

Lucis Trust Autumn 2022



In Search of a New Culture: Perspectives on Human Flourishing

including World Goodwill Seminar
Online event, 29 October 2022

www.lucistrust.org/autumn

Culture is esoterically related to those within any era of civilisation who specifically, precisely and in full waking consciousness, through self-initiated effort, penetrate into those 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



In Search of a New Culture: Perspectives on Human Flourishing

Dear co-worker,

‘Culture’ is a word that has its metaphorical roots in the plant kingdom – from the Latin *cultura*: “the tilling of land, act of preparing the earth for crops, a cultivating agriculture”.¹ It was the ancient Roman orator Cicero who first used the term as an agricultural metaphor to describe a cultivation of the soul or “*cultura animi*”. Cicero’s works rank among the most influential in global culture – the central idea being the cultivation of a ‘philosophical soul’ as the highest possible ideal for human development.

This original meaning of culture surely merits attention in the context of our market-driven era in which the predominant culture is entertainment. The concern is that the vast majority of popular culture, television, movies, advertising and most importantly, news and politics, are filtered through the interests of powerful media conglomerates. Signs of this trend were addressed with considerable prescience back in the 1940’s by critical theorists, Theodor Adorno and Max Horkheimer,

who described the standardized, commercial production and marketing of culture in capitalist societies as the ‘culture industry’.

In their book, *Dialectic of Enlightenment*, Adorno and Horkheimer critiqued the culture industry as a means of psychosocial control dictating taste and opinion, stunting the mass-media consumer’s power of imagination, and insidiously turning the thinking, discerning subject into the unthinking, passive consumer. They highlighted the problems associated with any system that “integrates its consumers from above”, be it totalitarianism or monopoly capitalism, arguing that “in attempting to realise enlightenment values of reason and order, the holistic power of the individual is undermined”.² Their analysis doesn’t suggest that all products of this system are inherently inferior, but that “they have replaced other forms of entertainment without properly fulfilling the important roles played by the now-defunct sources of culture”.³

Whether or not we agree with this analysis, through an esoteric lens, we will see the forces of standardization at work in many areas as well as culture. And this is all part of humanity’s reaction to one of the great seven rays of life – the Seventh Ray of Ceremony and Order – that is steadily gaining in strength and prominence. This energy “imposes certain rhythms upon humanity”, its prime cosmic function being “to perform the magical work of blending spirit and matter in order to produce the manifested form through which the life will reveal the glory of God”. However, it will take time for humanity to learn how to cooperate in this great purpose wisely and skillfully.

In the Alice Bailey writings, we read:

... of these rhythms, the present great experiments in national standardization and regimentation are ... an expression, as they demonstrate through the masses in any nation. ... The new era is however upon its way, and nothing can prevent that which the stars decree and which the Hierarchy of guiding Minds consequently foresee. The new executives who will succeed the present dictators and powers will take over the control towards the year 1955, and they will be seventh ray aspirants

and disciples in the majority of cases; their capacity towards integration and towards fusion along right lines will then rapidly bring about the needed international understanding ...

... though the fulfillment of the prophecy is inevitable, yet the time factor may not work out as indicated. This will be because the distressed human mechanisms of those to whom the work is given will fail to react either correctly or at the right time. These incoming seventh ray aspirants and disciples may make mistakes and may perform their undertakings in such a manner that delay may eventuate.⁴

Despite initial progress after 1955, an economic form of globalization began in the 1980's that doesn't comply with the spiritual demand of "rebuilding the shrine of human living" and "redistributing the world's resources in conformity to divine purpose". The possible delay that was cited has occurred and the development of Cicero's vision of the "philosophical soul" has been sidetracked. For our encouragement though, the Alice Bailey writings go on to say that the margin of difference in the timescale of implementation will only be "between one hundred and three hundred years", and in the meantime:

Much of the success in the coming momentous years is dependent upon the work done by all who may be affiliated (even slightly) with the New Group of World Servers. If public opinion is educated in the new ideals, the momentum of that growing tide will greatly facilitate the work of these seventh ray executives, and in some cases will constitute for them the line of least resistance ...⁵

The New Group of World Servers is presently expanding in size and influence with a multitude of creative ideas to meet today's challenges, and there are many signs that a realignment with the Divine Plan is currently taking place in the many initiatives that are exploring how a new type of culture can take root around the world. Nowhere is this more important than in the philosophy of education – for the way we educate influences thought, perception, desire, and action in all areas of human enterprise. Of real significance here is UNESCO's worldwide initiative –

Futures of Education: Learning to Become →. This new goal for education has been described as “global citizenship for human flourishing”,⁶ and the spirit of this ideal permeates the landmark report that has now been published: *Reimagining our futures together: a new social contract for education* →. The report served as the key reference document for the recent United Nations summit: *Transforming Education* →.

This concept of human flourishing is now engaging the minds of many enlightened thinkers, and it blends perfectly with Cicero’s use of the term ‘culture’, for flourishing also has its metaphorical roots in the plant kingdom – from the Latin *florere* “to bloom, blossom, flower”. *The Global Flourishing Study* → is an inspiring example of such thinking – a \$43 million initiative that runs across 22 countries examining what it means to flourish, and the factors that give rise to it – including the role that religion plays. Another initiative – *The Humanities and Human Flourishing Project* → – is an interdisciplinary collaboration with leading researchers around the world, investigating the connection between the arts and humanities and wellbeing. The Project Director, James Pawelski, explains that questions on ‘the Good Life’ and how we flourish were traditionally asked in the context of philosophy, literature, theatre and art; but nowadays:

*“the strategic approach to these questions is led more in the social sciences ... the social sciences like to measure things ... the arts and humanities tend to be interested in meaning ... so by collaborating together, hopefully we’ll be able to find out how to measure more and more meaningful things”.*⁷

The concept of flourishing is credited to Dr. Martin Seligman, who used his inaugural address as the incoming president of the American Psychological Association in 1998 to shift the focus from mental illness and pathology to studying what is good and positive in life. The theme of his presidency marked the beginning of a new domain in psychology known as Positive Psychology – an approach that builds on the work of pioneers in Humanistic Psychology such as Abraham Maslow.

However, even in Ancient Greece, Aristotle promoted the concept of eudaimonia⁸ – “the condition of human flourishing or of living well”. The term is often misinterpreted as happiness, but it has little to do with a pleasant state of mind and emotions. It is more accurately defined as the “activity of the soul in accordance with ‘perfect’ or ‘complete’ virtue” or “activity in accordance with reason, man’s highest function”.⁹

Central to the concept of human flourishing is the need for humanity to move towards more meaningful types of creativity to ensure that the vast diversity of qualities and potencies of the Divine Plan seeking expression through human consciousness is realised. This brings us back to the qualitative difference between culture as it was originally envisioned by Cicero and entertainment – the difference being determined by the location of the point of tension that it generates in the human psyche. The goal for humanity is the collective raising of consciousness from the emotional to the intuitional nature via a point of tension on the plane of mind. The role of spiritual culture – local and global – is to prepare consciousness for this transformation through a more proactive engagement with the arts, humanities, and the social sciences. Humanity is currently in need of a dynamic new culture – one that actually cultivates – one that, in the words of violist and cultural entrepreneur, Jan Karlin, will transform the *Age of Entertainment* into the *Age of Creativity*.¹⁰

In the companionship of the One Work, Lucis Trust

1. *Online Etymology Dictionary* →

2. Paddy Scanell, *Media and Communication*, p.47

3. John Durham Peters, *The Subtlety of Horkheimer and Adorno*, p.70

4. Alice Bailey, *Esoteric Psychology*, Vol I, pp.365–7

5. *Ibid*, p.368

6. Dr Anantha Duraiappah, Dr Nandini Chatterjee Singh, *Education: Global citizenship for human flourishing* →, Open Access Government, (digital publication)

7. James Pawelski, *The Art and Science of Human Flourishing*, YouTube video →

8. The concept was predicated by Socrates and recorded in Plato’s works

9. Internet Encyclopaedia of Philosophy

10. Jan Karlin, *What’s Next? Creativity in the Age of Entertainment* →

A New Mode of Living Hovers Over Humanity

Alice A. Bailey

A new mode of living hovers over humanity and will materialise when selfishness is defeated, right human relations are correctly envisaged, and the vision of a new world is divorced from all nationalistic concepts and aspirations.

I would ask you all to ponder on the vision of this new world, preserving an open mind and realising that this new mode of living hovers over humanity and will materialise when selfishness is defeated, right human relations are correctly envisaged, and the ideal of this new world is divorced from all nationalistic concepts and aspirations. It will not be an American world, or a French world, or a British world, or a totalitarian world. It will be the outcome of the civilisation which is passing and the culture which is the flower of that civilisation, but at the same time it will be neither of them. It will be a human world, based on right understanding of correct human relations, upon the recognition of equal educational opportunities for all people, for all races and all nations, and upon the fundamental realisation that “God hath made of one blood all the peoples upon the earth.”

It will be a world in which racial distinctions and national unities will be recognised as enriching the whole and as contributing to the significance of humanity. Such distinctions and nationalities will be preserved and cultured, not in a separative isolation, but in the realisation that the many aspects of human unfoldment and differentiation produce one noble whole, and that all the parts of this whole are interdependent. All will comprehend their relation to each other in one progressive, synthetic, human endeavour, and the enterprise of united living will produce an interior work which will flower forth in the production of a beauty and a richness which will distinguish humanity as a whole. In this all will share, with wisdom and a planned efficiency, offering to the planetary

life and to each other that which they have to contribute. This will be made possible because the whole of mankind will be recognised as the essential unit and as being of greater spiritual importance than the part.

This is no idle and visionary dream. It is already happening. Embryonic movements toward this world synthesis are already being made. There is a dream of federation, of economic interdependence and of religious unity, plus social and national interrelation which is rapidly taking form, first in the minds of men, and then in experiments. There is a tie of united purpose, felt by many in the political and economic fields, which is no wish fulfilment or fantasy but indicative of an emerging reality. It is felt and recognised by thinkers everywhere, ...

When this vision has been grasped by the men and women of goodwill throughout the nations, and has become part of the life and mind of every disciple and aspirant, then the next step will be to study the factors which are hindering its materialisation. For this a broad tolerance and an unprejudiced mind are essential, and these qualities are rare in the average student and the small town man. Past national mistakes must be faced; selfishness in the spheres of both capital and labour must be recognised; blindness, nationalistic ambitions, adherence to ancient territorial demands and assumed rights, inherited possessiveness, the refusal to relinquish past gains, disturbances in the religious and social areas of consciousness, uncertainty as to the realities of subjective and spiritual life, and the insincerities which are based on glamour and fear – all these factors are woven into the life pattern of every nation, without exception, and are exploited by the evil forces and evaded by the well-meaning but weak people of the world. These must all be seen in their true perspective. The eyes of the people who seek to work under the Forces of Light must be lifted from the world of effects into the realm of causes; there must be appreciation of the factors which have made and conditioned the modern world, and these predisposing factors must be recognised for what they are.

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.

In Search of a New Culture: Perspectives on Human Flourishing



World Goodwill Online Seminar Saturday, 29 October 2022

(In) the new age ... we shall not have civilisations and their emerging cultures but a world culture and an emerging civilisation. Alice A. Bailey

A world culture is being created by the new group of world servers, those thinkers and visionaries found in all nations and fields of human endeavour. Their effort to enshrine universal principles of right relationship, goodwill, and sharing into the vibrant, active world of human living is precipitating new modes of approach to the world, celebrating both unity and diversity.

The new group of world servers is presently expanding in size and influence with a multitude of creative ideas to meet today's challenges. There are many signs that a realignment with the Divine Plan is currently taking place, especially in the countless initiatives exploring how a new type of culture is taking root around the world.

Join us for three events, broadcast from three planetary centres, in a day of online discussions, reflections and meditations. Using the power of the imagination, we will shine a light on the path ahead in discussion with speakers, representing diverse areas, who are contributing to the emerging culture. Join at www.worldgoodwill.org/seminar_2022 →

Geneva: 10am – 1pm CEST (9am – 12pm BST)

London: 2pm – 5pm BST (GMT + 1hour)

New York: 1pm – 4pm EDT (6pm – 9pm BST)



London Seminar: 2pm – 5pm BST

Welcome and Introductory Thoughts: *Headquarters group*

Central to the concept of human flourishing is the need for humanity to move towards more meaningful types of creativity to ensure that the vast diversity of qualities and potencies of the Divine Plan seeking expression through human consciousness is not frustrated. The first speaker is:



Grammy award-winner Jan Karlin a violist, producer, educator and cultural entrepreneur. Her book ***What's Next? Creativity in the Age of Entertainment*** won a 2020 Book Excellence Award and a 2019 Readers' Favourite International Book Award. She has produced and performed on over thirty compact disc recordings, resulting in eight Grammy nominations and two awards.

Jan Karlin is the founding executive director of the *L.A. International New Music Festival* and *Southwest Chamber Music*, an ensemble based in southern California. In 2010 she arranged the largest cultural exchange and music festival in history between the U.S. and Vietnam.

In the spirit of pursuing a culture that will encourage the best aspects of humanity to shine forth in practice as well as in theory, the second part of the Seminar will take the form of workshops. You are invited to experience practices by guest presenters which are intended to foster goodwill in individual, group and world affairs.

Join the online broadcast at:
www.worldgoodwill.org/seminar_2022 →



Reflections on: A Culture of Human Flourishing

**preparing for the online World Goodwill Seminar,
Saturday, 29 October 2022 – Geneva, London and New York.**

We are living in a moment of disruption when one civilization is dying and another is beginning to be born. This new civilization is based on *bridging* the three big divides of our time: the ecological, the social, and the spiritual.

Otto Scharmer

The hope of a secure and livable world lies with disciplined nonconformists who are dedicated to justice, peace and brotherhood.

Martin Luther King Jr.

The new age will bring in eventually a civilisation and a culture which will be utterly different to anything hitherto known. I would remind you here that all civilisations and cultures are externalisations – modified, qualified and adapted to racial and national needs – of the potent, vibrating and planned activity of the world initiates and disciples who constitute the Hierarchy of the time. Their plans, Their thinking and Their living potency pour out ceaselessly and affect the consciousness of their disciples; these latter step down the inflowing energies so that the thinkers and idealists can grasp these new emerging truths more accurately. Eventually the truths thus grasped change the consciousness of humanity as a whole and raise it ... thus modes of daily living, civilised methods of conduct and cultural developments eventuate.

Alice A. Bailey

The role of culture is that it's the form through which we as a society reflect on who we are, where we've been, where we hope to be.

Wendell Pierce

The triumph of culture is to overpower nationality.

Ralph Waldo Emerson

Cultural differences should not separate us from each other, but rather cultural diversity brings a collective strength that can benefit all of humanity.

Robert Alan

To create a world in which life can flourish and prosper we must replace the values and institutions of capitalism with values and institutions that honour life, serve life's needs, and restore money to its proper role as servant. I believe we are in fact called to take a step to a new level of species consciousness and function.

David Korten

I would like here to enlarge somewhat upon the interpretation of the much used words (frequently also misused): culture and civilisation. For it is the production of some form of culture – material or spiritual, or material and spiritual – which is the objective of all education. Education is the major agent in the world.

Civilization is the reaction of humanity to the purpose of any particular world period. In each age, some idea must be expressed in the current racial idealism. ...

Culture is the approximation of the two ways – feeling and mind; of two worlds – sensitivity and thought; and of the attitudes, relational in nature, which will enable a man to live as an intelligent, subjective being in a tangible physical world. The man of culture relates the world of meaning to the world of appearances and regards them in his mind ... as constituting one world with two aspects. He moves with equal freedom in both worlds, and with simultaneity as far as his consciousness or his sense of awareness is concerned. ... A human being has perforce to be a person, capable of living in the world of external realities, and at the same time capable of recognising himself as living in an inner world, as a mind and a soul.

Alice A. Bailey (adapted)

... in order for things to move towards higher levels of order, beauty, and goodness, consciousness must continue to evolve. ... As consciousness evolves through us, our very real preferences about life and the choices we make shift and there emerge new values, worldviews, preferences and ways of being. As this happens among different individuals these external changes in values, worldviews, preferences, and ways of being, are a reflection of the evolution of culture – as the interior of the Universe evolves, so does the exterior.

Gerard Senehi

Human history is a long line of culture being created and culture being lost. ... Currently in this point in human history, we're seeing the loss of tremendous linguistic diversity and cultural diversity. We're also seeing access to information in ways that have never before been possible, connections between groups of humans that have never been possible in the past. Opportunities for an incredibly diverse array of different cultural communities and populations, the access to technology, to global decision-making, that was never possible in the past as well. So we are more interconnected. We communicate more than ever before, which I think is tremendously positive. But there's always loss associated with gain. It always has been.

Christine Legare

One of [the] highest acts we can realize as human beings is to reflect on *who we are* and what that means in terms of *how we are ... together* – an ongoing interplay in the relationship between the evolution of consciousness and the evolution of culture.

Gerard Senehi

Human flourishing is both the optimal continuing development of human beings' potentials and living well as a human being, which means being engaged in relationships and activities that are meaningful, i.e. aligned with both their own values and humanistic values, in a way that is satisfying to them. Flourishing is conditional on the contribution of individuals and requires an enabling environment.

UNESCO Mahatma Gandhi Institute of Education for Peace and Sustainable Development (MGIEP)

The idea of a global citizen has never been a possibility before. Humans evolved in the context of small group living. A lot of our psychology is oriented towards living in relatively small groups. And now our cultural communities are, in some cases, hundreds of millions of other people. So we're at a point in human history where we're creating global culture. And going forward, this process of the global citizen should be more inclusive. It should include and pull from the tremendous strength of cultural diversity. The fact that human culture is more diverse than culture in any other animal species by far is our greatest strength. Pulling from a vast repertoire of technological tool kits, systems of knowledge, languages, diversity of thought – the more we have to pull from, the better our solutions will be, the better our outcomes will be.

Christine Legare

If we believe that the object of life is simply to render our material Self satisfied and to keep it in comfort, and that material comfort confers the highest state of possible happiness, we mistake the low for the high and an illusion for the truth. Our material mode of life is a consequence of the material constitution of our bodies. We are “worms of earth” because we cling with all our desires and aspirations to earth. If we can enter upon a path of evolution, by which we become less material and more ethereal, a very different order of civilisation would be established. Things which now appear indispensable and necessary would cease to be useful ...

But all such necessities are only such as man himself has created. They make the state in which he now is agreeable to him, and tempt him to remain in that state and to desire for nothing higher. They may even hinder his development instead of advancing it. If we would rise into a higher state, in which we would no longer require such things, they would cease to be a necessity, and even become undesirable and useless; but it is the craving and the wasting of thought for the augmentation of the pleasures of the lower life which prevent man to enter the higher one.

Franz Hartmann

Remember, Art is the one vital medium of the coming culture.

Agni Yoga

All arts create symbols for a level of reality which cannot be reached in any other way.

Paul Tillich

The aim of art is to represent not the outward appearance of things, but their inward significance.

Aristotle

The progress of an artist is a continual self-sacrifice, a continual extinction of personality.

T. S. Eliot

The task which the artist implicitly sets himself is to overthrow existing values, to make of the chaos about him an order which is his own to sow strife and ferment so that by the emotional release those who are dead may be restored to life.

Henry Miller

I consider it a dangerous misconception of mental hygiene to assume that what man needs in the first place is equilibrium or, as it is called in biology, "homeostasis", i.e., a tensionless state. What man actually needs is not a tensionless state but rather the striving and struggling for a worthwhile goal, a freely chosen task. What he needs is not the discharge of tension at any cost but the call of a potential meaning waiting to be fulfilled by him.

Viktor Frankl

Suppose we were able to share meanings freely without a compulsive urge to impose our view or conform to those of others and without distortion and self-deception. Would this not constitute a real revolution in culture?

David Bohm



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