



# The Upper Triad Material

Topical Issue 1.71

## The Bermuda Protocol

An Archetype for the Future



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## The Bermuda Protocol

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# Contents

		Page
Chapter 1.71	<u>The Bermuda Protocol</u>	1
The Bermuda Protocol	C 1129	3
Apprehension 1	C 1374	4
Apprehension 2	C 1375	6
Section 1.711	<u>Citizenship</u>	8
Citizenship	A 81	9
Social Contract	A 82	13
Section 1.712	<u>Government</u>	17
Government 1	A 83	18
Government 2	A 84	20
Government 3	A 85	24
Section 1.713	<u>Education and Employment</u>	27
Education	A 86	28
The Guild Concept 1	C 1246	31
The Guild Concept 2	C 1247	33
Employment	C 1376	34

		Page
Section 1.714	<u>Recreation and Religion</u>	37
Recreation	A 87	38
Religion	A 88	40
Retirement	A 89	42
Right Human Relations	A 90	44
Section 1.715	<u>Implementation</u>	47
Prerequisites	C 1377	48
Relationships among Nations 1	C 1378	49
Relationships among Nations 2	C 1379	51
Relationships among People	C 1380	53
Section 1.716	<u>Prosperity and Wealth</u>	55
Prosperity and Wealth 1	C 1383	56
Prosperity and Wealth 2	C 1384	57
Wealth	C 1385	59

# Chapter 1.71

## The Bermuda Protocol



### An Archetype for the Future

The Bermuda Protocol is a pattern or archetype for a new, future world order that is evoked into higher human consciousness in accordance with the evolutionary plan for humanity. It provides a framework for a culture and civilization well beyond what is presently achievable. It implies a culture and civilization suitable for the work of the sixth root-race.

*Caveat.* The Bermuda Protocol should not be considered in the context of current society. Most of its principles would not work effectively in the current personality-centered society. But once a sufficient number of people have mastered the lower nature, then the various barriers between people and between nations will naturally and gradually dissolve.

The new order implied by and conveyed through the Bermuda Protocol is not merely an extension or improvement or extrapolation of the existing world order, nor is it a radical change in any destructive sense. Also, it is not idealistic, although it may appear to be so. It is simply what is needed in order to provide a more suitable framework for growth in consciousness at a higher level. It is not contrived in any way, but the archetype simply exists as a response to need on that higher level.

Another Caveat. The Bermuda Protocol is apprehended conceptually, not necessarily nor generally (nor accurately) in its details. Some details are presumed for the convenience of language, e.g., names of various governmental ministries. These details are not important. What matters are the functions that the various "ministries" serve and the higher principles through which they operate.



## The Bermuda Protocol

The Bermuda Protocol is an archetype for the future, a pattern (archetype) for a new, future world order that is evoked into (higher) human consciousness in accordance with the evolutionary plan for humanity. It provides a framework for a culture and civilization well beyond what is presently achievable. It implies a culture and civilization suitable for the work of the sixth root-race.

The Bermuda Protocol does not in itself provide the specific means for achieving or evoking the described conditions, but in holding the vision provided in the protocol, that holding evokes the forces necessary to bring about the changes necessary to facilitate the needed conditions. The specific means and processes, the specific incremental changes and adjustments are not generally anticipated. It is the existence of the protocol that evokes the means and processes. If light workers were to attempt to encourage present humanity (culture) (civilization) in the direction of the archetype, it would be unnecessarily disruptive and would probably undermine the intended changes. The problem is that the process is a creative one and the details of the process are only known retrospectively. In that process there are many implied lessons for humanity. And there are potentially many different paths that could be undertaken in order to reach the objective.

What matters is that there is an overall plan, with goals in consciousness, and that the protocol (pattern) (archetype) (framework) exists. What matters is that light workers can embrace the archetype (Bermuda protocol) in consciousness and not focus on the details or the specific processes. What matters is that humanity is unable to apprehend those details non-retrospectively (and indeed, it is not clear that even the spiritual hierarchy of the planet as a whole can apprehend the details or anticipate the specific steps that will bridge between the reality-of-now and the reality of the future world order). What matters is that light workers must remain open-minded about the possibilities rather than being entangled in the process (and in so being entangled interfere with the working out of the plan). Those who presume to know what steps must be taken are deluding themselves, presuming to understand what is inherently not (yet) understandable. That is the nature of ego (intellect), no matter how

sincere it may be. Thus, embracing the vision of the future, without focusing on the intervening steps, enables and allows those steps to be taken, as they need to be, rather than as it is presumed to be.

The name (Bermuda) is merely convenient and is derived from the place where the protocol was first embraced in (lower) consciousness, although it suggests that the new order may emerge first in island nations or relatively small populations, where the transition may be more manageable, affording the larger, more populated countries more time to make the needed adjustments. The problem is one of avoiding imposition. The changes will be evoked gradually in human consciousness and not imposed artificially. Smaller groups may tend to be more responsive (less diverse, less independent) and be able to adjust relatively more quickly. Yet there is no haste. The timescale of these changes may be quite large, and therefore light workers must not be attached to seeing these changes in their present lifetimes, but simply participate in the vision of the future and allow the evoked energies to flow unimpeded by personal expectations.

The protocol itself is not inflexible. As changes are made, as humanity advances in consciousness, as new patterns emerge, the protocol may also change, somewhat. It is, in that sense, a living archetype, much like the human personality matrix (individuality), but on a much broader scale.

« Commentary No. 1374

## Apprehension 1

Apprehension is defined conventionally as the act or power of perceiving or comprehending something, more properly as the act or power of correctly perceiving and comprehending. It also refers to the process of perceiving and comprehending. There are four primary dimensions or aspects to apprehension, namely external impression (perception), internal impression (instinct, intellect, and intuition), bias and other conditioning, and (actual) comprehension.

Unfortunately, most people necessarily and unconsciously rely rather heavily on external impressions (their senses), unconsciously accepting sense perceptions



at face value, as if they were actual and true. But external impressions are not necessarily nor generally actual or true, although they are generally superficially true. Internal impressions are potentially more valuable than external impressions, except that both instinct and intellect have considerable limitations and are not generally reliable. Indeed, instinct and intellect usually serve to filter external impressions so that what is actually available to be apprehended is generally distorted. And all sorts of emotional and mental bias and conditioning serve to compound the problem of apprehension. Not the least of these difficulties is the process of reasoning, of unconsciously making assumptions, making interpretations, and drawing conclusions (consciously or otherwise) without actually understanding either the source (information, perception) or the nature of the process (perception, interpretation, apprehension).

For most people, progress comes through learning to discriminate between what is (relatively) true and what is (relatively) not true. Through experience, through developing capacity for honesty (in being true, and in being committed to truth), one gradually learns to overcome one's bias and conditioning such that truth may be more properly (and increasingly more properly) apprehended. But discrimination is for most people a matter of intellectual ability, of applying the trained mind to perception and interpretation, and while this is an improvement over unconscious reliance on lower (animal) instinct and emotional distortion (reaction), it does not lead reliably (correctly or fully) to what is true, nor to properly apprehending what is true.

The actual (true) intuition is much more reliable than either instinct or intellect, but most people have not developed their intuitive abilities, and even most people who think or believe that they are embracing intuition are actually deceiving themselves as the intellect or instinct is interpreted as intuition. Intuition can only emerge through having sufficient experience and sufficient (and not inconsiderable) quality of consciousness. Psychic impressions can be external or internal, but in neither case are these a matter of intuition, and psychic impressions are no more nor less valid than any other kind of sense-impression.

Thus actual comprehension (proper apprehension) comes from a combination of experience and development (developed abilities, and more properly, from a

tempering of one's bias and conditioning). To the extent that one is true, to the extent that one is actually and (more or less) wholly embracing the truth of oneself, then one can truly apprehend. Correct (proper) apprehension is ultimately quite important, for life is about learning and growing (and serving) and actual progress comes from assimilation of experience, the apprehension of what is experienced and the translation of that experience into character and (quality of ) consciousness.

« Commentary No. 1375

## Apprehension 2

The apprehension of an archetype such as that of the Bermuda Protocol is exceedingly difficult, in part because it exists on very subtle levels that can only be reached when all of what is personal has been transcended, in part because what one already knows or believes (or wants to believe) constitutes limitation both to apprehension and to reaching those subtle levels, in part because of dimensionality (human consciousness has fewer dimensions than an archetype and consequently it is akin to a planar (two-dimensional) entity (having length and width, living in a universe of (merely) length and width) attempting to perceive and comprehend depth (a third dimension) or time (a fourth dimension)), in part because when one brings what is apprehended at that (higher) level down to the level of the mind and conceptualization and verbalization, it is necessarily constrained and therefore necessarily distorted.

Many people imagine what a future might be like, indeed many imagine a better future. But imagination is necessarily heavily biased by one's own worldly experience and values and toward what one wants (indeed perhaps even how one wants others to be), and has in itself no capacity for discrimination or apprehension of truth. Some people have even designed (conceptually) the future, imagining and intellectualizing what they believe to be a better framework than the present. But this also is necessarily heavily biased and limited by worldly experience, knowledge, and values. Projection and design are both largely personal projections, however rationalized and reasonable they may seem to be. And yet these projections and designs have some value, because they represent ideas and concepts, some of which may represent (incremental) progress rather than merely the imposition of one's own ideas and concepts.

Another (supposed) avenue is that of various psychic visions and perceptions, including prophecy and prophetic dreams, and various “insights” and “directions” from various psychic entities. But true prophecy is merely symbolic. The future is not predetermined in its details. And even qualified psychic vision has its limitations. The future is a cloud of uncertainty. Perceiving the future necessarily changes the future. And all psychic impressions are necessarily distorted by one’s own consciousness (bias, conditioning, etc.). Psychic entities are notoriously unreliable. The truly “higher” beings do not communicate through psychic impression. So any “insights” gained through various internal and external psychic processes should be viewed cautiously.

In other words, intention evokes bias and conditioning, and passive non-intention evokes gullibility. The only effective path to apprehension on the higher levels is non-passive non-intention, which necessarily requires well-developed character and (higher) quality of consciousness (and no personal interest). Archetypes can be apprehended, in principle, but usually at best one can only glimpse a part of an archetype and what one brings down into consciousness is necessarily limited.

Consequently what one can “know” about the Bermuda Protocol is necessarily partial and otherwise limited. Indeed, it is sometimes difficult even to sense where one’s embrace of the higher “sense” ends and one’s own imagination and design begins. The Bermuda Protocol non-extensive, and is radical in the sense that it is not derived from the conceptual present. But one’s conscious embrace of the Bermuda Protocol is necessarily rooted in the present and one’s conceptual embrace of the present and its projected extension.

# Section 1.711



## Citizenship

Citizenship in the context of the Bermuda Protocol considers the place of the human being in society, including the relationship between the people and government and the context for relationships among peoples.

## Citizenship

Citizenship is defined as the status of being a citizen, an inhabitant of a particular place and culture (community, state, nation, world), subject to the social contract of that place and culture, and entitled to the rights and privileges of a free person in the context of that community. Citizenship also includes the quality of one's individual response to membership in that community.

In the context of the Bermuda Protocol, citizenship is defined as the status of being a citizen of the Commonwealth, who is therefore subject to the terms and qualifications of the Bermuda Protocol.

### The Commonwealth

A commonwealth is a nation, state, or other political unit, founded on law, and united by compact (protocol) for the common good (common wealth). In the context of the Bermuda Protocol, the Bermuda Community of Nations is called the Commonwealth. The Commonwealth is that (eventual) world-wide political entity that is evoked by virtue of need, in consonance with the Bermuda Protocol. The Commonwealth (eventually) succeeds and gently replaces or embraces all other forms of community and government, all the while continuing to afford considerable individual and collective freedoms (rights and privileges of citizenship).

The Commonwealth is not much like the old League of Nations nor is it much like the current United Nations. It is not a collection of independent, sovereign nation-states. Nor is it an organization separate from those nation-states.

Indeed, the Commonwealth is (would be) the collective community, comprised of many local, regional, and continental entities, but each such entity would be subordinate to the larger collective organization, and each entity would be responsible for and accountable to its members (citizens). Each entity within the Commonwealth would look after its peoples, but not at the expense of other peoples and entities within (or beyond) the Commonwealth (during the

formative years one might infer that the Commonwealth would peacefully coexist with other non-Commonwealth nation-states). The Commonwealth would not compete with any internal or external entity, but simply function in accord with the Bermuda Protocol.

In the final analysis, the Commonwealth is an enlightened collective humanity, respectful and considerate of each other, respectful and considerate of the environment and all other lives (elemental, mineral, animal, plant), devoted to providing an uncontrived but enlightened framework for the learning, growing, and serving of all peoples.

### Acquisition of Citizenship

Citizenship in the Commonwealth is afforded both to individuals and to nation-states. Thus citizenship is acquired by birthright, either within the Commonwealth, or to legitimate parents who are themselves Commonwealth citizens, or by naturalization, either through individual (qualified, voluntary) naturalization or through collective naturalization as a non-Commonwealth nation-state joins the Commonwealth.

Citizenship implies both the "protection" of the state and the allegiance of the individual to the state. But it also implies qualifications. In the context of the Bermuda Protocol, those qualifications are simple. The citizen is encouraged and expected to live more or less in accord with his or her understanding of the terms of the Protocol. In other words, to live as best one can, sincerely, according to widely apprehended spiritual principles.

At the present time there are very (very) people who could live comfortably in accord with those principles. Thus most would simply not qualify for citizenship. Or in other words, the Protocol could not emerge in present society simply because no one (collectively) would be able to embrace it. But the time will come when sufficient numbers of peoples have developed to the point where they can live according to spiritual principles, and then (and only then) will the Bermuda Protocol be evoked into manifestation. But that evocation will be gradual and non-threatening. And during the (rather) lengthy transition period individuals will acquire Commonwealth citizenship in addition to their conventional-traditional citizenship, i.e., while remaining citizens of the (old)

nation-state, begin actively working toward broader evocation of the Commonwealth, but not in competition with or at the expense of the (old) nation-state.

As nation-states develop sufficiently (as their peoples develop sufficiently) they will simply, naturally, choose to join the Commonwealth, bringing all of their citizens into (provisional) Commonwealth citizenship. No one will be forced to do this. In the beginning stages the transition may be more or less a democratic process, with respect and consideration for those choosing otherwise, but eventually the Commonwealth will succeed democracy and Commonwealth citizenship will succeed non-Commonwealth citizenship.

This process (acquisition, naturalization) is very difficult to properly apprehend, because it does not involve conscious or willful deliberation, nor does it involve imposition. One simply cannot project from the present state of human affairs (personality-centered existence) to the collective intelligence and quality of consciousness implied of the Commonwealth.

### Registration

Every citizen of the Commonwealth, subject to and supportive of the Bermuda Protocol, would be registered with the central government, without fear of abuse in any sense, with full regard for a person's individuality and rights, including privacy. Registration simply affords accountability of government in providing subsistence and facilitates the enlightened "management" of all aspects of citizenship, e.g., education and training, health and welfare, employment, retirement, etc. Proper registration implies and conveys (practical) status in the framework and context of the Protocol.

A naturalized citizen would be placed into the appropriate stage or phase of registered citizenship, along with whatever education and training, medical attention, and other resources are needed.



## Stages or Phases

**Infancy.** The first stage is simply that of parental care and corresponds roughly to the first several years after birth. During this first stage one's official records are in care of the Ministry of Health and Welfare.

**Education.** The second stage is that of primary and secondary education, where the principal duty of the citizen is that of student, in preparation for more contributive stages. The student in this phase is still accountable primarily to his or her parents, but also, secondarily, to the basic educational sub-system. Of course the educational sub-system is part of collective enlightened government and within the context of the guild concept. During this second stage one's official records are in care of the Ministry of Education.

**Employment.** The third stage is that of active employment and guild membership. The person in this phase is primarily accountable to his or her guild of choice. It is the guild that provides advanced education, training, and professional-vocational opportunities. It is with the guild that a person manages his or her career. And of course the guild is also part of the collective enlightened "government" and so there are no real inconsistencies between the government and guilds and industry (they are simply different aspects of one whole). During this stage the "worker" is also encouraged to actively and consciously embrace the lifelong learning process. And during this third stage one's official records are in care of the respective guild.

**Retirement.** The fourth stage is that of retirement. This stage is not really different from the third stage, except that there is no expectation of employment and a greater emphasis on assimilative learning and more recreational opportunities. In all four stages, basic subsistence is provided by the central government. During this fourth stage one's official records remain in care of the respective guild.

## Loss of Citizenship

In the context of the Bermuda Protocol, one cannot actually lose one's citizenship. One can never actually be rejected by the Commonwealth. And yet citizenship per se is voluntary. One can, in the transitional period, choose



to withdraw from “enlightened” society and go to or return to a non-Commonwealth nation-state. And after the transitional period, one can chose to withdraw to one or another of the places of voluntary exile. In either case one’s official records are placed in care of the Ministry of Foreign Affairs. One may return to “enlightened” society as long as one is qualified to do so, i.e., being able and sincerely willing to embrace the principles of the Bermuda Protocol.

And one can lose some of the privileges of citizenship by virtue of “breaking” the law. But even in the sense of “incarceration” there is enlightened treatment, and opportunities for learning and growth and service. And one may choose exile in lieu of incarceration. In the event of incarceration or other incapacity, one’s official records are placed in care of the Ministry of Health and Welfare. There is not therein any intent to impose upon or treat an inmate or patient, but simply to encourage and facilitate health and welfare. Poor health and incarceration are simply considered as opportunities for further growth, but it is up to the individual to exercise those opportunities (or not).

## Rights and Privileges

The various rights and privileges of citizenship are part of the social contract that exists between individual and society as a whole, all in the context of the Bermuda Protocol.

« Article No. 82

## Social Contract

Citizenship is considered to be a social contract between the citizen and the state. In the context of the Bermuda Protocol, the citizen is expected to live sensibly and sincerely according to the broad terms of the Bermuda Protocol, contributing to society as a whole, while the state is expected to provide subsistence and encouragement.

The foundation of the social contract is the purpose of life, namely the evolution of consciousness. The proper role of the state is to provide or facilitate the

means and opportunities for that evolution, e.g., learning, growing, and serving. The social contract both defines and limits the rights and duties of the citizen and the role of the state. The citizen is considered to be an infant during the first phase, a student during the second phase, a student and worker during the third phase, and a student during the fourth phase.

### Character, Temperament, and Values

**Character.** The citizen is encouraged to be honest and equitable (fair) (reasonable) in all of his or her activities, e.g., to be accurate and objective, to respect others' property, to be considerate of others. The citizen is encouraged to live harmlessly in thought, word, and deed, with regard to all other human beings, without regard to their citizenship. And the citizen is encouraged to live harmlessly with regard to all other lifeforms encountered, within the bounds of safety and common sense. The citizen is encouraged to conduct his or her experience and expression with a tempered personality, free from physical, emotional, or concrete extremes (violence) and to exercise his or her rights and privileges of citizenship modestly. And the citizen is encouraged to be familiar with the various laws of the state and abide by them.

**Temperament.** The citizen is encouraged to live a good-natured life, with goodwill toward all persons and other lives. And to remain as poised as practicable under all circumstances.

**Values.** The citizen is encouraged to study and embrace the values of enlightened society, to the extent that they are understood. These include non-egoism, non-sensualism, and non-materialism. To conduct oneself in a non-egoistic manner. To not be entangled in the senses or embrace pleasure as an end in itself. To live without unreasonable acquisition or consumption of material resources.

### Rights and Duties

**Rights.** The citizen has considerable individual freedom, to live, to think, and feel, and behave as one is inclined, consciously or otherwise, except that these rights are moderated in consideration for others and in consideration for society as a whole, and in consideration of the environment. The citizen has the

right to basic subsistence, e.g., food and shelter, wholesome medical treatment, education and training, meaningful employment, qualified retirement, and a wide variety of other public and social services. And the citizen has the right to be treated fairly, equitably, and responsively by the state. The only products and services not available are those which are considered by consensus of the respective council to be inherently harmful or counter-evolutionary, e.g., alcoholic beverages, other recreational drugs, flesh foods.

**Duties.** The citizen has a duty to abide by the (necessarily reasonable) laws of the state and to contribute to society according to his or her talent, opportunities, and (reasonable) interests and inclinations.

### Role of the State

The role of the state (government at any level) is to support and protect its peoples and environment, to provide equitable subsistence to all of its members and citizens and to encourage and facilitate evolution in consciousness, through provision of laws and guidance, through consideration of health and welfare, through provision of education and employment, etc.

The provisions of the various guilds (and the state) shall be made without charge or limit, except that excessive consumption or utilization is discouraged and some provisions (e.g., housing) are provided in accordance with one's seniority and place within one's guild (all guilds are genuine and effective meritocracies).

### Capital and Labor

The present system of capital and labor (ego-based, competitive materialism) will not survive. With natural and widespread developments (refinements) in human nature, with abundant energy and wisely managed global resources, there is no need either for capital (money) or market-driven economics. Everyone who is able-bodied and able-minded is expected to contribute to the welfare of the whole (society) according to their interests and abilities and the needs of the community (in the context of respective guilds). Initiative, enthusiasm, incentives, etc., are simply a matter of personal quality of consciousness in some collective context. With refinements in consciousness come a strong work ethic

based on the value of the work (products and services provided to others) in itself rather than there being a system of rewards and punishments. Job satisfaction comes simply from knowing that one is engaged in noble work.

There is no substantial accumulation of individual or family or corporate wealth. Real estate is owned primarily by the guilds and the state in the common interest. The social contract is inherently something that is fair and equitable and comfortable at all levels and widely embraced and supported by the people.

### Discipleship

With the considerable advances in consciousness implied by the emergence of this social contract, discipleship nonetheless continues, albeit at a higher turn of the spiral. The disciple is simply someone whose primary focus is service and whose secondary focus is learning and growing (while for the non-disciple (pre-disciple) the primary focus is learning and growing and the secondary focus is service). Consequently, virtually all of the senior positions in the various guilds and agencies of the government are filled by conscious disciples, whose collective role is simply to encourage evolution in consciousness.



# Section 1.712



## Government

Government in the context of the Bermuda Protocol is "enlightened" government. It embraces the structure of society and provides a framework for individual freedom (learning, growing, serving) and subsistence.

## Government 1

In the framework and context of the Bermuda Protocol, there are three fundamental dimensions of the nation-state or society as a whole. These are the government per se, the guilds which provide the means and framework for employment, and constituent people or citizenry. In the present society there is relative independence and demarcations between government and industry and other aspects. But in the context of the Bermuda Protocol, these three dimensions are very much interdependent, indeed all three pervade virtually every aspect of life. Thus it is misleading to consider any of the three without consideration of the other two. On the other hand, each is merely a perspective, and any of the three dimensions can be used as a basis or perspective with which to consider the whole. Government is the whole. The guilds are the whole. And people are the whole.

### Organization

In the horizontal cross-section, the government consists of seven functional departments or ministries, corresponding to the seven rays. These are all interdependent and equal in status, though they have different and complementary roles. In the vertical cross-section, the government consists of hierarchical levels based on geography and demographics, with each "region" being treated fairly and equitably. There is no sense of competition for resources or attention, for each element gives and receives according to its circumstances and abilities and needs. Offices of a given ministry at a given level cooperate both with that ministry at higher and lower levels (larger and smaller geographical or demographical extent) and with other ministries at that level, all in the best interests of their peoples and in the best interests of the whole of society.

At the highest level, there is a council of ministers, cooperatively representing their respective ministry's role. Thus all functional areas are equally represented, but the emphasis is upon the needs and interests (welfare) of the whole. These senior ministers are elected from within their respective ministries, not so much in the democratic sense but by virtue of consensus.

There is no competitive spirit in the separative sense, only the urge to contribute to the whole according to one's abilities and opportunities. Thus the necessarily separative and aggressive driving force of individual ego is tempered, indeed replaced, by higher evolutionary urges. Consequently, the council of ministers is collectively able to serve as all three of the traditional governmental branches, namely executive, legislative, and judicial. Of course this would not be practicable without considerable advances in human nature.

At lower levels of "government" there are similar councils, accepting guidance from and providing advice to the higher level(s), coordinating with other councils at their level, and providing guidance to and receiving advice from lower level(s). The higher levels are more concerned with overall policies and priorities, while lower levels are more concerned with implementation and more localized concerns.

There are similar councils within each of the various guilds, which provide people to staff the various positions within the various governmental ministries (and industry). There are seven top-level guilds, corresponding to the seven ministries and the seven rays. These guild councils are concerned with the role and mission of their respective guild, in the broader context of the whole, i.e., there is no sense of self-interest, only a sense of fulfilling one's role and mission to the extent that it is needed and not simply to sustain itself. As society progresses, as circumstances change, particular guilds may be created or dissolved, and the members transferred sensibly to or from other guilds. In the final analysis, the government consists synonymously and equally of ministries and guilds and peoples.

The seven ministries or departments of government, in loose correlation to the underlying seven rays and their respective keynotes, are as follows.

1	Government	Purpose, Leadership, Integration
2	The Environment	Consciousness, Evolution, Relationship
3	Industry and Commerce	The Field of Endeavor
4	Health and Welfare	Karma, Balance
5	Education	Knowledge, Understanding, Wisdom
6	Religion	Relationship to God
7	Infrastructure	The World of Form

### First Ministry

The first government ministry is in effect the executive department or the Ministry of Government. The role of this ministry is to encourage cooperation and coordination among the various ministries and levels, and to facilitate the actual integration of the various functions and activities. Keynotes of the first ministry are purpose, leadership, and integration.

« Article No. 84

### Government 2

The second, third, and fourth of the governmental functional ministries are concerned respectively with the environment, industry and commerce, and health and welfare.



## The Environment

The second department of government is the Ministry of the Environment and is concerned primarily with protecting the environment, but also with cultivating and maintaining respectful relationships with other nation-states, and with peoples in places-of-exile. The keynote of this second department is consciousness.

The environment is a resource shared not only among all peoples, but also with other lifewaves. Humanity is not considered to be the superior or dominant lifeform. Thus humanity and the environment are considered in a broader context. The environment is a source of resources (air, water, materials) to be protected, to be utilized wisely, in furtherance of the common welfare. But the Earth is also a living entity, to be respected and appreciated. So the needs of the Earth may take precedence over the apparent needs of the various peoples. Given that worldly resources are relatively limited and life on earth is fundamentally for the purpose of evolution in consciousness, part of the concern for this second department is encouraging intelligent, prudent, non-excessive consumption of energy and material resources.

In the transitional period, before the Bermuda Protocol is fully and widely embraced, the Ministry of the Environment must be concerned with healthy, non-threatening relationships with other political entities and their peoples (i.e., the larger geo-political environment). During the transitional period, which may extend over a considerable length of time, peoples who embrace the Bermuda Protocol may also be citizens of other entities, and therefore part of the "gentle revolution" from within.

And finally, there will likely always be non-conformists who simply choose to remain in exile. The relative freedom and concerns and needs of these exiled peoples must also be respected and considered.

## Industry and Commerce

The third department of government is the Ministry of the Industry and Commerce, which effectively replaces much of what is now considered to be the private business sector and private industry. The role of this ministry is to

provide food and the various material products that make life in the world more comfortable, which in turn, in principle, provides a more comfortable environment for learning and growing and serving (contributing to society).

Within the realm of the Ministry of Industry and Commerce are the various industrial and commercial institutions, e.g., what are now companies and corporations, including applied research and development. The main differences are that in the context of the Bermuda Protocol there is no money per se, no profit motive, and no separative or competitive spirit. Instead, there is an underlying motivation to serve the greater good, by developing and producing and delivering goods and services that are either needed or desired and which sustain or improve the apparent quality of life, at least in the material sense, but not to the extent of luxury.

Of course the various "companies" are also guild entities, either in the sense of falling within one or another of the guild enterprises (realms) or some combination thereof. Thus ownership and management and staffing are all guild functions. Somewhat akin to employee-owned companies with strong service motives. Companies do not compete with one another for employees, missions, or territories, but each simply fills a need. And all are coordinated within the larger guild and ministry frameworks.

In the enlightened society of the Commonwealth of Nations, there is no money and there are no taxes. Economics as we know it is simply history. There is abundant energy and conservation of resources. Yet there is considerable but not excessive personal wealth in terms of quality of life and material comforts, even though these are not (and perhaps because they are not) the emphasis. There is a conscientiousness of effort on the part of all peoples and a consideration for both the individual and collective good. There are some modest distinctions in "wealth" by virtue of seniority and merit, but not competitively so. While everything (subsistence, education, health and welfare, material benefits) is provided free of charge, there are reasonable limits in terms of availability, provision, and consumption of resources.

## Health and Welfare

The fourth department of government is the Ministry of the Health and Welfare. In the context of the Bermuda Protocol, the government has an obligation to protect and promote the health and welfare of all its peoples. Not generally in the sense of imposition or rules or values, but in the sense of encouragement and guidance and being responsive to the health and welfare needs of its people.

The Ministry of Health and Welfare is responsible for the effective and responsive operation of medical facilities, including medical research facilities, prisons, and provisions of public safety. The keynotes of the fourth department are balance and karma.

Conscientious, responsive, and wholesome medical treatment is considered to be a basic human right. The health and welfare of people is crucial to creating and sustaining an effective environment for learning, growing, and serving. Medicine per se and enlightened (spiritual, transpersonal) psychology are closely related. And there are many lessons conveyed through disease and injury or incapacity, and so the medical community is as much concerned with encouraging and facilitating the implied opportunity for growth in consciousness, i.e., the psychology of illness and injury, as it is in treating the effects or apparent symptoms.

Prisons fall within the realm of health and welfare. Prisoners are not considered necessarily to be unhealthy, but simply in need of relatively extraordinary opportunities for learning and growth outside of the mainstream of human experience and expression. To the extent that a prisoner is responsive to those opportunities, they will be afforded, with compassion and consideration.

Public safety is also part of the realm of health and welfare. Consequently, public safety officials (e.g., police, fire and rescue) are primarily concerned with promoting health and welfare, in the context of the Bermuda Protocol. Laws are established by the various ministries (with the concurrence of the council) and administered through a department of public safety. The judicial process is greatly improved over the current situation, as those who are placed in judicial functions are well-qualified and compassionate. Judicial outcomes are the result

of wisdom rather than judgment, and in the best interests of the individuals concerned and their community as a whole.

« Article No. 85

## Government 3

The fifth, sixth, and seventh of the governmental functional ministries are concerned respectively with education, religion, and infrastructure.

### Education

Education is considered to be a life-long process. The emphasis in primary education is provision of the basic knowledge and understanding, and development of basic skills, to enable a student to function constructively and meaningfully within society as a whole. The emphasis in secondary education is to broaden that knowledge and understanding such that a student will be able to sensibly discern his or her capabilities and interests in preparation for a worthwhile career. Subsequent (advanced, post-secondary) education includes refinement, development, and specialization in some career (guild) context as well as continuing general education according to the interests and inclinations of the student.

A basic primary and secondary education is considered necessary (mandatory), while subsequent education is simply encouraged. The principles through which education is “managed” include knowledge that provides a basis for understanding, and experience and understanding that provides a basis for cultivation of wisdom.

Education is “administered” synonymously by the government and the guilds (and by inference, the people). Educational institutions are governmental institutions within the Ministry of Education. Some, more concerned with specialized training, are closely coordinated with their counterparts in the Ministry of Industry and Commerce. Educators are provided by the various guilds. The guilds work very closely with the Ministry of Education as much of the post-secondary education is guild-related.

Education facilities, i.e., schools, colleges, institutes, and universities are provided by the Ministry of Infrastructure but managed directly by the Ministry of Education.

While the primary mission of each educational institution is education, many are also concerned with basic research, of furthering the base of knowledge and understanding.

## Religion

In some countries today there is a commitment to the effective separation of religion and government, in respect for the various religions and in part to discourage the imposition of particular religious beliefs, while in other countries today there is no real distinction between government and (one particular) religion (which discourages religious freedom). In the context of the Bermuda Protocol, there is a Ministry of Religion within the government, which allows, indeed encourages and facilitates, a freedom and diversity of religious experience and expression.

It is not about imposing beliefs, but in encouraging everyone to cultivate and develop a meaningful relationship to God, within the framework of their chosen religion, conventional or otherwise. The various churches, temples, and other facilities of worship are provided, equitably and fairly, by the state, but with the consent and support of the members of each religious community. There are various religious councils, where each religion is represented, at various levels and locations. The various religious leaders simply work together in the best interests of the peoples and the community. There is no active or aggressive promulgation, promotion, or recruitment of adherents. But there is simply announcement of opportunities and a responsiveness to those who are interested.

While the Ministry of Health and Welfare plays an active role in the health and welfare of the peoples, so does the Ministry of Religion in the sense of providing care and consideration for adherents, and in the sense of providing opportunities for community and other charitable service.

## Infrastructure

The seventh of the various governmental ministries provides and maintains the basic infrastructure for experience and expression in the worldly sense. Included are provision and maintenance of housing and other buildings, provision and maintenance and operation of roads and rails and various means of transportation, and provision and maintenance and operation of various recreational facilities.

There are close working relationships between the various ministries, e.g., between the Ministry of Infrastructure and the Ministry of Industry and Commerce. While each has an overall mission and associated responsibilities, much of actual implementation and operation involves more than one ministry. All are considered to be supportive of the people and their health and welfare. And all afford opportunities for learning, growth, and service.



## Section 1.713



### Education and Employment

Education and employment or vocation are crucial for effective learning and growing and serving. Likewise, strong, constructive relationships between citizenship, government, education, and guilds. While government tends to be considered in its collective, organizational sense, education and employment tend to be considered from the perspective of the individual, with consideration for the role and context of the various guilds.

## Education

While the purpose of life is evolution in consciousness, and the means of this are experience and expression, more properly the assimilation of experience and expression, the practical focus is learning and growing and serving. And continuing, progressive education, tailored both to the needs of the community and the needs of the individual, is essential.

### The Student

For all practical purposes, every person is considered to be a student, though he or she may also and generally be a worker or active contributor to society. But even working is inherently a learning opportunity.

The role of the student is simply to learn as much as he or she can, given the various educational opportunities, personal interests, talents and abilities, and community needs. Learning is not so much about knowledge, though knowledge is certainly an ingredient. Understanding is much more important than knowledge, but there needs to be a sufficient knowledge base. Ultimately it is wisdom that matters (accumulated wisdom is what one takes on to the next life).

Thus perhaps the most important accomplishment on the part of the student is learning how to learn, to develop the capacity for learning, for effectively accumulating and assessing knowledge, for effectively assimilating that knowledge into understanding, and effectively assimilating that understanding into wisdom.

### The Teacher

The role of the teacher is, of course, to encourage and facilitate learning. In the formal sense, the teacher is responsible for the immediate learning environment, the means and effectiveness of instruction, and the cultivation of understanding on the part of the students.



But the teacher is not infallible, nor is the teacher necessarily an authority in any field of knowledge. He or she is simply well-educated in that field, well-trained in teaching methods, and temperamentally well-suited to the role of teacher. But the teacher is also a student, and needs to learn from the teaching experience, to learn as well from the students, and to evolve in his or her teaching role. The most effective teachers tend to be non-prescriptive and non-imposing, creating an effective learning environment, earning the trust and respect of and rapport with his or her students.

In modern society, education and the teacher are generally considered to be important, but the “rewards” and status afforded most teachers is not commensurate with the value professed. In an enlightened society, the best people in each field become the leaders and teachers in that field, without consideration for rewards or status. And in the context of the Bermuda Protocol, all vocations are afforded equal status.

### The Educational Program

**Primary Education.** Primary education is concerned with providing the basic, general education and learning skills that every student needs in order to progress. In the context of the Bermuda Protocol, primary education is comparable or at least analogous to that of the present time, although the educational environment, means and methods, may be substantially different. Included within primary education is basic consideration for learning about character, temperament, and values, and learning about a broader context than merely the immediate physical world.

**Secondary Education.** Likewise, secondary education is concerned with expanding the base of knowledge and understanding beyond the basic levels, developing more refined skills, and preparing either for further formal education or vocational training. The main difference between secondary education today and secondary education under the auspices of the Bermuda Protocol is that today the process is relatively worldly and personality-centered, while in the (far) future there will be much more emphasis on less worldly aspects, and how one embraces and relates to the world will be quite different. Indeed, included within secondary education is active consideration for development in terms of character, temperament, and values.

**Vocational Training.** In an enlightened society, those who pursue more academic interests are not considered any more or less contributive to society as those who pursue more vocational interests. Intelligence is not properly considered to be a function of academic or concrete mental abilities, but is rather properly considered to be a function of understanding life and human nature and capacity for learning in terms of understanding and wisdom (reflected in the form of character, temperament, and the values through which one lives). Consequently those who pursue vocational training and careers based on skills rather than academic abilities have the same (comparable) opportunities for “advancement” as those who pursue advanced academic training.

**Advanced Academic Training.** Advanced academic training actually includes two paths, one more purely academic in terms of research and/or teaching and the other in terms of professional training for careers outside of the Ministry of Education. Although this may seem not much different than the present case, the nature of the process and the nature of the careers afforded may be quite different from those of present society.

### The Educational Institution

As is the case today, in the context of the Bermuda Protocol there are a wide variety of educational institutions, some affording a more general curriculum, some affording more specialized curricula. The differences are mainly in terms of the price of education (none), equality and fairness of opportunities among students, the nature of the educational process and emphasis, and the collaborative nature of the various institutions and associated guilds.

Funding (or the equivalent in resources and attention) is provided equitably to all educational institutions. Educational institutions, like other agencies and ministries and companies, exist to serve a purpose, to meet the needs of society, and without the present clamor of economics and ego-based competition and accumulation of wealth, these institutions are much more able to anticipate needs and adapt accordingly.

Educational institutions work rather closely with the guilds, not just in the sense that the guilds provide the teachers and supporting staff, but in the sense

that career opportunities and priorities are established by the guilds, individually and collectively, according to the needs of the community. These translate into educational opportunities as the supply of “labor” is encouraged to match the demand, and yet with consideration of personal interests and inclinations.

« Commentary No. 1246

## The Guild Concept 1

A guild is defined conventionally and historically as “an association of people with kindred pursuits or common interests or aims” and especially as “a medieval association of merchants or craftsmen.” Traditionally guilds arise according to needs and tend to serve the common interests not only of the guild members but also of the community in which the guild is established.

Modern-era labor unions are very distantly related to medieval guilds, where in unions the emphasis is upon the common interests of union members, generally at the expense of others. The fundamental problem of labor unions is the lack of broader context, the pursuit of self-interest without fully appreciating the needs of the community (locally, regionally, nationally, and globally). Labor unions emerged in the first place as a means to address real problems (e.g., abuse of employees), but in many ways have outlived their usefulness and have become and remain more separative and less broadly inclusive than effective. Guilds, properly inspired and properly administered, with full appreciation for the broader context, transcend these limitations and have the potential for leading humanity into an entirely different way of doing business in the world, based on collaboration and a broad sense of what is good for the whole without allowing self-interest or relatively narrow interests to prevail.

In the guild concept, all employment is a matter of guild membership and guild management. Every proper vocation is administered through an associated guild. Each person receives a basic education. Each person then joins a guild based on personal interests and qualifications. The guild provides additional training and specialization (development of skills and refinement of talent) according to the member’s needs (interests) and perceived demand for those skills and talent. The member is paid by the guild. The guild contracts with

employers to provide qualified workers. The guild administers performance evaluation and manages the careers of its members. The whole system is based primarily upon merit, secondarily upon needs of members and demands for services. Where individual needs change, requests are made of the guild and the process of change is managed collaboratively between the individual and the guild. Where employer needs change, then reassignment and/or retraining is also a guild function in collaboration with the affected members and employer(s).

In the guild concept, guilds necessarily collaborate with each other. Instead of defending their own (merely apparent) guild interests, guild leaders (senior, more experienced, more qualified representatives) work together to anticipate changing needs and balance the workforce in terms of skills and placement. Thus new guilds emerge according to needs. And (some) old guilds are dissolved or transformed due to changing needs. To facilitate changes, members are allowed to qualify for and belong to more than one guild, although administratively there is a primary and (potentially) one or more secondary memberships.

In every instance the guild (or association of guilds) manages the balancing of individual needs and interests, guild needs and interests, and employer needs and interests. Of course in this guild concept (context), companies and organizations (and even government units) are all "owned" by guilds or associations of guilds (i.e., this is a guild-centered framework). Governments and companies and other organizations contract with guilds for (guild) employees to provide services, but the government (company) (organization) officials (representatives) who contract with guilds are themselves guild members, employed in their respective capacities.

## The Guild Concept 2

In other words (in the guild concept), there are senior management guilds where the qualifications include both management and whatever particular application skills are needed (e.g., a hospital administrator would have both senior management training and skills (and experience) as well as expertise in the specific field of hospital administration). To be placed in such a position, he or she would have to qualify in both guild arenas. The whole process of individual training, qualification, assignment, performance (service), advancement, career broadening, occasional reassignment, and retirement would be managed within the system.

In the guild concept, essentially all vocations and all services are within the guild system. Including health care, education, government, recreation, religion, retirement, and vocation) (government is seen as in effect a guild of guilds (guilds being inherently functionally hierarchical as well as adaptive)). Because the guild system is in the highest sense a collective of interdependent guilds relating to each other through respect and consideration for the common good. The guild system tends to promote merit-based outcomes and temper (and eventually eliminate) abuses of capital (e.g., greed (unnecessary accumulation of wealth), wide disparities in income, profit motives). In principle, it also promotes egalitarian values.

But all this requires eventual close coupling of the various dimensions of human society, while simultaneously preserving considerable individual freedom for growth and expression. Indeed, cultural and other diversities can be protected, even nurtured, without diversity being separative. Each individual is seen to contribute directly and indirectly to the whole. And the whole is seen to contribute directly and indirectly the individual. The guild system tends to reduce and eventually eliminate various artificial boundaries, e.g., nation-states. And the guild system tends to eliminate artificial (self-serving) competition. Challenges would remain, but the process of meeting challenges would be managed inherently constructively.

The guild concept is a substantial advance beyond some combination of democratic principles and socialism. Properly administered, guilds evoke a proper balance between individual needs and interests and the needs and interests of the whole. But of course the implementation and effectiveness of a guild system is only as good as the quality of consciousness embraced by those who lead such an effort (and the quality of consciousness of the whole). Thus while the guild system might seem to be unreasonably idealistic, on the whole, with consideration for the resolution of details, holistic “thinking” can (and will eventually) evoke (produce) a pragmatic, effective, and worthwhile system.

The time for guilds in this higher (non-traditional) sense has not yet arrived, for humanity has not matured sufficiently to embrace the guild concept without evoking and involving the ego. And guilds cannot serve the intended purpose unless the people who lead and manage them truly serve the higher purposes, relatively altruistically and non-egoistically (this human limitation is the fundamental limitation of past and current human “systems”). Thus the guild system requires a substantive advance in overall consciousness. But the guild system is an aspect of the Bermuda Protocol, and the various bridges in consciousness that are needed will eventually emerge. Details (and detailed understanding) are (is) not important; indeed, would be preclusive, as evolution (individual and collective) is not contrived. It is merely sensed. And those who sense merely facilitate.

« Commentary No. 1376

## Employment

In the context of the Bermuda Protocol, following one’s primary and secondary education, one joins a guild based on one’s interests and talents, and the need by the guild for new members. There will always be opportunities for joining one or another of the various guilds because each guild council anticipates the availability of new members and the broader needs of the community and how best to apply their membership. As the needs and priorities of the community change, so does the availability of memberships in the various guilds.

In joining a guild, the new member receives further education and training specialized to the interests and talents of the member and the needs of the guild.



Thus what is comparable to current post-secondary school education and training, including vocational training, falls within the auspices of guild membership. The guild then provides their qualified members with “jobs” and vocational assignments in various agencies, companies, ministries, etc. Each assignment is consensual, in the sense that the member, the guild, and the employing agency are all in agreement regarding the assignment, its nature, and its duration. There are even opportunities for employment in individual or otherwise “small” enterprises, nonetheless sanctioned by the guild. Thus a widespread diversity of interests and opportunities is continually fostered. All of which is possible by virtue of abundant energy and collective goodwill (a necessarily very different situation than the present).

Employment is in a sense a matter of dynamic balance. Instead of being driven by individual or collective profit motive, employment is driven by a balance of personal interests and community needs. The guild provides the needed education and training, encourages the development of the member’s career, protects the member from unemployment, and serves the interests of the community. The member exercises not inconsiderable freedom of choice in terms of additional education and training, employment and work assignments, etc. The member may qualify for membership in more than one guild and move from one guild to another according to interest and need. And ultimately, the guild provides for comfortable retirement of its members (though senior members may still serve on the guild council if they wish).

Thus employment really has two fundamental purposes, to satisfy the needs of the individual for vocational development and expression (a framework for learning, growing, and serving), and to satisfy the needs of the community for the goods or services produced or provided by such employment. Full employment is virtually guaranteed because of the cooperative and collaborative nature of the guilds and their members. There will always be work to do, because civilization will always be advancing. And in times of relatively “slack” periods the hours worked each week may be reduced (and conversely, in times of greater “demand” working hours may be temporarily increased (always consensually)).

Much of the current workforce pressures (competition, dissatisfaction, tension, unemployment) are resolved in the context of the Bermuda Protocol, not so

much by virtue of the “new order” as much as the progress made in developing human nature. Indeed, the “new order” and its abundant energy (resources) is only possible as humanity reaches the place in consciousness where the focus has shifted from individual self-interest (egoism, sensualism, materialism) to more altruistic considerations. Consequently, employment is widely valued for its evoked opportunities for learning, growing, and serving.





## Section 1.714



### Recreation and Religion

The Bermuda Protocol also provides an enlightened context and framework for recreation, religion, retirement, and right human relations.

## Recreation

Recreation is defined conventionally as a refreshment of strength and spirits after employment and also as the means thereof. In the present society and for many people employment is stressing and recreation facilitates a release or reduction of accumulated stress. For many, recreation is pursued as an end in itself. In the context of the Bermuda Protocol, employment is not inherently stressing and recreation is considered simply another dimension or broadening of the human experience and expression as well as a means of balance.

### Diversity of Peoples and Interests

In the present society there is a great diversity of peoples and a great diversity of recreational interests. Much of the recreational facilities are provided by the various governments. In the future there will also be a great diversity of peoples and interests, but diversity will be on a different level and in ways different from the present. And the people as a whole will be more refined and their interests likewise.

### Refinement of Sensibilities

Much that is presently appealing to the ordinary (crude) sensibilities will not be so in the future. For example, sports involving personal and gratuitous violence, like boxing, wrestling, and hockey, and sports involving exploitation or injury to animals, like cock-fighting and bull-fighting, will pass from the human scene. Competitive sports will evolve into forms that are less ego-centric and involve greater degrees and extent of sportsmanship. The way one plays will become vastly more important than the competitive outcome.

## The Entertainment Industry

The entertainment industry as a whole will also evolve. Much like the quality of government being representative of the quality of consciousness of the people, the entertainment industry is also a reflection in consciousness. As people evolve, as their sensibilities change, so will the entertainment industry.

Instead of “entertaining” the cruder sensibilities, in stimulating the lower nature, entertainment will be more encouraging of positive, higher values, not in any sense of being contrived or manipulated by the industry, but by virtue of the interests and consciousness of the people. There will remain a diversity of entertainments, but likely through additional and markedly different forms than the present.

## The Purpose of Recreation

The real purpose of recreation is simply to encourage and facilitate evolution in consciousness, through a broadening of activities that afford various opportunities for experience and expression beyond those afforded in the workplace. Thus life in practice might be viewed as a balance of family life, vocational life, recreational life, and personal-spiritual life. But each of these is complementary, and a truly wholesome life involves all of these dimensions (though not everyone needs to be actively engaged in all of these dimensions or aspects).

One of the keys to evolution in consciousness is balance. One must evolve on a number of levels and in a number of ways. If one develops one aspect substantially in advance of the others, then it is relatively more difficult to develop the other aspects. Recreation, and recreational diversity, afford the student a broader range of experience and expression and contribute to balanced development.

## The Role of Government

The role of government in recreation is relatively minimal. The government provides and maintains the facilities and simply encourages people to engage in recreational pursuits of interest to them (without excess). But recreational facilities include those which engage natural resources or impact other (animal and plant and mineral) lives, so there is considerable appreciation for protection of those resources and lives. Yet given the relative refinement in consciousness, the role of government is also consistent with the consciousness of the people. Recreational "areas" are owned and operated (and protected) by the government which is the same thing as being owned and cared for collectively by the people. Thus government per se simply facilitates the involvement of people in caring for the environment and utilizing recreational areas and facilities prudently.

« Article No. 88

## Religion

Religion is of course a very personal matter, a matter of personal discretion. One's relationship to God is important, however that God is perceived and apprehended. In the present society there is a diversity of religions and a diversity of religious expressions (the ways in which various religions or denominations are interpreted and expressed by their adherents).

### Basic Refinements

In the future, religion will play a stronger, broader role than at present, but in markedly different ways. Current abuses such as religious intolerance and various impositions will not survive. Leaders of various religions and adherents of various religions will work more closely together, not in order to promote their own ideas, but to encourage and facilitate the growth of all peoples, through whatever avenues of religious endeavors appeal to them.

In an environment (society) of true religious freedom, where everyone and their beliefs are respected, there is no attempt to convert or influence anyone to or from any religion. There is an equitable sharing of facilities and resources.

There is a responsiveness to the needs of adherents. And “religion” per se is more spiritual and less “religious” ...

## Religious Freedom

In the context of the Bermuda Protocol, there is almost complete religious freedom. The only real constraints are respect for the religious freedoms of others and general rules of harmlessness and non-imposition. Thus virtually all of the present religious traditions, conventional and unconventional, are able to function openly and constructively. New religions or new forms of traditional religions will also prosper. Even agnosticism and atheism will fall within the religious framework of the new order. The only “religions” that will not survive are those that involve harmful practices, e.g., black magic.

## The Role of Government

In the contexts of the Bermuda Protocol and religion, the role of government is to provide the facilities and resources to enable religious leaders to serve their purposes, in ministering to the needs and interests of their adherents. What are presently relatively well-defined demarcations between psychology and religion and government will be lessened. What are now considered to be unconventional religions will continue to evolve and be viewed as relatively more conventional. What are now viewed as conventional religions will continue to evolve in more gentle (less structured, less imposing, less prescriptive) ways. The “government” will simply balance resources for the common wealth. But government (in this sense) is not separate from religion. Those in government who are responsible for the role of government in religion are themselves (synonymously) the council of religious leaders.

And in an era of enlightened government, government “authorities” at every level are fair and equitable, and not biased in their professional roles in favor of their own particular religious or spiritual inclinations.

## Spiritual Leadership

Perhaps the biggest differences between current society and the enlightened society of the future are (1) the collaborative, cooperative, and mutually respectful nature of religious authorities and adherents, and (2) the spiritual nature of “authorities” at every level and function of (outer) government. This is of course already the case within the present inner government (Spiritual Hierarchy). The Bermuda Protocol is in effect, the externalization of that Hierarchy. Thus all of the (spiritual) principles upon which the Bermuda Protocol is (consequentially) based have already been demonstrated as practicable among already enlightened peoples.

« Article No. 89

## Retirement

Retirement is defined conventionally as the withdrawal from one’s occupation or employment, to no longer have any occupational duties or obligations. It is also the fourth and concluding phase of incarnated life in the traditional sense of there being first a period of being subject to parental care, then a period of emphasis on formal learning, training, and preparation for employment, then a period of employment, and finally a period of retirement.

## The Family Context

The family context is necessarily important, because it is through family (having parents) that one is born into the world and prepared for life in the world. In some present societies there is a sense of parents caring for their children and (ultimately) children caring for their parents. The role of government in all of this is secondary to the role of family.

It is through family and friends that one develops social skills and engages in human relationships, which are the basis for real growth. While the concept of blood relationships is strong in some (most) present societies, in the future there will be considerably more appreciation for karmic relationships (not necessarily genetic relationships) and “spiritual” families. This does not mean that the

traditional families will cease to be important, just that they will not be so exclusive.

In all of this parenting remains quite important. Which means balancing one's vocational, recreational, and religious lives in such a way that family is not neglected. A parent is always a parent, regardless of the respective ages and maturities of the children and parents. Thus parental relationships, extending into retirement, continue to be significant.

Indeed, what is truly significant is wisdom. Children learn from their parents (and hopefully conversely). But all learn (potentially) from those who are wise. Older, more experienced people (parents, elders) continue to contribute to society, even in retirement, by virtue of their experience and accumulated knowledge, understanding, and wisdom. This does not imply that they are "authorities" but that they have continuing value.

### The Guild Context

The guild context is significant to retirement mainly in the sense that it is the guild that provides the eligibility and means of retirement. The timing of retirement is determined in part by the needs and interests of the member and in part by the needs of the guild and community.

But for some retirement is not a complete separation from employment, but rather a shift of emphasis (and time) from being predominantly employed to being predominantly retired. There is always time for family and religion and recreation, but in retirement there is simply no longer an obligation to devote time and attention to one's vocation. Yet as one progresses through the vocational "ranks" some become members of guild councils.

These tend to be those who are the pioneers in their field of endeavor and the councils are places where experience and wisdom can be more effectively utilized for the good of the whole. And this tends to continue for some even in retirement. And in the various cycles of supply and demand, one's position of retirement may change somewhat, according to the needs of the guild and community and the availability of retired resources.

## The Spiritual Context

There is of course a proper spiritual context to everything in life. As one lives, as one engages experience and expression, there is learning and growing, in terms of knowledge, understanding, and wisdom. But when one is actively engaged in practical life, as is the case for most people, most of the time, now and in the future, it is not so easy to actively assimilate one's experience. Spiritual students tend to actively assimilate their experience throughout the various stages of life, through meditation and other spiritual practices. And these practices will be more widespread in the future. But retirement will nonetheless be a special time of reflection and assimilation, as the experiences of life are placed into (higher, deeper, broader) context without so much the distractions and entanglements of ordinary, more worldly life.

« Article No. 90

## Right Human Relations

The domain of right human relations is perhaps the single most significant arena for learning and growing. Much of what are karmic consequences and learning opportunities arise from experience and expression relating human beings one to another. Consequently, improvements in human relationships, in the way (in the quality and means with which) people relate to one another, contribute most directly to evolution in consciousness.

## Underlying Context

Metaphysics and theosophy (and the mystical core of each of the world's religions) provide a framework for understanding the truth and reality of life on earth, e.g., cosmogenesis, anthropogenesis, karma, and other fundamental principles of purposive manifestation. But in the present society there is widespread (almost overwhelming) egoism and sensualism and materialism and the concomitant delusion that the physical world is all there is. But as one begins to recognize, realize, and understand the evolutionary framework, then one can place the activities and engagements of life in a more enlightened context.



## Current Basis

The current basis of human relations is therefore largely a consequence of the delusion of materialism and the delusion of the senses and the delusion of the ego. People tend to see themselves (unconsciously) (by default) as separate, separative, independent, self-serving entities. The whole is viewed by most, more or less unconsciously, in the context of its relationship to the needs of the separative, self-centered individual.

Human relations tend to be unwholesome, destructive, and/or separative where there is coarseness (self-centeredness) in consciousness. Improved human relations tend to emerge more through self-interest than not. But truly wholesome and constructive human relations emerge wherever there is present some (even small) measure of higher consciousness.

The problem is that in current society virtually all of the conventions of life are driven by the various delusions of life in this world. Governments, schools, even churches tend to express themselves primarily through these delusions, all of which simply reinforces the separative nature of (unenlightened, self-centered) human beings. Presuming, even unconsciously, the "reality" of the ego and material wealth, human beings tend to relate to one another through their own (apparent, superficial) interests rather than collectively. Those with somewhat greater insights are pioneering the development of human relationships, encouraging harmony instead of conflict, evoking respect and consideration for others as a basic ethic rather than being driven primarily by (apparent) self-interest.

## Enlightened Basis

A more enlightened, more noble basis is simply working for some perceived collective good. But a truly enlightened basis recognizes the higher consciousness and its role in life, recognizes the interdependence of all lives, recognizes the actual union of life and consciousness at some (higher) level, and recognizes the underlying purpose of life and place of the various evolutionary laws and principles, e.g., karma.

As people progress in consciousness their relationships with other human beings also improve. Relationships continue to be meaningful opportunities for learning and growing, but they tend to be governed more by healthy principles and less by self-interest. As the quality of consciousness of people improves, so does the quality of consciousness of the community and the quality of relationships among communities. Instead of people and collectives competing with one another at any level, there is cooperation and collaboration, respect, appreciation, and support for one another, at the family and community and greater levels.

Indeed, it is this enlightened basis for human relations, and continuing growth in consciousness, that enables the continued progressive externalization of higher principles and auspices.



# Section 1.715



## Implementation

Implementation in the context of the Bermuda Protocol is actually non-implementation. The Bermuda Protocol is evoked and not imposed in any sense. But there are prerequisites. And there are implications for the (rather long) period of time in which the nations and peoples of the world adapt to the new order.

## Prerequisites

So, what are the prerequisites for the (non) implementation or evocation of the terms and principles of the Bermuda Protocol (externalization of the Spiritual Hierarchy)? These prerequisites are, simply, sufficient development and realization and quality in consciousness on the part of both individuals and nations (nations being consequences of collective qualities of consciousness) (sufficient meaning whatever actually allows, encourages, and facilitates the emergence of higher terms and principles).

The detailed means of progressing from the present to the future are not apparent, indeed, are not determined nor even determinable, except in principle and generally (e.g., continued nurturing of the peoples and other lives such that progress (evolution) in consciousness continues in various ways, remaining within the already established and evolving guidelines for evolution within the planetary scheme. The past exists. The present exists. The future exists. The archetype exists. These are all very real entities. But there is a very substantial difference (contrast) (tension) between the present and the (distant) future. From the perspective of humanity, the future exists only in its archetypal (archetypical) form.

The tension between the present and the (distant) future is what actually evokes the process of change. It is an intelligent condition (qualification) of manifestation, not part of some detailed and deliberate plan. Not even the most enlightened of humanity yet apprehend the detailed means and the methods of progressing from here to there. But what are known and understood are the particular methods and means of incremental progress, and so the role of the pioneers of humanity is simply to encourage that incremental progress, without being contriving, and without imposing. The details of the broader pattern will emerge however they need to. To actually know the details, were they to already exist, would be counterproductive in the sense that that would tend to evoke a more active and therefore interfering role. The proper role is to simply cooperate with the evolutionary process according to one's ability (conscious and unconscious understanding and realization). There is far greater wisdom underlying manifestation than most people can even imagine.

But one can, in some general sense, anticipate some of the prerequisites or conditions conducive to the emergence of higher terms and principles. One can perhaps sense how impractical the terms and principles of the Bermuda Protocol would be in the present society, given the limitations of current human nature (and relative quality of consciousness). One can perhaps sense how people would feel if these terms and principles were to emerge now, especially in the nature of ego and its defensiveness, and in the sense of inhomogeneous response (some welcoming, some not so). And then one can perhaps sense what the barriers are and what incremental advances would be needed in order for those barriers to dissolve gradually and naturally, comfortably. The solution is not for humanity to become homogeneous as well as more spiritually developed, but for humanity to remain inhomogeneous but in more harmonious ways.

Some people look for a Messiah and a dramatic change of events. But in fact the outcome (externalization) is a gradual process (and prophecies are largely symbolic and sufficiently vague). Christ (or by whatever name is comfortable) is already here, indeed has never left. The Hierarchy is real and functioning. The "drama" extends over aeons and aeons of years. And the externalization occurs so very gradually and so very naturally that most people will not even notice.

« Commentary No. 1378

## Relationships among Nations 1

While relationships among peoples are more fundamental than relationships among nations, relationships among nations are determined by the qualities of consciousness of their respective peoples and contribute to the experiential climate of those peoples, i.e., peoples and their nations are mutually and directly related. Each country has a diversity of (qualities of consciousness of its) peoples. People are "born" into various cultures in part because they need that particular environment and in part because they can contribute to that environment.

A relatively refined person who incarnates in a relatively refined country is there typically to encourage further refinement. A relatively refined person who

incarnates in a relatively coarse country likewise, although the challenges in consciousness tend to be less subtle. But whether relatively coarse or relatively refined, each person contributes to and is impacted by the national environment.

In the context of the evocation of the terms and principles of the Bermuda Protocol, the two most obvious prerequisite categories are the (qualities in consciousness that lead to) the receptiveness of nations and (likewise to) the receptiveness of peoples. Nations (nation-states) are simply reflections of the consciousness of their peoples, except that the consciousness of the nation tends to be at a somewhat coarser level than the average consciousness of the peoples. Not at the lowest common denominator in consciousness, but somewhere between the lowest commonality and average consciousness. Similarly the relative maturity of a country, the extent of its integration and coherence as a country, is an indication of consciousness. Some countries (e.g., the U.S.) are superficially strong but otherwise oftentimes rather incoherent. Both coherent and less coherent national environments offer opportunities for growth. Lack of coherence may imply progress through contrasting forces. Like a person, a country may be advanced in some ways and not so advanced in other ways. Ultimately a country needs the same overall experiences as a person, and evolves accordingly.

In the present humanity, nations tend to function at the ego level, oftentimes as if they were children, being somewhat self-centered, defensive, etc. Some are more evolved than others, being more cooperative and less self-centered, and some are particularly coarse in their expressions, in how they relate to other nations, and in how they relate to their own peoples. Progress in consciousness at the collective (national, racial, cultural) level is indicated (demonstrated) both internally, in relationship between nation and its peoples, and externally, in relationships with other countries (races, cultures). The more noble nations tend to work together for the good of all. The less noble nations tend to seek to impose on others and look out for their own (apparent) superficial interests.

The League of Nations (1920) and the United Nations (1945) are two historic attempts at facilitating world peace and constructive relationships among the various nations. These have met with limited success due to "personalities" (of both individuals and nations) but the experience has evoked considerable appreciation for some of the barriers which exist between peoples and between

nations. The problem is that the present world order is ego-based or personality-centered. And what is needed, eventually, is a new order based upon enlightened consciousness both at the level of the individual and the level of the nation-state.

« Commentary No. 1379

## Relationships among Nations 2

Before a nation-state is able to “join” the Commonwealth of Nations (in the context of the Bermuda Protocol), it must be sufficiently qualified and amenable to sincerely embracing the terms and principles of the Bermuda Protocol. It must be both willing (wanting) and able. It must have developed to a place in consciousness where its values are not inconsistent with higher values. And the majority of its peoples must have developed (collectively), in consciousness, to the point where being associated with the Commonwealth is more appealing than not being associated (not a majority of peoples in the democratic sense, but a majority of peoples in the higher sense of widespread consensus). Indeed, as the new order emerges there is a synergistic effect whereby all of the nations and peoples of the world are encouraged in the new direction (except of course that all of the peoples and nations of the world will have been moving in that direction anyway, and that “moving” is what would evoke the beginnings of the new order).

No doubt there would be provisional participations in the new order by countries (and peoples) who are themselves in transition between the old order and the new, as most would be, and over a (relatively long) period of time, virtually all of the (then) nations of the world would be joined together under the new framework (in some sense not unlike the present emergence of the European Union, but in some senses very different (e.g., being much less contrived). But this implies that the joining nation is not threatened by the terms and principles, that there are perceived and considerable benefits from association. For even while the “new” humanity as a whole will be much more along the way than is presently the case, most people will not yet have transcended the need for reasonableness.

For the Commonwealth itself there is no question of the liability of its members or prospective members, for the Commonwealth naturally and necessarily takes a global view of what is best for the whole, and embracing all nations and all peoples is essential for the next phase in human evolution (beyond that which takes humanity to this "commonwealth" level). Moreover, the Commonwealth will have the keys to abundant energy and advances in ways and means (and culture) that will make it relatively quite attractive. But giving up a measure of sovereignty, even in the best interests of the global community, requires a certain confidence and quality. But while such "giving up" would be almost unthinkable in the present society, in the (distant) future it will come much more naturally.

Indeed, as countries mature they naturally work much more effectively one with another, and natural (complementary and supplementary) partnerships emerge likewise quite naturally. Some of the current pressures and tensions, e.g., derived superficially from the distribution of resources and material wealth will naturally dissolve. And the various distinctions between races and cultures (and other diversities) will not necessarily dissolve as much as evolve into more meaningful relationships (based on mutual respect and appreciation for differences, as each contributes to the whole in different ways and through different means).

An era of right human relations among peoples leads naturally to an era of right human relations among nations (and vice versa, as the two are interdependent and causal relationships are more collective). Much of the present experience, especially in terms of relationships among the various countries and cultures is part of the preparatory work for the new order.



## Relationships among Peoples

In the final analysis, however, it is relationships among peoples, based on individual and collective growth in consciousness, that matters, and which contributes the most to the development and maturation of the various countries and cultures.

People who are functioning at the ego level (being personality-centered), as virtually everyone is today, tend to be relatively self-absorbed or at least relatively self-centered, and relatively insecure (even if they are not necessarily aware of these conditions). There is a tendency of the ego to resist change, mainly by virtue of its roots (in matter (more properly in the illusion of material existence)) and the ego's need to sustain its own artificial existence. Consequently, people need time in order to experience and develop and adjust in the subtle ways that are needed to allow the higher consciousness to begin to be felt. Changes in consciousness cannot be imposed, although people and "institutions" can encourage change, especially through example and through subjective means (e.g., meditation). And changes in consciousness invariably take time, even though "breakthroughs" seem to occur, they are more properly the result of sustained and gradual progress over a period of time.

When people are expressing themselves in an egoistic (separative) manner (as most people do), they create and sustain barriers between people. As people develop and mature spiritually (in terms of character, ethics, awareness, values), these barriers naturally and gradually dissolve and the higher consciousness is then allowed (by virtue of the new circumstances in outer consciousness) to manifest, however modestly at first. As the barriers are gradually dissolved, defensiveness and insecurities are replaced by confidence and trust, both in the process and in people as a whole. Even as barriers dissolve, individual differences remain, but those differences tend to be perceived as complementary and contributive to the whole rather than separative or divisive.

As differences are respected and appreciated, as they are understood in non-threatening ways, human relations are advanced and the whole (humanity) is better able to incorporate through assimilation that which is implied and

conveyed by and through these different and diverse contributions. But it is by virtue of how people relate to another that progress is achieved.

Enlightenment does not come from isolated contemplations nor from special disciplines. Contemplations (meditation) and other special (spiritual) disciplines are simply necessary to truly comprehending the lessons implied through experience and relationships among peoples.

Without the experience of relationships among peoples, without the diversity of humanity and the diversity of experience and feeling and thinking, progress would be very much less substantial. It is the tension or contrast (fourth ray aspect) evoked through people working together or living together or otherwise interacting that provides a fertile field for adjustment in consciousness. It is not that one necessarily adapts to or incorporates another's ideas or nature but that one necessarily relates to the exposure and the lessons implied and conveyed through that exposure and relationship. Relating honestly and openly facilitates learning and growing. Relating respectfully and with genuine (non-passive) consideration facilitates learning and growing. And as the way people relate to each other improves, so does the consciousness of those engaged, and so does the consciousness of the whole.



## Section 1.716



### Prosperity and Wealth

Two of the changes implied in the Bermuda Protocol have to do with prosperity and wealth. Enduring prosperity is simply a natural consequence of proper utilization of wealth. As the earth's resources are used wisely and as wealth is more evenly distributed, widespread and enduring prosperity simply emerges. But these cannot occur unless the collective consciousness has improved such that people are no longer predominantly self-centered.

## Prosperity and Wealth 1

Prosperity is a relatively normal condition. Poverty is not. Wealth is not. Wealth implies affluence, an abundance that goes substantially beyond meeting one's needs. Wealth also implies responsibility and stewardship, for applying that wealth to the needs of others.

In a materialistic and egoistic society there is a problem of accumulation or hoarding of wealth. Of self-centeredness. Of seeking wealth as an end-in-itself. Of not really being concerned about the general or overall human welfare. That "wealth" is either earned through righteous effort, or unearned through inheritance or manipulation. In any case wealth is a karmic consequence and a challenge in consciousness. How one handles wealth determines much of one's future circumstances. Those who are wasteful of resources, or who hoard wealth, or who otherwise fail to live responsibly in consideration of others (humanity and the planetary life as a whole) are likely to face rather difficult circumstances (destitution), while those who are more prudent, who live modestly, who are genuinely charitable, are truly contributing to human progress (and their own).

Indeed, those who live now in poverty are usually those who have not been financially prudent, either here and now or in past lives. And those who are now wealthy and englamoured by such are being tested in ways quite germane to a crisis in consciousness, e.g., either in learning what needs to be learned (charity, graciousness, non-materialism, being (becoming) genuinely and actively concerned about human welfare) and moving on, or remaining self-absorbed and in being thereby relatively indifferent if not antagonistic to human welfare, evoking forces of balance which eventually strip away these resources and comforts and associated illusions.

Wealth is of course somewhat (relatively) artificial. Money and material wealth are symbolic and represent capacities and opportunities (and responsibilities). Wealth is also a collective phenomenon at various levels (humanity as a whole, hemispheric, continental, national, regional, community, etc.). And consequently poverty and wealth are legitimate governmental

concerns. In principle, governments are placed to look after collective human welfare (and the environment in which the community exists). But governments embrace or exhibit values much like people do, indeed governmental values are the integrated or collective values of the peoples affected. If society embraces materialism and egoism, engenders competition as an end in itself without much regard for overall human welfare, then there tend to be great distinctions between those living in poverty and those who are living in luxury. In a more enlightened society the “extremes” are more modest, there is no real poverty and no real (substantial) accumulation of wealth. There is, instead, balance.

But in a materialistic and/or egoistic society there is no real (stable) balance, there are contrasting forces (ultimately, inherently, a matter of harmony through conflict), and there is disparity. As people evolve so do their collectives (collective consciousness) and governments. Corrupt governments gradually become less so. As more enlightened people take part in government, the actions and import of government become more noble. There may be tension or contrast between the (noble) intentions of government and the individual self-interests. But eventually these are resolved and a more suitable balance is achieved. In the meantime great challenges exist in consciousness, in progressing from the current circumstances to those intended.

« Commentary No. 1384

## Prosperity and Wealth 2

Within the framework of the Bermuda Protocol, in a suitably enlightened society, the role of government is not to take from the wealthy and give to the poor, but, in contrast, the role of government includes the encouragement of human welfare and balance such that all of the basic needs of people are provided for, and substantial opportunities provided for continued growth in consciousness.

In this context, the (governmental) rules are not simply imposed on unresponsive or unsupportive people, but responsive (qualified) people are attracted to a community in which enlightened processes (rules) (the Bermuda Protocol) are (is) in place. Consequently, there are (there) few people who are

impoverished by their thinking and feeling and behavior, and fewer who are self-absorbed or englamoured by wealth (fame or fortune). The rules of (this enlightened) society simply encourage the proper balance. There are no great differences in income or relative wealth. Differences exist, but these are modest, and a matter of ability and qualification and contribution and merit and seniority. The basic needs are provided for all. There is food and shelter and clothing and health and (right) livelihood, for all. And society as a whole is engaged in collective (but not excessive) prosperity.

This is not simply a matter of noble or idealistic intent or principle, but a matter of collective consciousness, of attracting sufficient "wealth" at the collective level, and having in place a value system and administration such that all of the basic needs are fulfilled and sufficient opportunities provided for continued learning and maturation (self-fulfillment). And this "wealth" is not at the expense of others (i.e., those who are not living under the Bermuda Protocol), but simply a matter of properly tapping into the universal supply of energy.

In a materialistic-egoistic society, wealth can be accumulated at the expense of others (wrongfully, through manipulation) or (also wrongfully) through catering to the materialistic-egoistic values of society. Great athletes and other entertainers, entrepreneurs, etc., tend to attract and collect wealth far in excess of their needs, and far in excess of their actual value to society (is any human being actually worth more to society than any other human being or do we simply contribute in different ways?). In an unenlightened society, markets are often created for the purpose of "making money" rather than serving the needs of humanity. And even where there is some charity involved, it is usually more a matter of (token) appearances or rationalization than having genuine (altruistic) motives. But in an enlightened society the principal motives are not materialistic or egoistic, but are more noble. To work in some endeavor that is worthwhile for others is indeed an end in itself. Not for fame or fortune, but for the good of all.

For those who are entangled in poverty or wealth, in materialism or egoism or both, there is no real solution in the Bermuda Protocol. But for those who are actually, genuinely emerging from these distractions and illusions the Bermuda Protocol offers a great deal of comfort. If by virtue of one's place in consciousness, one does not (need to) worry about either poverty or wealth

(health, education, or welfare), of meeting one's basic needs, where there are basic comforts and no need for luxuries, one can then focus more properly, more effectively, on higher, more noble things. One is then free to evolve more consciously and directly (through conscious experience and active service), rather than unconsciously and indirectly.

« Commentary No. 1385

## Wealth

So, whence comes wealth? Fundamentally and in principle, wealth is derived from the abundance of energy that is readily available to all (the only preclusions being karmic). While wealth is artificial, energy is not. Energy is real. As that energy is acquired and transformed (symbolically) into wealth (money) (capital) it can be traded for materials and services (which also represent energy).

In the present unenlightened society there are tremendous reservoirs of accumulated (hoarded) wealth. There are people who have acquired wealth far in excess of their needs, who live in luxury, and/or who do not engage in commensurate charitable work, i.e., who are poor stewards of wealth. There is a tremendous amount of artificial wealth in the various stock markets (some of which represents real value, but much of which is merely artificial). There is tremendous waste of money in various industries such as tobacco, alcohol, other drugs, gambling, prostitution, flesh foods, entertainments, etc. There is tremendous wealth appropriated through artificial markets (of products and services) (contrived materialistic and egoistic needs (vanity)) applied to naive and unrealized peoples.

The problem of wealth is that it conveys responsibility. If wealth is allowed to accumulate, or if wealth is expended to serve primarily one's own (artificial) interests, not primarily in stewardship, then that accumulation and/or expending is a potent force of tension that will inevitably evoke (generally perceived to be unfortunate) consequences, much like an earthquake or volcanic eruption that releases accumulated pressure, so shall any substantive abuse of wealth evoke commensurate consequences. So while wealth per se is artificial, the accumulation of wealth and the abuse of wealth are real, as is the more noble



utilization of wealth to redress the needs of the whole. The principal consequences of accumulation of wealth are disease and poverty, both individually and collectively at some level (e.g., an impoverished nation-state).

If wealth is utilized wisely and not selfishly, by individuals, collectively by organizations, and collectively by nations, then much of the present condition (poverty, wide disparities in economic health) will pass. Poverty and disease are conditions in (lower) consciousness that convey very powerful but difficult to realize lessons. As prosperity emerges, properly and not artificially, then the focus of learning and growing falls into other aspects of life in the world. If one learns how to learn, if one learns how to recognize lessons as they are offered, then the more dramatic (painful) circumstances (consequences) are not needed. The development of unselfishness and the proper stewardship of whatever resources may be available contribute very considerably to subsequent (consequent) healthy (prosperous) conditions.

Wealth per se (in the material and financial sense) is generally not needed. Those who seek wealth are necessarily blinded to real issues (seeking wealth is a particularly preclusive attachment). But those who live within their means and are proper stewards of whatever wealth there may be, sharing with those less fortunate, using wealth and resources wisely (in some greater-than-personal sense), not being concerned so much with their own welfare, those (relatively few) naturally attract energy and resources (a flow or continuum of energy). There is necessarily an abundance of energy and resources. It is only a matter of learning how to live gently and harmoniously in the lower worlds. True wealth is the resulting condition in consciousness (living from the heart).