predicts a slow progress at the lower chakra levels in the development of human capability, including psychology, society, culture, civilization and religion. This progress accelerates with chakra level to become powerfully super-exponential at the two highest levels. Societies and religions become more open, complex, free and subject to change. In the modern world, we are at the gateway to rapid exponential development of human capabilities and spiritual enlightenment.

The early psychologies and their corresponding societies and religions have less tolerance for diversity, freedom and openness, and are more dogmatic and simplistic in their beliefs and moralities. They are also more fragile to breakdown or change if faced with a convincingly superior way. Modern religions are relatively free of strictures and hence of confining structures. Their greater freedom and individuality lead to more diversity in spiritual belief and practice, and to an intense search for a rational basis for ethics and belief.

There is great potential for misunderstanding and conflict between levels. The early levels see the higher as being without sound morality and tradition. The higher see the earlier levels as being too restrictive of the human spirit and of individual responsibility. An understanding of the nature of each stage in evolution may help resolve some of the conflicts between levels and types.

Each society will have some individuals and groups in advance of the average level and some in retard. The statistically Normal curve (bell-shaped, see Fig. 8) models the typical distribution of capabilities in a population, with fewer people at the advanced or retarded extremes. On this basis, we can roughly predict the nature of spiritual belief and practice in the world. We need to look at the hypothetical Normal curve that represents all human capabilities, and at the rapid growth at the advanced levels. We can then infer certain consequences.

The issue is how the shape of the curve will change with development, and what effect this will have. This raises the unanswerable question of whether the flow of souls through the seven stages is open, as a continuous influx and efflux, or closed as a fixed number evolving at irregular rates. In other words, how the distribution may change depends on whether entry into and out of the human kingdom is open or closed. Can humans evolve into the next higher kingdom and can the advanced members of the animal kingdom evolve into the human? Continuous evolution requires a steady throughflow of souls across all kingdoms, and across the seven levels of the human kingdom. However, observation suggests that the number of people at the lowest level is diminishing, and that the number of those at the highest two levels, although still comparatively rare, is increasing.

It is now generally accepted that the theory of evolution indicates not a continuous process of gradual evolution, but a series of sudden shifts with gradual increase between these sudden steps. It is therefore unlikely that there is a continuous entry of souls into the human kingdom. There may be a sudden influx and then a working out of this class of souls in the school of the human kingdom. Exams and graduation for the class may be according to the Biblical separation of the sheep from the goats toward the end of the cycle.²⁴ At least one

esoteric commentator has stated that entry into the human kingdom is closed for now.²⁵ As with all schooling, some will be ahead and some behind the majority in the center of the bell-curve.

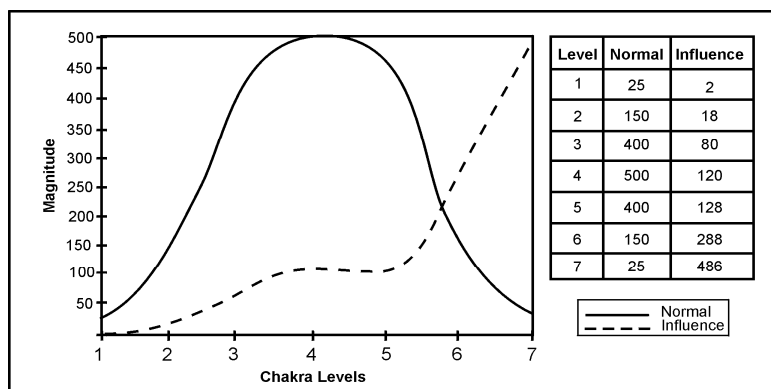
If entry into the human kingdom is closed for now, then the distribution curve of the total human population would gradually move over time towards the higher chakra levels of consciousness. However, the bell shape of the population distribution within the seven sub-levels may not be altered, even though the size or numbers would change. The shape may remain the same because of the increased energy of reorganization required to cross the boundary between levels, and because of the contagion effect within levels.

The higher exit from the human kingdom may also be “lumpy” or stepped, with some ascending sporadically and a large contingent moving across together. Chapter 8 examines biblical prophecies about a major division in humanity. The message is that current humanity must eventually be subject to testing, division, and graduation for the successful. “This generation shall not pass away, till all be fulfilled” (Luke 21:32).

As evolution accelerates at the higher levels, the Normal curve must eventually skew to produce a bulge at the higher end. On this numeric basis alone, we would expect that the influence of the higher levels of capability would increase. Their influence would grow in all aspects of life.

However, even more significant is the effectiveness of each person at the higher chakra levels, which when modeled quantitatively by the number of petals in the chakras, is seen to increase super-exponentially. This means that the influence of those at advanced levels is far greater than just their numbers. To model this influence statistically, we multiply the number of petals at each chakra level by the number of people at each level. The resulting sum at each level indicates the potential influence of that level upon the whole. This applies to a range of groupings and civilizations, and to the entire world. Figure 8 shows the modeling of this influence. In this figure, the Normal curve is the current hypothetical distribution of human capacities over levels, and the Curve of Influence is the Normal curve multiplied by the number of chakra petals at each level.

Figure 8. Normal Curve and Curve of Influence



It is evident that the great number of petals at the Ajna and Crown chakras heavily weights those at advanced levels. As more enter these strata, their influence increases disproportionately. Given their great capacity for love-wisdom, concern for the good of the whole, and ability to create for the

better, this is a very hopeful sign for the world.

There is even more to their influence. The interaction of the levels works not just through numerical proportions (weighted or otherwise), but also through magnetism and radiance. The power of this is also roughly proportional to the number of petals at the various levels. The lower levels exert a downward pull upon the evolving souls, and the higher levels exert an upward pull. The weighted magnetic attraction of those at higher levels is quite powerful in stimulating the development of those at lower levels. This stimulation can have an immediate disruptive effect, but in the long run helps accelerate evolution.

Time is consequently “speeding up,” meaning that it takes less time for interactions to accomplish significant change.²⁶ Stimulation speeds the learning in people at lower levels, including the mastery of materialism, sexuality, power and aggression. Increased conflict and crises of choice may manifest as an apparent upsurge in the lower qualities in the world²⁷ due to more rapid learning and evolution. It is not possible to short-circuit the unfoldment of the soul and spirit, but it is possible to accelerate it. This leads to more intense painful learning, joyful learning, and conflict. In the process, a reaction could set in, producing a refusal to evolve and a return to the old ways. This can be a positive safety mechanism for those threatened by the rapid change, but if it is maintained too long or imposed upon others who wish to progress, it could retard beneficial change for some.

The wide extent of conflict in the 20th century and beyond tells us that we are in the midst of an era of rapid development. The prognosis is that this will increase until sufficient numbers of people evolve into the higher chakra levels and become enlightened enough to cooperate intelligently and wisely in resolving problems. Because free choice is involved, predicting a timeframe for resolution is difficult although, due to the innate impulse to learn, to seek the right choices, and to act accordingly, attainment is inevitable. The only issue is whether it will be on planet earth or elsewhere²⁸

Sufficient development of the higher chakra levels will bring an increasing integration in all aspects of society. Religion, the economy, politics, science and social relations will become more inter-related under ethical guidance and love-wisdom. Ethical principles will pervade future societies in practical effectiveness as known natural law. Human relations will reach new heights of cooperativeness. The distinctions, differences and separation between disciplines and between branches of society will gradually disappear, or more accurately will become integrated in wholeness. The range of manifest detail and function will remain, but it will be linked together in understanding and practice. Eventually, at some point in the future, unity will prevail on earth, and religion will be one with all once more. The alpha will have become the omega.

¹ The view that evolution is random and blind, and that human beings therefore have no purpose is a reductionist theory without conclusive evidence. The view of evolution as purposive and reflecting divine order is also a theory without conclusive evidence. In the absence of agreement about the nature of evidence that can be determined to be conclusive, a theory that is more comprehensive and ties up more loose ends may be most useful. However, the processes of theory building and testing is iterative and at any time neither the simpler nor the more comprehensive theories could in general be said to have a higher probability of being correct. Belief in either the reductionist or purposive theories of evolution remains in essence a matter of faith.

² Recent examples of high level guidance are the volumes of *Conversations With God* by Neale Donald Walsch, which convey high-level ethics and advice beyond average cultural practices, and *An Ascension*

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- Handbook* by Tony Stubbs. Also relevant are *The Superbeings* by J.R. Price, and *Twin Souls and Soulmates* by Saint Germain.
- ³ Dawkins (1989). However, some metaphysical texts claim genes have their etheric counterparts linking with spiritual levels (see Stubbs, 1999). The more recent science of epigenetics also indicates the primacy of other energies in controlling gene activity.
- ⁴ Rejecting the assumption that evolution is a blind force that cannot confer a moral teleology (final cause, or purpose) resolves the differences between the reductionist arguments (if not personal beliefs or philosophy) and the spiritual or mythical arguments. The maintenance and evolution of the physical world can be as “spiritual” as the maintenance and evolution of ethical guidance. We need to assume that the whole and its parts interact fractally and archetypically within a huge range of awareness, and are interdependent.
- ⁵ Encyclopaedia Britannica, article on the Code of Hammurabi.
- ⁶ Some would see the self as a large grouping of selfish genes, but as these are fundamentally pre-human units, I will refer to the basic human self as a coherent vehicle comprising soul and personality (physical, emotional, mental) and linked to all beyond space-time by spirit.
- ⁷ The “prisoner’s dilemma” is a tactical game that pits selfishness against cooperativeness. In its simplest form, two players have to make a choice, unknown to each other, whether to cooperate or to look out for themselves. If they both cooperate, they both win maximum points. If neither cooperates, then they both win a medium number of points each. However, if one cooperates and the other does not, then the one who cooperates “loses” by scoring very low points, while the one who does not cooperate “wins” by scoring medium-high points. The different strategies will appeal to people at different levels, and repetition of the game will produce learning patterns according to the levels of those playing.
- ⁸ The issue of whether reason is a slave to or a master of the passions can be resolved according to levels. At the Solar Plexus (Loner) and below, it will most probably be a slave to the passions, whereas at the Heart (Loyalist) and above, it will most probably be master. However, this language of slave and master is of the lower chakras. The higher feelings of love-wisdom will still ascribe value at the higher levels, contributing cooperatively with reason to a more capable understanding of the world.
- ⁹ Psychology has recognized the trinity in its human, stepped-down form as will, love and intelligence. Modern psychology now recognizes three major forms of intelligence, these being mental (IQ), emotional (EQ) and spiritual (SQ). See Zohar and Marshall (2000) for the latter.
- ¹⁰ E.g., Jantsch (1980, p.265).
- ¹¹ Of his many books, Singer’s *One World* (2002) is a good example of wholistic ethical thinking.
- ¹² This is at one fractal level of God or the Universe. At a higher level, which could inform the same being, all rays apply in harmony together and the information is far more comprehensive. An example of comprehensive ethics, if with a strong ray 4 influence, is the early trilogy by Neale Donald Walsch.
- ¹³ Moir and Jessel (1989), Gray (1992), Goleman (1996)
- ¹⁴ This is as true of the yin and yang of psychology as it is of gender, with souls experiencing incarnation as male and female in different lifetimes and reaping the wisdom of each experience before integration beyond gender can occur.
- ¹⁵ We would need extensive sampling oriented to these levels because of their relative rarity in populations.
- ¹⁶ Bailey, *R and I* p.622.
- ¹⁷ Herbert (1978), Bailey (*R&I*, p.607).
- ¹⁸ Bellah (1970). Wilber also refers to J. Fowler, *Stages of Faith*, Harper and Row, San Francisco, 1981, as pioneering this area of study.
- ¹⁹ Campbell (1974, ch.1) refers to a broader conception of divine dreaming.
- ²⁰ This is explained in chapter 8.
- ²¹ Whitton and Fisher (1987, p.114-5).
- ²² Myss (1996, p.70).
- ²³ “I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things.” (Isaiah 45:6-7).
- ²⁴ Matthew 25:32; Revelation 20: 12,13.
- ²⁵ Bailey (*TCF* p.459-62).
- ²⁶ This speeding corresponds to the Mayan calendar, which is due to end its current cycle in year 2012. The periods of the calendar get shorter exponentially, with a greater intensity of happenings in the final years.
- ²⁷ Herbert (1978).
- ²⁸ This is taken up in chapter 11.