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TOWARD A COMMON THEORY OF VALUE
21st CENTURY COLLECTIVE SPIRITUALITY
NEW PARADIGM FOR DEVELOPMENT AND GOVERNANCE

Toward a Common Theory of Value: Part Five

Common Development

by James Bernard Quilligan

Seven Rays of the Commons: Energy-In-Relationship

The previous articles in this series considered how objective and subjective principles have been applied in economic thinking. We noted that the left hemisphere of the human brain is categorical and sequential in its objective construction of reality, building the edifice of knowledge up from fragments, piece by piece, to the larger system. By contrast, the right brain experiences the world as timeless Being, a great flowing network of subjective interconnection and unity, processing reality from the Whole to the Part.

Until 6th century BCE, the social applications of these two hemispheres seem to have been in relative balance—neither was favored over the other. But a close look at the writing, diagrams, formulas, maps, historical and natural records from that historical period indicates how the left hemisphere began to dominate within individuals and society. Aristotle was the first to examine this phenomenon in economic terms (*Politics*, 350 BCE). He wondered why M-C-M' (the Money-making utility of trade in the marketplace) was eclipsing C-M-C' (the sharing of useful Commodities in the household). He worried that the Part was separating from the Whole of the commons, where value really comes into existence.

Over the ensuing centuries, Aristotle's worst fears have been realized. Direct attention by human beings to the broad flow of consciousness and immediacy through the right brain has faded in significance. Meanwhile, our experience of the world is increasingly represented and reproduced through the left brain.

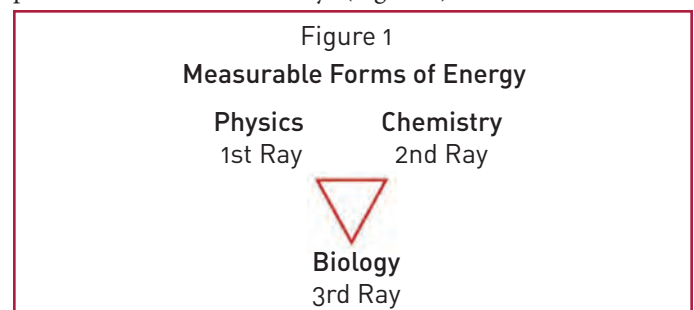
When subjectivity is engulfed by determinist philosophies like rational utility and behaviorism, people lose their inner connection with a self-actualizing life-force. Individuals are reduced to motives of self-interest, pleasure and pain, suppressing our shared connection with community and nature. In turn, our disavowed society does not express an original unity, but a dysfunctional sub-cycle in the larger cycle of Earth's systems. It fails to bring the diverse, interconnected realm of the commons into the economic system.

Like the world of which we are a part, human beings are composed of both mind and matter. Our perception and understanding of public space is transformed through our relationships with the people and objects within that space. *Material things are held in relationship through the mind.* We are our relationships, bringing energy and intentionality into the world through intersubjectivity, empathy and trust. This is where value arises: in the commons between mind and matter. And this is why the modern belief system of economics has little basis in reality.

The essential units of economics are not commodities or the primary entities in microeconomics (money, market, property, households, industries, firms, unions, aggregate demand, national boundaries, rationality, preference, choice, equilibrium, probability). To the contrary, these categories create barriers to intersubjectivity. They hinder the flow of conscious energy from person to person, and between people and other living beings and material things.

This article updates an ancient approach to self-understanding and development which identifies energy as the fundamental context for change. The concept of *seven rays of energy*, first introduced in esoteric Buddhism, has far-reaching implications. Seven is a number expressing the primordial rhythms and patterns of our planetary life: seven days in a week, seven primary colors, seven tones in a musical scale. These units cannot be reduced to logical or chronological explanations. They are evolutionary impulses arising from sources beyond the world of form and expressed through all of creation.

From the perspective of modern science, energy and matter consist of flow networks which are constantly moving into states of greater density and complexity. Inflows of energy enter a containing unit of stock which builds force and is eventually released through outflows. In *physics* and *chemistry*, energy dissipates through time; in *biology*, energy may dissipate or regenerate through time. These three measurable forms of energy are expressions of the first three rays (Figure 1).



From the perspective of intersubjectivity, there are also immeasurable forms of subtle energy which comprise individuals and societies. These are articulations of all seven rays. The reason that most human beings and societies tend to emphasize one brain hemisphere over the other is that each ray is polarized—the even numbers have feminine qualities, the odd numbers have masculine qualities. This energy flows from the right hemisphere to the left hemisphere, both within individuals and through the collective consciousness of cultures, nations and civilizations (Figure 2).

Figure 2

**Immeasurable Forms of Energy:
Brain Hemispheres and the Seven Rays**

Left Brain Deductive	Right Brain Inductive
1 Individual Freedom	2 Social Equality
3 Intentional Cooperation	4 Cultural Harmony
5 Higher Science	6 Self-Reliance
7 Sustainable Order	

Both of these perspectives—material (measurable) and immaterial (immeasurable)—are included in my definition of development. Unlike stage development theories of individuals and societies, I focus on *the non-linear creation of the commons* as a universal way of recognizing individual and group consciousness in evolutionary partnership. I suggest that the most natural units in economics are *the relationships in which subjectivity projects itself through its own volition between two or more living beings*.

This redefines economics as exchanges of intentionality and well-being rather than formal rationality. It also compels me to reassess the lingering debate about dialectical reality. Recalling the work of Georg Hegel and Karl Marx, there is clearly some type of triangular process at work in the unconscious structures behind our economic and political systems. However, this dialectical explanation fails to encompass the whole of reality because our mutual *commons*—the dynamic interrelationship of human subjectivity and material substance among people who share these resources—are not fully acknowledged or included.

Indeed, the Seven Rays are not linear steps but a vast kaleidoscope of energies, a frontier stretching far past the old dialectical bounds. In this brief survey, my task is to examine these units of *energy-in-relationship* in terms of individuals, society and their commons. In connecting the dots among these relationships, I shall explore how the world is becoming more conscious and responsive to their energetic flows. I will also consider how this is creating new value systems in human and planetary life.

1) Individual Freedom: Ensuring the Right of Self-Determination

The 1st Ray is purposeful energy. It is a dynamic power which operates both in physics (action/reaction; energy/force) and in individuals and society. In personal terms, deductive thinking is a left hemisphere manifestation of the 1st Ray, emphasizing the separate Part over the unity of the Whole. This impulse is generally expressed as unbridled freedom, a primal desire to be unique and independent. Through the personal assertion of power and destiny, a 1st Ray person may become violent, resisting control unless s/he works in conjunction with the other rays. Hence, the transformational energy of the 1st Ray can be used either to destroy or create.

Ancient China, India, Sumeria, Babylonia, Assyria, Mesopotamia, Greece and Rome were all 1st Ray civilizations. Most of these societies were monarchies or aristocracies, demonstrating 1st Ray

energy through their rulers. They often formed an exclusive governing class, which treated the masses of people as slaves. Still, the spark of freedom which connects with a higher purpose continued to burn in human beings.

Starting in Ancient Greece, the more enlightened 1st Ray cultures sought to enhance the capacities of the individual through social policies. For these civilizations, the ideal of free will is inalienable. Nothing is more important than personal freedom, which allows society itself to evolve. Yet this intuitive understanding has been realized only gradually over the millennia, at the bloody cost of religious oppression, doctrinal conflict, political turmoil and incessant warfare.

Since the Age of Enlightenment in the 16th-17th centuries, many Western nations have enshrined freedom as their central canon. First Ray leaders try to secure the rights of the individual through the powers of personal intelligence, the development of new forms of social organization and the ideology of self-interest. Despite the presence of autocratic States in today's world, the historical trend is toward more representative forms of government working publicly and openly in groups, as opposed to ruling elites making their decisions behind closed doors. In economic terms, 1st Ray freedom is also expressed through private ownership, freedom of legal contract and free competition. These rights encourage innovators and entrepreneurs to produce technical devices for personal and social development.

But economic individualism—the idea that the self-interest of producers and consumers competing through the price system maximizes their welfare and that of everyone else—is neither equitable nor sustainable. History shows that the desire to meet individual needs through short-term, personal incentives does not automatically lead to the fulfillment of society's needs. For all the gains created through consumerism and competition, there is a darkly repressive shadow. Women's oppression, racism, slavery, colonialism, the smashing of social collectives, systemic debt, ecological degradation and the granting of 'independent rights' to capital and corporations make it clear that genuine freedom is still a long way off.

Yet, consider that the principle of freedom has been institutionalized in societies only during the past three hundred years. From this standpoint, the expression of individual incentives in both the political and economic arenas is a remarkable threshold in world history. The protection of individual rights and responsibilities is now a core principle in most nations, where it has found deep resonance with older indigenous, cultural, religious and historical traditions.

The right to self-determination is a profound declaration of the human spirit, defining personal evolution as an existential foundation of the universe. Living beings demand freedom. When human consciousness is free to evolve through the optimization of individual choice and creative expression, with some measure

of support from the 2nd and 3rd Rays, culture flourishes and civilization advances.

2) Social Equality: Meeting Human Needs through Resource Sovereignty

Second Ray energy is an attractive force in chemistry (the binding of atoms into molecules) as well as interpersonal relationships. Its basic impulse is to integrate with the greater good of the Whole. The 2nd Ray inherently understands the reliance of the individual upon other beings and the greater environment. Through personal interest and compassion, the 2nd Ray seeks to ensure that people live in conditions of survival and safety, where the needs of all are met. In ancient times, the Persians, Aryans, Phoenicians, Carthaginians and Celts emphasized the equality of sustenance and care for everyone in society.

The long course of history has taught that the freedom of individual units and the unity of social equality are true cornerstones of human civilization. In Part 3, we identified these as two basic types of order. *Spontaneous order* means that the independent agents of a system make self-corrective adjustments with each other through a general system of informal rules. This optimizes 1st Ray freedom through the expression of individual differences in discussion, decision-making, incentives, opportunities and action. By contrast, *constituted order* is directed and controlled by a centralized authority through formal rules for the good of a group. This ensures 2nd Ray social equality and inclusiveness through the institutionalization of justice.

Unlike 1st Ray self-determination and will, which are deductive in expression, 2nd Ray selfless love and goodwill are inductive. Through the ages, society has learned that individuals need to optimize their left brain ideas and potentials for action, but these choices and possibilities must also be constrained within limits to ensure that people's right brain needs for relationship and equality are met. The rights of individual freedom entail social responsibility.

Since the 19th century, however, ***the interests of social justice have come to a monumental impasse because left brain spontaneous order is dominating right brain constituted order.*** Second Ray thinkers and policy activists are unable to develop a truly functional way of guaranteeing the satisfaction of human needs in society. In spite of Big Government largesse, 2nd Ray labor movements, socialist policies and welfare programs have proved far less durable than 1st Ray work ethics, personal responsibility and individual incentives. With the rise of neoliberalism in recent decades, the 2nd Ray separation of powers in democratic legislatures and the direct representation of citizens in government decision-making are also faltering. Gender and racial justice have broken through in many places, but 2nd Ray equality is far from being internalized within the global community.

How will society rebalance the powerful demands of individual and corporate rights? The answer can be found in the commons. ***Resource sovereignty is the self-determination of people to produce, manage and distribute the public resources upon which they depend for their livelihood and well-being.*** It is based on the idea that everything on Earth is already part of us and belongs to everyone.

Second Ray people know intuitively that if the commons are created for the benefit of everyone, there must be an economic ecosystem which provides for the circulation of people's material necessities on an equal basis. But ***2nd Ray organizers have yet to articulate why all people—not just corporations and governments—must have access and control over the natural and social wealth which they possess by right of birth as an integral part of their commons.***

Focusing the 1st Ray power of resource sovereignty through the 2nd Ray concern for taking care of everyone's needs is precisely what Hegel meant by substance affirming itself as its own subject (*The Phenomenology of Spirit*, 1807). Or, as Mohandas Gandhi put it, the spontaneous order of individual rights is already part of the constituted order of social responsibilities ('Rights or Duties?', *Harijan*, 1947). During this century, as people grasp that Equality-of-Being is implicit in Freedom-of-Becoming, self-determination will take on an entirely new character.

Civil society, the commons movement and other communities of foresight must demonstrate how individual rights arise from the social good through the principle of resource sovereignty. To do this, Second Ray activists and policy makers will have to broaden the existing framework of human rights. The principle that the commons are sovereign to everyone marks the beginning of a new approach to meeting the needs of all living beings and sustaining world civilization (Figure 3).

Our Historical Crisis: The Dissociation of Energy from Substance

Before examining the 3rd Ray, I pause to consider why the relationship between the 1st and 2nd Rays remains polarized. First Ray forms of government tend to suppress the ideals of equality because group action has frequently led to oligarchy and despotism, which undermines the interests of freedom. So the 1st Ray seeks to dominate the 2nd Ray. The left brain thinks that it creates value from the preexisting patterns of the Whole, and thus

Figure 3
Rights of Resource Sovereignty

- | | |
|---|--|
| - self-determination | - human security |
| - economic and social development | - conversion of military budgets into social development |
| - human dignity | - cross-border justice |
| - cultural heritage | - rights to natural resources |
| - reconciliation of historical grievances | - rights to a healthy environment |
| - protection from sexual violence | - rights of all living beings |
| - protection for the uprooted | - intergenerational equity |
| - legal empowerment of the poor | |

declares the absolute right of individuals to appropriate material things as property or goods.

On the other hand, 2nd Ray governments are often overwhelmed by the ideals of freedom since individualism creates competition, which undermines the interests of equality. So the 2nd Ray seeks to transform 1st Ray power. The right brain recognizes that the commons—which are the true source of value since they belong to everyone—should not be turned into exclusive forms of property or goods.

The key to this deadlock is 3rd Ray intelligent cooperation. In societal terms, this includes the intellectual and merchant classes—from scholars, educators, planners and financiers to lawyers, policy makers, executives and retailers. The human intellect has the choice of using its energy to develop projects for the benefit of either the few or society at large.

Starting with the Enlightenment and intensifying since the 1970s, 3rd Ray intellectuals have gravitated toward the determinist views and policies of 1st Ray leaders. Third Ray lawyers are routinely employed to protect individual property rights, the maximization of short-term rents and the externalization of costs and incentives, while weakening governmental legislation for the social good. The same is true of financial and business classes. Third Ray financiers provide most of the money, planning and control behind the creation of 1st Ray monopolies and financial instruments. Third Ray merchants also tend to embrace 1st Ray qualities of entrepreneurship, innovation and capital accumulation, which center on the distribution of goods and services for private profit, rather than meeting the collective needs of society.

Typically, 3rd Ray planners study 2nd Ray ideas for the equitable use of resources, then decide for themselves how these stakes will be distributed in society, without validation from 2nd Ray activists or experts. Thus, through 3rd Ray control of the flow of information, popular democratic ideas for meeting human needs are increasingly ignored in economic institutions, universities and mainstream media in favor of the market efficiency and utility of commodity production and distribution.

Over the past few centuries, subjectivity (immateriality, energy flows, demand) has rapidly lost its meaning in the social sciences and public policy. In economics especially, subjective value has receded into the background, overwhelmed by objective facts (materiality, commodities, supply). This is because the right brain focuses on living relationships. It sees value in both *replenishable* (cultural, intellectual, social, biological) resources and *depletable* (physical, chemical, biological) resources. The left brain, however, focuses on the control of depletable things, thinking that value is created through the aggregation of disparate facts and material assets. This creates a metaphysical problem with major economic implications. **When 3rd Ray analysts and planners emphasize the value of depletable resources over replenishable resources, matter is uncorrelated from energy.**

Third Ray deductive logic places greater worth on things that are hard to obtain and finds less significance in things which are readily accessible, including life itself. Just as we dissociate ourselves from our own non-material nature, the scarcity of the material Parts (M-C-M') is prioritized over the abundance of the living Whole (C-M-C') in the provisioning of Earth's goods and services. As a consequence, the split disclosed by Aristotle's algorithms has caused enormous distortions in the flow of energy, resources and information in civilization. The rationalization of physical form as the central reason for existence destroys the modes of life, traditions, societies and means of livelihood that are rooted in the commons.

Clearly, the dissociation of energy from substance did not happen by necessity. Indeed, all of the world's economic imbalances come down to this: ***the categorical differences between energy and matter do not exist in reality, only in the left hemisphere.*** So, the resolution of this historical crisis must be found where it began—in the human intellect.

3) Intentional Cooperation: The Practice of Community Provisioning

The 3rd Ray is the intelligent manipulation of energy. It operates through biological processes (division, growth, reproduction) as well as abstract thinking on issues of social importance. The 3rd Ray discriminates through mental activity, creating synthesis in the physical world. The ancient Incan, Aztec, Khmer and Egyptian civilizations demonstrated this intelligent use of knowledge in bridging mental and material activity for the advancement of society. These cultures built aqueducts and highways to deliver water and food to their people.

The social allocation of resources is a conscious activity—recurring patterns of movement through intentional behavior. Human beings both act and are acted upon. As Hegel observed, when a person understands rule-based routines in terms of social responsibilities to act, her consciousness operates between physical activity and mental meaning (*Encyclopedia*, 1830). Through skill, repetition and self-forgetting, individual habit restores the unity of the Part (real, exterior, physical) with the Whole (ideal, interior, mental).

A similar unity of purpose takes place in a community through the provisioning of resources. The intentional cooperation of human bodies, in relationship with one another and the world, creates a democracy of producers and distributors based on shared practice. When the users of goods and services are directly involved in their creation and delivery, both brain hemispheres of the community's consciousness are engaged in these activities. Hence, through networked production and distribution, being and knowing are transformed into physical doing and making.

The key to practical distribution of the commons is resource sovereignty. To align the 3rd Ray distribution of resources with the 2nd

Figure 4

**Distributive Order:
Society as Ecosystem**



Ray needs of all citizens, the 1st Ray control of resources must reside with the people who use them. This redefines the meaning of self-determination. It is people themselves who are best equipped to make decisions on the provisioning of resources and ensure that everyone has enough for their sufficiency and well-being.

This is not happening today because individuals are not developing mutually reinforcing commitments for sharing and sustainability. Resource sovereignty has yet to become an accountable 3rd Ray practice, maintaining the metabolism of our social habitat in the same way that a living organism assimilates water, air, nitrogen and carbon. How might this occur? How would 3rd Ray intelligence unite 1st Ray competition and 2nd Ray compassion to distribute critical resources where they are needed in a self-sustaining way?

Let's take water for an example (Figure 4). *Local or regional water resources could be managed by a trust comprised of citizen members. The trust decides on a sustainable cap to preserve a lake, stream, aquifer, well or other water source for future generations. The trust then leases an agreed portion of this water to the private sector for extraction and use. Businesses produce these water supplies as goods, allocate and sell them, make profits and pay tax to government. Government recirculates these funds to citizens as dividends. The trust spends its leasing income on the maintenance and replenishment of the water source.*

Imagine this process used in the management of other kinds of commons—agriculture, wildlife, fisheries, climate, oceans, forests, fossil fuels, mines, manufacturing, computing, transportation, infrastructure, healthcare, education and similar areas. *It changes the circulation of energy and material goods through society, transforming the economy into an ecosystem.*

Sovereign power and wealth no longer consolidate at the top of a social pyramid. Instead, resource sovereignty is decentralized among consumers and producers on the ground, turning resource users into producers of their own resources. By applying the principles of biological design to social organization, 3rd Ray planners and technicians transform 2nd Ray ideas for sharing into networked systems of distribution. *Self-determination is now focused through intentional cooperation to protect resources, meet present needs, provide dividends, enable access to goods and services and regenerate the commons.*

4) Cultural Harmony: Elegant, Organic and Peaceful World

The 4th Ray is sometimes described as the energy behind beauty and art, but it is more than aesthetics. It is the power to reconcile the duality of the Self and the Whole. In economic terms, this dichotomy is often framed as self-interest/collective interest; enterprise/ecology; opportunism/volunteerism; domination/partnership; masculine aggression/feminine caring; wealth/well-being. As these polarities indicate, the physical world is inherently in disequilibrium. The 4th Ray embraces the necessity of this conflict, which is mainly generated by the forces of 1st Ray autonomy, 2nd Ray equality and 3rd Ray intelligence in their labyrinthine struggle over the use and control of scarce resources.

Since the 16th-17th centuries, the social superstructure which has been built up by these three major rays (as described by Hegel and Marx) requires people to *pay for the value they add to the commons*. Through compulsory rents or fees on land, water, air, seas, ideas, technology, cultural and social practices, people are dispossessed of their shared property and wealth. These payments are deeply debilitating, suppressing the rise of new subjectivities, knowledge and practice from the commons. Cultural life, so essential to the enrichment of material existence, is marginalized and destroyed through enclosure, commodification, rent, tax and debt.

By taking a local view of living economies and demonstrating that human bodies are more than producers of value for the private and government sectors, the *4th Ray breaks the hegemony over the commons by the first three rays*. Culture is the grand entrance into this realm of peace, dignity and sufficiency. It's true that collective action for transformational change begins with the 3rd Ray through the social distribution of depletable resources. But it's the 4th Ray which integrates these scarce assets with replenishable resources (living things, communication, innovation, tradition, contextual meaning) through the cultural life of society. Under the influence of the 4th Ray, a radiant stream of discoveries and ideas arises from the arts and the social and natural dimensions of life, creating a more harmonious world of understanding, sustainability and well-being.

The focus is now on the engagement of body and mind together—the creative life-energies of individuals, their relationships and natural environments. As embodied beings who share conscious experience with other embodied beings, people generate relationship and abundance across all domains of life. This collaboration between the bodies of consumers-become-producers is most clearly expressed in community or regional associations for the creation and management of a commons.

Today, common heritage, free culture and fair trade groups are working for the equitable use of public ideas and goods. Other forms of cooperative labor, like public trusts and resource-sharing collectives, are also managing local resources in many places.

These social units are focused on the autonomous self-organization of a common within its ecological boundaries—the crops,

soils, watersheds, plant and animal species, crafts, products, arts, ideas, data or codes of an area or domain. As community practitioners generate these commons, a new sense of self-sufficiency emerges. Instead of relying on imports or exports, people now meet most of their needs from within their own ecosystem.

Physical form is not perfected through competition. We evolve through the living labor that uses its own resources to sustain a population. The commons draw upon the creativity of local and regional culture in a constantly shifting metamorphosis of organic patterns and self-sustaining activities. As in a cell, the boundary of a natural system regulates the interaction of its component parts. Likewise in the community environment, geographic identity and tradition renew our reverence for life. Artistry of color and variety helps us adjust to changing conditions, engendering a new openness to possibilities. Beauty and cultural diversity appeal to our hearts, inspire us to new heights of creativity and expand our capacities for cooperation, sharing and material sufficiency.

Culture is a welcoming pathway into the commons, where people can regain their sense of place and relationship with the planet. By keeping the economy within its physical limits and sharing the benefits with everyone in a region, 4th Ray cultural exchange and interpersonal trust can heal the divisions in society. Group collaboration leads to the peaceful resolution of differences which stem from greed, hate, aggression and clashing ideas. When this long-denied frontier of bounty and harmony is fully open, democratic culture will reveal a world which has everything we need and is wholly ours to share.

5) Higher Science: Onto-Technology and Network Society

The 5th Ray is behind the formation of thought. This mental energy works through the physical brain, allowing the human mind to move in and out of form. Fifth Ray science, research and education create a bridge from higher consciousness to the material world. As the brain interprets these varied impressions of energy, it develops a detailed synthesis of the complex systems of material form. This generates the physical activity which is necessary for the evolution of human civilization.

Fifth Ray science is fostering new modes of social value in communities across the world. Robotics and automation provide greater personal leisure and opportunities for personal health and self-realization. Disintermediated exchange creates innovative ways of conveying information and resources, changing the way we think, produce and consume. Collaborative software, open source meshworks and peer-to-peer platforms are bringing people closer together. All of this is modeling the early stages of global interdependence and unity. Still, the world of open data is not generating the kind of social evolution and order that is possible.

In the present economic environment, there is a strong incentive to use advanced technology more for the commercial benefit of individuals or the military objectives of a State than for the sharing

of resources with people. Instead of equitable forms of collaborative production, much of the new social media is owned by private investors, which promotes competition and monopoly. In many places, the overdevelopment of technology has led to the underdevelopment of society, which increases unemployment and poverty. Technology is also causing people to lose the craftsmanship, information and sufficiency that the commons brought to earlier civilizations. Lastly, fossil fuel technologies exhaust Earth's renewable resources and contribute to global warming through industrial emissions and the globalization of trade and long-distance transportation.

In sum, we are still in an era of *technology for personal growth* (or Becoming). But there is another future. As a bridge between mind and matter, technology has begun to interface with the natural processes of the biosphere, coming ever-closer to ontological connectedness in real time. *Onto-technology* is focused on the well-being (or Being) of individuals and the whole system of which living beings are a part. It has the potential of meeting human needs through biotechnology, biomimicry, permaculture, cold fusion, solar energy and other practices which apply the complex relational sequences of science to human designs for material sufficiency and replenishment of Earth's resources.

Yet this technology of well-being cannot be realized until the right and left brain engage in a higher order of networked cooperation. This means actively recognizing that both hemispheres are necessary for individual and social evolution: the right brain generates a pre-existing, immaterial idea which the left brain represents and reproduces in material form. To reach this new level of conscious interactivity, 2nd Ray compassion, 4th Ray culture and 6th Ray worldview must teach 5th Ray science the importance of *equality among the distinct parts of organic systems*.

The 3rd Ray is also a decisive factor in the technology of well-being. By unifying 1st Ray self-interest and 2nd Ray social justice, 3rd Ray intelligence will enable 5th Ray science to initiate *greater distribution of power and decision-making at local levels*. From this base, productive cooperation will flourish. Onto-technology will provide information, energy and resources to everyone without delay. Technology sharing—both within and between societies—will curb the selfish practices which destroy nature and generate divisions between rich and poor. Individual and collective values will be unified, leading to a more advanced and sustainable civilization.

6) Self-Reliance: The Tale of *Our Shared Commons*

Sixth Ray is the energy of focused idealism. It tends to minimize the separative Part and embrace the inclusive Whole of reality. At worst, this type of intentionality gives rise to prejudice, fanaticism or blind devotion to a cause. At best, the 6th Ray is a capacity for detachment from one's emotional nature and the steady pursuit of a middle path through the compass of intuition. Sixth Ray is also the power of group meaning-making—a dynamic thought which connects to our collective past while illuminating the vision of a new society which runs ahead of the present.

Figure 5

Creation Stories

My Scarce Resources

“Since material things have always existed, and there is no prior being, then all things can be individually owned and used.”

Having and Doing
Time is Money
Material Wealth
Hierarchical Decisions
Ownership

Our Shared Commons

“Nothing must have existed before something, and if nothing can be, then all things have being and belong to everyone.”

Being
Life is Culture
Energy Well-Being
Horizontal Decisions
Trusteeship

Sixth Ray energy instinctively recognizes that people create their own realities through a shared community of understanding. Our beliefs about what it means to be human in the world express a kind of metaphysics, shaping the way we behave toward one another. In this sense, economics is simply a set of social assumptions about human beings and the universe—the narrative we tell about ourselves as physical, mental, social and natural beings.

My Scarce Resources was the myth of the economic era which is now ending (Figure 5). The plot is familiar. *Life is short. Survival is difficult. The supply of nature must meet the demand of society. Individuals must pull themselves up from the material world through labor and competition. We need short-term measures of time—prices, wages, interest rates, loans and investments—to generate the incentives to acquire the things that are inherently scarce. Development involves the unlimited production and consumption of energy and the onward march of economic growth for the benefit of society.*

Well, then, here’s the twist. The *actual shortages* in nature which were perceived by the right brain are recreated by the left brain as *artificial scarcity* through the market price system. These price-based incentives—for labor, material objects, ownership of property, commercial profit and consolidation of wealth—create no means for communities to replenish the commons which are rapidly being consumed. Yet the social identity of citizens is now based on the promise of an infinite supply of resources, which is impossible to deliver. Alas, the tale of the people’s triumphal flight from shortages and misery has created only a new order of scarcity through social and ecological debt. It all ends in nightmare: economic stagnation, polarization and violent conflict.

Our Shared Commons is a new story of creation. It is set within and around the agricultural areas, watersheds, landforms, species and communities of a region, as well as the urban habitat of sustainable businesses, public services, family homes, Internet and resource-sharing circles and community gardens. *Life is bountiful. But nature has boundaries. The demand of society must meet the supply of nature, while also taking care of everyone’s needs. Before the consumer society, our ancestors were far more connected with the natural world. That is why we are adopting long-term incentives to regenerate the planet by building wealth within self-reliant and*

small-scale units of production and distribution. We are focused on the quality of life, health, relationships, love, happiness and joy which arise from the shared management of our commons. Development is about what sustains us—resource communities with the capacity to fulfill our needs peacefully from within their own borders.

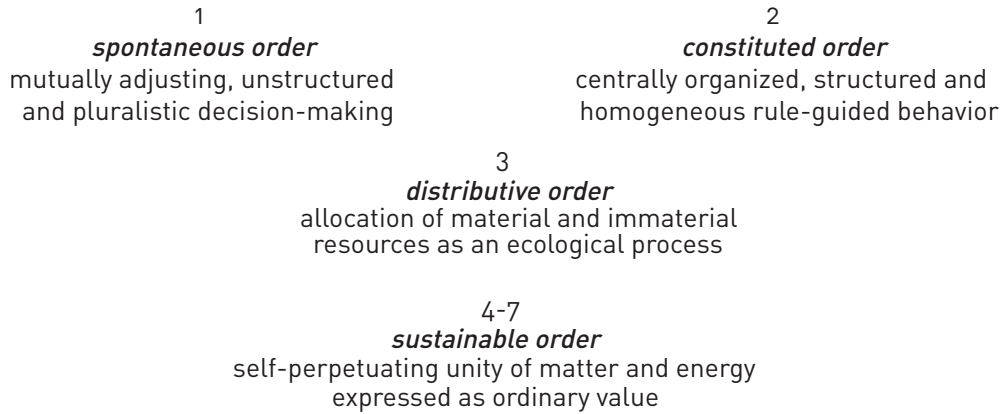
In this narrative, 6th Ray writers, advisors and politicians show that basing development on naturally defined boundaries enhances human freedom far more than private and political boundaries, which are presently stifling self-determination. Their message is addressed to the public, asking us to assimilate our wants into needs and sustain our lives within the limits of the biosphere. But the 6th Ray story of the commons is also intended for 7th Ray organizers, who hold the power to bring this new ethic of consumption into reality.

7) Sustainable Order: New Incentives for Resource Regeneration

The 7th Ray is a highly creative energy. It ensures an intuitive sense of natural order and provides an organizing pattern for unity. The 7th Ray reveals the vital beauty of the world and the plan of evolution, integrating the extremes of science and art. Without effective collaboration between them, the left brain tends to fixate on rationalizations of linear causality, and the right brain on illusions of magical connectedness. But 7th Ray energy brings together these pairs of opposites expressed by the left hemisphere (1st, 3rd and 5th rays) and the right hemisphere (2nd, 4th and 6th rays). This non-dualism is greatly needed now in organizing the world’s resources sustainably, instead of devouring our social and environmental capital at an unsustainable rate.

Over the past several centuries, economists have split fact and value into separate measures—market prices and monetary currency. Simply put, prices (left brain facts) and currencies (right brain values) have been decoupled by the left brain. As a consequence, the short-term incentives for growth (M-C-M’, Becoming) are considered more important than the long-term incentives for sustainable development (C-M-C’, Being). And when creativity and innovation are focused exclusively on the immediate expression of individual behavior through prices, the ontology of the social order experienced by the right brain has no direct means of

Figure 6
Types of Order



expression. The vitality or creative life-energy embodied in people, relationships and the natural environment is suppressed. And waste cannot be recycled on the scale that is necessary.

Seventh Ray energy will gradually break down this firewall between resources and reserves. Sustainable order is created when we integrate our lives into the planetary bio-system, following the self-sustaining rhythms that exist between ourselves and the environment from which our resources come. Natural, cultural and social resources are in fact the asset reserves of the commons, which have their own tempo or periodicity. By capping and protecting these assets for the long-term future, the preservation of the commons creates the equity of a debt-free currency for use today.

We can quantify the complex energy systems of nature, culture and society into a single measure, based on the withdrawal and replenishment flows of a broad basket of resources (see “People Sharing Resources,” *Kosmos*, fall/winter 2009). This sustainability rate, set at the optimal balance between energy use and well-being, is used in the valuation of the new currency. It reflects the variances between maintainable consumption and the reproduction of energy and natural resources (and therefore material goods).

Seventh Ray mutual credit, supported by 5th Ray technology and 3rd Ray distribution, is thus a collective expression of resource sovereignty—the incentives of all individuals for the inclusive wealth of global society and the vital health of the planet. Unlike hegemonic money, this shared credit places equal importance on expanding the allocation of resources, meeting everyone’s needs and eliminating debt. These interest-free transactions will also speed the development of green technology and the regeneration of waste into usable forms of energy and resources.

The intuitive right brain sees the qualities of unity, but it is the 7th Ray that has the organizational capacity to cooperate with the Whole. By building a monetary reserve protocol based on the sustainable order of created life, the 7th Ray provides spontaneous order (freedom), constituted order (equality) and distributive order (cooperation) with the necessary conditions for unity and regeneration (Figure 6). The self-determination of people to

produce, manage and allocate their own resources is now interwoven with the value of the commons which back their currencies.

This gives practical form to our social incentives for a more representative system of resource distribution, peace and sustainability. All things are cared for because they are interrelated, giving individuals a new sense of dignity, greater control over their destinies and genuine access to opportunity. The rituals of ecology will reshape cultural norms and popular trust, establishing the basis for a post-liberal social contract. Sustainable order thus becomes the foundation for democratic government.

The Commons of Ordinary Value: Reuniting Mind and Matter?

Energy-in-relationship is the most stable predicate for economic meaning in our shared world of experience. It provides a new understanding of human nature, society and the environment. The energies arising through the commons between mind and matter are already teaching us how to re-pattern our collective ways of living together as individuals. But there are huge challenges ahead.

Reconciling economics with our commons means recognizing that neither mind nor matter have a separate existence or expression. There is subjectivity in substance, just as there is substance in subjectivity. Mind is the relation between material forms, so the meaning of things is organically interrelated and every fact has value and significance. By the same token, matter is that which is related by the mind, so the internal structure of things is actually created by the ideas and intentions of consciousness.

This reveals that the dualism which has plagued humanity down the ages is not between mind and matter—it is between truth and untruth. The truth of the unity between immaterial and material value is leading world civilization toward the reintegration of energy and substance. And this, in turn, will realign economics with the underlying cycles of nature, bringing prices and currency back together through the commons of ordinary value. The evolutionary significance of this monetary adjustment is the theme of Part 6.

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