

Lucis Trust Autumn 2025

Powershifts on the Road to Global Democracy:

The East-West Dichotomy

including World Goodwill Seminar
Zoom event, 15 November 2025

www.lucistrust.org/autumn



Whether it is in the East or the West, the path to freedom in a social context involves a steady transition from the individual mindset to that of the collective.



Powershifts on the Road to Global Democracy: *The East-West Dichotomy*

Dear co-worker,

An interesting symbolic event has been unfolding in the Gobi Desert – one that can be tentatively related to Shamballa, the focal point of spiritual power on Earth, which is also said to be located in the Gobi Desert albeit in a state of matter invisible to human eyes. For it is in this region of the world that China has unveiled a working nuclear reactor fuelled by thorium – an element billed as “the great green hope” of clean energy production. Thorium produces far more energy and far less waste than the current fuel source, uranium; the reactor is also meltdown-proof and has no weapons-grade by-products.¹ A much larger thorium reactor is also being built in the same location, scheduled to start up in 2030.

This development is likely to further accelerate China's growth in economic power and political influence; and in anticipation of this, the question might be asked: What is China's vision for humanity's future and its own role as a guiding force towards it? There has been much debate on this issue following a speech by China's President, Xi Jinping, to the United Nations' Geneva Office in 2017, "Work Together to Build a Community of Shared Future for Mankind."²

The concept of this speech has been reflected in a number of UN documents in the last few years, but this has raised concerns for Amnesty International, which sees it as "a model that emphasizes economic development, cooperation and, above all, national sovereignty at the expense of individual human rights."³

However, as China exerts an increasing influence in UN affairs, it is promoting its own Human Rights Discourse as part of its broader diplomatic goals. Most recently, in September of this year, the Shanghai Cooperation Organization held its 25th summit, with the participation of UN Secretary-General Antonio Guterres. The highlight of the summit was the Global Governance Initiative⁴ outlined by Xi Jinping, reaffirming the aspirations of the "Global Majority" for an inclusive and balanced world order based on the continued validity of the UN Charter.

As China's influence grows, it is interesting to note that the Alice Bailey writings predicted that a cycle of radioactivity would occur in China reaching its peak towards the middle of this century, "rendering radioactive of some of the foremost thinkers of that race". The hope is that this will deepen the spirituality of China's vision as the new multilateral world order unfolds:

"... when a movement is instituted by the Lodge, working in connection with the fourth root race; it will also be part of the stimulative process, and will result in the rendering radioactive of some of the foremost thinkers of that race.

It will be their day of opportunity, and so great is the importance attached to this that a Member of the Lodge, Confucius as he has been called in the past, will incarnate in order to superintend the work. The preliminary steps are being taken now, and Egos are coming in who will endeavour to direct the energies of this race on to the right line though the peak of the cycle of stimulation will not be until the middle of the next century. It is needless for me to point out that all such movements are first felt as disturbing, and only when the dust of turmoil, and the noise of clashing forces have died away will purpose be seen emerging.”⁵

Since the above was written in the middle of the last century, the “stimulative process” is presumably well-underway now. With this in mind, there is much to learn from leading East Asian thinkers on the cultural values of Confucianism and the part it may have to play in helping the people of East Asia onto the path of freedom and liberty that humanity is collectively building towards the spiritual realms. In an article entitled *The Confucian Conception of Freedom*, Professor of Chinese philosophy, Li Chenyang, writes:

“The Confucian conception of freedom... does not imply an unencumbered free will as the origin and initiator of choice. Instead, the agency of freedom is the person through the heart/mind. As agency the choosing person is always situated in an environment that is fundamentally social in nature... the Confucian ideal of freedom has to be achieved in the context of human society and liberty is indispensable to a healthy human society, Confucianism must have room – if it has not, it must make room – for liberty. Moreover, if the main goal of Confucianism is to achieve human freedom as choosing the good, then it must support and promote social institutions that contribute to such a goal.”⁶

Whether it is in the East or the West, the path to freedom in a social context involves a steady transition from the individual mindset to that of the collective. This reflects the spirit of the great law under which Sanat Kumara (“the life and the informing intelligence upon and within our planet”) functions, and the creative sacrifice He made to “bring release to the myriad forms of His creation.” Humanity’s understanding of freedom is evolving slowly but surely, and insular concepts of freedom are being challenged – their voluntary sacrifice for the greater good of society being one of the lessons of this period. And this leads us to speculate on how the contrasting ideologies of the East and West on matters such as freedom, human rights and global unity might steadily evolve and converge to express a point of planetary synthesis.

In pondering this difficult issue, some helpful insights are provided by the journalist and political commentator, Martin Jacques, who has long contended that China is more a “civilisation state” than a nation state. He points out that the most important political value for the Chinese people is unity through their strong sense of ancient, cultural identity; having a weak concept of cultural difference and little tolerance of it, China is unlikely to conform to the western ways of liberal democracy; individual human rights will always be viewed in the context of maintaining the cultural integrity of Chinese civilization.

Professor Jacques maintains that China cannot be understood by observing it through Western eyes and values; the problem, he says, is well summarized by one of the West’s preeminent historians of China, Paul A. Cohen, who remarked that, while the West may regard itself as the most cosmopolitan of all cultures, in many ways it is the most parochial. This is because for the past two hundred years the West has been so dominant in the world it has not really needed to understand other civilisations and cultures, which, by contrast, have been forced to understand the West because of its strong presence in their societies. According to Jacques, East Asia is the world’s largest economy with a third of the world’s population,

and it is far more knowledgeable about the West than the West is about East Asia. This is germane because the world is now starting to be driven and shaped, not by the old, developed countries, but by the developing world.⁷

These observations chime with the esoteric perspective that, while “this is the Aryan or fifth root-race,” the Chinese are a “fourth root race people.” There is much to think through here, for the planetary ajna centre *through which... the human family are fused and blended* is related to the fifth root-race; so what does this mean as far as the fusion and blending of the Chinese people into the one human family are concerned?

Humanity... planetary ajna centre... Fifth Ray of Knowledge... fifth root-race.⁸

The ajna centre is the centre between the eyebrows and is found in the region of the head just above the two eyes; having only two real petals, it is “not a true lotus in the same sense as are the other centres... Its petals spread out like the wings of an airplane to the right and left of the head”.⁹ On a planetary scale, we can imagine the two major petals of the ajna centre spreading out to the Eastern and Western hemispheres of the globe, just as they spread out in front of the right and left hemispheres of the brain in the human being. Bringing right functioning activity and relationship between the two petals of the planetary ajna centre and therefore, the Eastern and Western hemispheres of the world cortex, is crucial for humanity’s future.

Of further significance is the fact that the ajna centre is the great “organ of idealism” – and on the planetary scale, we are told that this centre is just beginning to express itself in a recognisable manner through the New Group of World Servers whose major task is to bring to humanity “the understanding of the fundamental ideals which will govern the New Age.” As to how this might manifest itself in a point of planetary synthesis between the

East and West, we turn to the thoughts of Oliver L Reiser, who wrote the foreword to Alice Bailey's book *Education in the New Age*. Here, he comments on the pressing need to harmonize relationships between East and West, and how the divergent ideologies of the two might be synthesized in some way to create a new form of planetary democracy.

Reiser described the highest type of thinking in the West as *scientific humanism*, and considered this to be close to the Chinese way of *practical idealism*. He envisioned the synthesis of the two to create "a new world of semantic insight," in which the West would "draw freely upon the wells of wisdom in Chinese thought for ethical enlightenment and political realism". Describing the fusion of these two perspectives as "organismic logic," he wrote:

*"Modern civilization is approaching the end of an era. For twenty-five centuries the human intellect has been guided by the axioms of that great creator of Western culture whom the medievals designated as The Philosopher. Now we face a new era of thought, an age of non-Aristotelian orientation. Just as the old logic, and the science and philosophy resulting from it, were connected with what may be termed the fallacy of the absolute individuality of the subject, so the coming age of culture, when and if it emerges, will be characterized by a new type of reasoning based on a logic of parts and properties within dynamically organized wholes."*¹⁰

This type of reasoning is in perfect harmony with the esoteric philosophy of the Alice Bailey writings – of the establishing of right relationships between all parts of that great planetary life "in Whom we live and move and have our being". But as tensions continue to build between the West and China, there are many looming flashpoints for potential conflict. In this climate, Reiser's call for "a prodigious effort at synthesis of the two cultures *while there is still time*", is a pressing one. As the sinologist, Kerry Brown,

Director of the Lau China Institute, remarked: “The West needs to initiate a concerted, cultural engagement with the Chinese to better understand the energy, dynamism and aspirations of what amounts to a fifth of the world’s population.”¹¹

As divine potencies continue to pour into human consciousness from a variety of sources, it is vital at this time in world history that vision and purpose are more firmly grounded in global affairs to direct the surge of spiritual power into right channels. As the world moves through this difficult transition period into the New Age, we find sound advice in Alice Bailey’s own words. Although the world has changed radically since the time it was written, they can nevertheless be applied in a general sense to the current situation:

“Both East and West have specialized in their thinking. Each, therefore, has the virtue of its own sincerity and its own peculiar penetration. But specialization has its value only as it leads to an ultimate integration. Is not the time ripe for bringing East and West together in this profoundest region of the life of each of them, the region, namely, of their philosophical and psychological thinking?”¹²

In lighted group companionship, **Lucis Trust**

1. Alex Kimani, *China Unveils World’s 1st ‘Meltdown Proof’ Thorium Reactor*, <https://oilprice.com>
2. Xi Jinping, *Work Together to Build a Community of Shared Future for Mankind*, www.XinhuaNet.com
3. Amnesty International Glossary, <https://whatchinasays.org>
4. Xi Jinping, Global Governance Initiative, www.youtube.com/watch?v=nxal70pXgWg
5. A. A. Bailey, *A Treatise on Cosmic Fire*, pp.1079–80.
6. Li Chenyang, www.researchgate.net/publication/257140002_The_Confucian_Conception_of_Freedom, pp.18–20.
7. Martin Jacques, *Understanding the Rise of China*, www.youtube.com/watch?v=imhUmLtlZpw
8. A. A. Bailey, *Esoteric Astrology*, p.454.
9. A. A. Bailey, *Esoteric Healing*, p.149.
10. Oliver L. Reiser, *The Promise of Scientific Humanism*, p.43. Internet Archive.
11. Professor Kerry Brown, *China’s rise: The three key things everyone needs to know*, www.youtube.com/watch?v=VKNzht-JOXE&t=15s
12. A. A. Bailey, *The Soul and its Mechanism*, p.10.

Ecological Civilization: An Emerging Paradigm in China

Mary Evelyn Tucker

Many individuals and groups in China are diligently trying to find the next stage beyond rapid industrialization and unsustainable development, which brought red-hot economic growth, as well as biodiversity loss, climate upheavals, and pollution that damaged public health.

Now the goal is to create a new “ecological civilization”, one that embraces the health of both ecosystems and of people. This is based in part on a critique of modernity in its scientific reductionism, mechanistic materialism, and mindless consumption that is present both in China and the West. This same effort to find corrective measures is being made in Western countries as well.

What is ecological civilization?

While ecological civilization may appear to be a government-sponsored initiative, this is not the whole story. Certainly, President Xi Jinping and other government leaders have promoted this notion. Xi, who has tried to reconcile ecological protection with economic development, proposed the theory that “lucid waters and lush mountains are invaluable assets.”

However, this idea of ecological civilization has also been broadly embraced by Chinese society, especially as a result of education. The concept has many concrete applications. Theory and practice are seen as interwoven.

There are many definitions of ecological civilization, but the most important aspiration is: Moving from unlimited economic growth that is polluting land, air, and water to an ecological civilization that cares for the well-being of both people and the planet. ...

Shift in Chinese universities and academic institutions

We have been traveling to China since 1986 and have seen many changes over these past three decades. On an extended trip to China in September of 2023 we witnessed the spread of ecological civilization in academic institutions from the north to the south. The discussion of ecological civilization has clearly risen rapidly in the last few years. Every university now has departments or institutes promoting ecological civilization as a context for environmental education and training. The premier Chinese think tank, the Chinese Academy of Social Sciences (CASS), has created an institute for Eco-civilization. ...

Ecological civilization drawing on cultural values

A dynamic, ever-changing China is trying to rediscover its traditional cultural roots while embracing modernization and tackling environmental challenges. The Chinese are searching for social and ecological wisdom from their own traditions of Confucianism, Daoism, and Buddhism. Yet they are still pursuing economic prosperity while initiating the energy transition. Clearly contradictions abound between pursuing economic growth while environmental issues continue to multiply. This is, of course, not confined to China, but is a common dilemma for humanity.

The search for ecological values from all the world's cultures has the potential to inspire diverse, but complementary perspectives on environmental ethics. This is the work we have been doing for almost 30 years. This began with our three-year research project at Harvard surveying the world's religions and their ecological perspectives with hundreds of scholars (1995–1998). There were 10 conferences held and 9 volumes published by Harvard for which we were series editors. (The *Shinto* volume was published in Japan.) The books on Confucianism, Daoism, and Buddhism have been translated and published in Chinese. Our motivation in beginning the Harvard conferences was to highlight these

traditions knowing that the rapid modernization and industrialization of China with over one billion people would inevitably result in environmental degradation.

The role of Confucianism is an example of how cultural values can provide a basis for a vibrant ecological civilization in China. The revival of the teaching of Confucian texts and tradition is making this possible at present in China. Thus, there is potential for the tradition to be brought into discussions on ecology and environmental ethics.

Confucian holistic worldview and environmental ethics

While clearly Confucianism has many historical variations, cultural particularities, and national differences, there are certain central ideas and values that have spread across East Asia from China through Korea and to Japan. These ancient values constitute key elements of the tradition that have endured despite historical changes, political upheavals, and environmental deterioration.

There are major resources for contemporary environmental ethics in China as well as for an emerging global ethics. This is also the case for resources from Daoism and Buddhism and other religious traditions, including environmental knowledge of Ethnic Peoples.

Of singular importance for China is the rich cosmological worldview of Confucianism that promotes harmony of humans with nature amidst change. This is a significant perspective for seeing nature as intrinsically valuable and for understanding the role of the human in relation to natural processes as critical.

This worldview is characterized by four key elements: an anthropocosmic rather than an anthropocentric perspective; an organic holism of the continuity of being; a dynamic vitalism of material force (qi); a comprehensive ecological ethics embracing both humans and nature (“Humans and nature are one”).

All these ideas from Confucianism can be further developed as a basis for building a robust ecological civilization in China.

The 12th century Neo-Confucian philosopher, Zhang Zai, wrote on the wall of his study, *The Western Inscription*. This exemplifies the all-embracing dimensions of identity with Heaven and Earth, and compassion for other humans. It is one of the most inclusive texts in all Confucian thought and frequently quoted.

“Heaven is my father and Earth is my mother, and even such a small creature as I find an intimate place in their midst. Therefore, that which fills the universe I regard as my body and that which directs the universe I consider as my nature. All people are my brothers and sisters, and all things are my companions. The sage identifies his character with that of Heaven and Earth, and the worthy is the most outstanding person. Even those who have no brothers or children, wives or husbands, are all my brothers who are in distress and have no one to turn to.”

This inspiring text encompasses a comprehensive worldview of humans as part of a vast cosmos, emerging out of Earth’s great fecundity, and completing the triad as the mind and heart of Heaven and Earth. Within this familial cosmology of the great parents giving birth to humans, their deep humaneness can be extended to other humans and biodiversity. Surely this is a basis of an anthropocosmic ethics for the well-being of future generations.

Meditation: Strengthening the Hands of the New Group of World Servers

I. GROUP FUSION

I am one with my group brothers and all that I have is theirs.

May the love which is in my soul pour forth to them.

May the strength which is in me lift and aid them.

May the thoughts which my soul creates reach and encourage them.

II. ALIGNMENT We recognise our place, as a group, within the heart centre of the new group of world servers. Mentally extend a line of lighted energy towards the spiritual Hierarchy, the planetary heart centre; to the Christ, the “heart of love” within the Hierarchy; towards Shamballa, “where the Will of God is known”.

III. HIGHER INTERLUDE Hold the mind focussed for a few moments on the planetary role of the new group of world servers mediating between Hierarchy and humanity, responding to hierarchical impression and meditating the Plan into existence.

IV. MEDITATION Reflect on the seed thought:

Through the impression and expression of certain great

ideas, humanity must be brought to the understanding of the fundamental ideals which will govern the new age.

This is the major task of the new group of world servers.

V. PRECIPITATION Visualise the precipitation of the will-to-good, essential love, throughout the planet, from Shamballa, through the planetary heart, the Hierarchy, through the Christ, the new group of world servers, through all men and women of goodwill everywhere in the world, and finally through the hearts and minds of the whole human family.

VI. LOWER INTERLUDE Consider the many ways in which the “power of the one Life” and the “love of the one Soul” are working out in the world through members of the new group of world servers, so building the “thoughtform of solution” to world problems.

VII. DISTRIBUTION As the Great Invocation is sounded, visualise the irradiation of human consciousness with light and love and power:

*From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.*

*From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ* return to Earth.*

*From the centre where the Will of God is known
Let purpose guide the little wills of men –
The purpose which the Masters know and serve.*

*From the centre which we call the race of men
Let the Plan of Love and Light work out
And may it seal the door where evil dwells.*

Let Light and Love and Power restore the Plan on Earth.

OM OM OM

* Many religions believe in a World Teacher, a “Coming One”, knowing him under such names as the Lord Maitreya, the Imam Mahdi, the Kalki Avatar and the Bodhisattva. These terms are sometimes used in versions of the Great Invocation for people of specific faiths.

Envisioning a New Global Culture:

The Search for Unity between East and West

Online World Goodwill Seminar

Saturday, 15 November 2025

Geneva, London, New York



Register here: www.worldgoodwill.org/seminar_2025

While the current phase of globalization in human affairs often uses the language of unity, it largely reflects the prevailing culture of separation and materialism that inevitably exacerbates division. A new global culture requires a deeper era of thought, drawing on the ancient universal values of both East and West that can guide us towards a balanced relationship between spirit and matter.

The only way we can address the causes of the problems afflicting humanity today, is if we turn to narratives, mythologies and cosmologies from both Eastern and Western thought that shine a light on the oneness and wholeness of life. Only then will we be able to truly think and plan our societies in ways that value diversity and yet are centered in a profound sense of unity. It is this depth of thought and feeling that is missing from the current order.

In pondering the search for unity between East and West in areas as broad as philosophy, economics, governance and relations with the environment we will be contributing towards the envisioning of this new, reoriented global culture.

Join us for three events, broadcast from three planetary centres, in a day of online discussions, reflections and meditations:

Geneva: 10am – 1pm CET (4am – 7am EST)

London: 2pm – 5pm GMT (9am – 12noon EST)

New York: 2pm – 5pm EST

New York Seminar: 2pm – 5pm EST

Welcome and Introductory Thoughts: *World Goodwill*



John (Jack) Bagby, PhD.

John (Jack) Bagby received his PhD. in philosophy from Boston College in 2021, and a B.A. in philosophy and ancient Greek language, from Pennsylvania State University in 2013. Professor Bagby conducts research on the history of philosophy, focusing on problems related to consciousness, nature, and evolution. He has published in *Epoché* and *Journal for the British Society of Phenomenology*, on ancient Greek philosophy and phenomenology (especially Henri Bergson) and has strong research interests in Baruch Spinoza, 19th-20th century European philosophy, process philosophy, philosophy of music, and aesthetics. Between 2016-2018 he combined his love for creating visualizations with his love of Spinoza to create a website that maps the complex textual citations used in his magnum opus, *Ethics*.



Jay McDaniel, PhD.

Jay McDaniel received his Ph.D. in Philosophy of Religion and Theology from Claremont Graduate University, and a B.A. in English Literature and Philosophy from Vanderbilt University. He is professor emeritus of Religious Studies at Hendrix College in Arkansas, and founder of the website Open Horizons, which focuses on exploring a process outlook on life and way of living in the world. Active in the development of process thought in China, he is a consultant to the Institute for Postmodern Development of China, and the Cobb Institute. His books include *With Roots and Wings: Christianity in an Age of Ecology and Dialogue*; *Living from the Center: Spirituality in an Age of Consumerism*; and *Gandhi's Hope: Learning from Other Religions as a Path to Peace*.

Register and join the online broadcast here:
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Reflections on Envisioning a New Global Culture: The Search for Unity between East and West

preparing for the online World Goodwill Seminar,
Saturday, 15 November 2025 – Geneva, London and New York

We are not lacking in the dynamic forces needed to create the future. We live immersed in a sea of energy beyond all comprehension. But this energy, in an ultimate sense, is ours not by domination but by invocation.

Thomas Berry

Culture is esoterically related to those within any area of civilisation who specifically, precisely and in full waking consciousness, through self-initiated effort, penetrate into the inner realms of thought activity which we call the creative world. These are the realms which are responsible for the outer civilisation.

Alice A. Bailey

The new world order will not impose a uniform type of government, a synthetic religion and a system of standardisation upon the nations. The sovereign rights of each nation will be recognised and its peculiar genius, individual trends and racial qualities will be permitted full expression. In one particular only should there be an attempt to produce unity, and that will be in the field of education.

Alice A. Bailey

Culture is activity of thought, and receptiveness of beauty and humane feeling. Scraps of information have nothing to do with it.

Alfred North Whitehead

... philosophical education should strive for transdisciplinarity. In a knowledge ecology increasingly fragmented into various scientific specializations, disciplinary silos, and ideological ghettos, students of philosophy should be encouraged to play the role of intellectual interloper, trespassing across prematurely fixed boundaries to carve out pathways for more integral forms of scholarship and knowledge creation. Absent such philosophical daring, universities will struggle to contribute to deepening the relationship between human consciousness and the cosmos which birthed it. The future of life on Earth depends at least in part upon the revitalization of humanity's educational processes.

Matthew Segall

Sri Aurobindo [writes]: *“When the Thought returns to the surface, humanity has its periods of light.”* By thought he simply means “deeper aims”. Beyond political tug-of-wars, economic subterfuge, social striving, and actual war – beyond the material world – there are always ideas and ideals at play. These are the deepest forces that move mankind – they most often manifest in our religion, art, and dreams. These are the secret levers of matter. The world is one long limb to the central nervous system composed purely of thought.

Jash Dholani

The East brings the West a true and needed message: Seek the *“law and truth of the soul”* – find *“an inner reality greater than the material”*. The East tells the West: Guard against *“exaggerated intellectuality”*, an isolated *“mechanical genius”*, and *“erroneous theories of the Absolute”*.

The West too brings the East a true and needed message: *“Man also is God and it is through his developing manhood that he approaches the Godhead; Life also is the Divine, its progressive expansion is the self-expression of the Brahman, and to deny Life is to diminish the Godhead within us.”*

Jash Dholani

Authoritarianism appeals, simply, to people who cannot tolerate complexity: there is nothing intrinsically “left-wing” or “right-wing” about this instinct at all. It is anti-pluralist. It is suspicious of people with different ideas. It is allergic to fierce debates. Whether those who have it ultimately derive their politics from Marxism or nationalism is irrelevant. It is a frame of mind, not a set of ideas.

Anne Applebaum

Planetary democracy does not yet exist, but our global civilization is already preparing a place for it: It is the very Earth we inhabit, linked with Heaven above us. Only in this setting can the mutuality and the commonality of the human race be newly created, with reverence and gratitude for that which transcends each of us, and all of us together. The authority of a world democratic order simply cannot be built on anything else but the revitalized authority of the universe.

Vaclav Havel

When we study consciousness historically, contrasting perhaps what men perceive and think now with what they perceived and thought at the same period in the past, when we study long-term changes in consciousness, we are studying changes in the world itself, and not simply changes in the human brain. We are not studying some so-called “inner” world, divided off, by a skin or a skull, from a so-called “outer” world; we are trying to study the world itself from its inner aspect.

Owen Barfield

... there are two great power shifts going on in this century. One is a power shift from West to East, which means from basically Europe and the Atlantic to the Pacific and Asia... The other great power shift is what I would call “vertical” rather than horizontal. That’s the power shift from governments to non-governmental and transnational actors. This is driven by technology and by changes in not economic, but in ecological globalisation.

Joseph S. Nye Jr.

... historically there is no question about the fact that the Confucian tradition can serve as a very important identity for the Chinese. And in fact some people go so far as to say, I think with persuasive power, that without Confucianism it is difficult to imagine what the shape of China's culture would be, especially Chinese cultural identity. That's a very important observation. But look at the Confucian tradition as a flowing stream: It began in the 6th Century B.C. as a tiny stream then became a major intellectual tradition in China, then for a while it actually went underground, Buddhism and Daoism turned out to be more powerful, especially as models for some of the most brilliant minds in China. There was a revival of Confucianism in the 11th Century, and that revival helped the Confucian tradition to spread beyond Chinese borders. Now, see, in the mid 19th Century the tradition was marginalised. Its very survival became questionable because some of the best people wanted to get rid of it. And now it can reemerge again. But now it cannot afford to be Sinic, it cannot even afford to be East Asian, it has to be global.

Tu Wei-ming

[The] question is why "China" as a spiritual, almost abstract entity – as a place with physical boundaries that also exists powerfully and convincingly as an emotional reality, while often defying neat characterisation – has proved so successful. It has emerged slowly, but overwhelmingly, as history has unfolded. Linked to cultural, historical, ethnographic, social and mythical factors, and despite all the energy invested by so many in wishing or explaining it away, it constitutes one of the most successful symbolic achievements of the modern world.

Kerry Brown

Nobody... would dream of considering the laws of nature as identical with or even similar to moral laws, if he considers physical existence in the right way. As soon as we enter the higher worlds this is changed. The more spiritual the worlds which we enter, the more do moral law and what may be termed natural law in these worlds coincide.

Rudolf Steiner

In many Eastern cultures, group cohesion is valued highly. This often leads to conflict being smoothed over or redirected. In Western cultures, the emphasis on individual expression can lead to conflict being escalated – sometimes more than is necessary. Yet both tendencies can fall short. Eastern silence may hide resentment. Western bluntness may break bonds. Each culture, in its own way, may undernourish what the other holds. But they are not opposites. They are reflections. What one underplays, the other overplays.

This opens a profound opportunity: when cultures recognize each other's shadow sides, they gain the chance to grow together, not by imitation, but through mutual becoming...

The true divide today isn't between East and West. It's between *surface* and *depth*. Pseudo-harmony and pseudo-conflict are both shallow. What we need – across cultures, generations, and technologies – is to meet each other deeply. Because in the long run, only depth heals.

Jean-Luc Mommaerts

While the environmental movement has been a societal response to the pollution and destruction of our *outer* nature (environmental pollution), the awareness-based movement for human and planetary flourishing that we see emerging now, can be seen as a response to the pollution and destruction of our *inner* nature (spiritual pollution), i.e., our deeply felt relationship with the planet, with people, and with ourselves.

Otto Scharmer

Lucis Trust order form 2025

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- 2026 Full Moon Meetings Schedule
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- Service of the Plan, Set VII www.lucistrust.org/sop7
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