

## The One Life, the One Humanity

Frank Hilton (written in 1973)

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In thinking about this month's full moon talk, I wondered what note should be sounding forth at this Wesak Festival, what note the Spiritual Hierarchy would have us radiate out into the three worlds of human thinking, feeling and action. The answer that came to me was that it is not a new note, but one that has been sounding down the ages, one not generally recognized and taken up, repeated and implemented except by the Masters, initiates and a few world disciples.

However, this note has been sounding ever more clearly, not just on Hierarchical levels, but on human levels, and is recognized by people of every land, race and creed. And if we look for it, it is amazing how it is being echoed by individuals and groups here, there and everywhere. The Master DK deliberately drew our attention to it in his Wesak message of 1944 when World War II was raging: "I ask you to drop your antagonisms and your antipathies, your hatreds and your racial differences, and attempt to think in terms of the one family, the one Life and the one humanity." (EXT:468)

Albert Einstein, a great disciple who is no longer with us on the physical plane, but who worked in the scientific field, wrote during his 70<sup>th</sup> year:

A human being is a part of the whole, called by us "Universe," a part limited in time and space. He experiences himself, his thoughts and feelings, as something separated from the rest – a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole nature in its beauty. Nobody is able to achieve this completely, but the striving for such achievement is in itself a part of the liberation and the foundation for inner security.

Arthur C. Clarke, the well-known British space scientist and science fiction writer, in his book *Profiles of the Future*, assured us that, in his view of the future, "communication satellites will end ages of isolation, making us all members of a single family, teaching us to read and speak, however imperfectly, a single language." And he concluded, "ours will be the last century of the savage."

I found this same note echoing through a little booklet put out by a group based in San Diego, California, with connections in many countries. There is no hint in their booklet of the esoteric teachings in the usual sense, yet they sound the note of one humanity and the one life. These people are working toward a worldwide yearly observance of what they call "World Life Day." They affirm, "We are all part of the Earth Organism, the body of life on Earth," and go on to say:

If we were to imagine a transparent Earth revolving in space, the layer of life would be so thin on its surface as to be almost invisible, a fragile living bubble wheeling between a roasting sun and frozen space. And now we know it is in danger at the hands of humans. "World Life Day" – the world community event – is only one of many possible tools to help us all to wake up and get involved in life-saving actions.

Their beautifully written booklet gives a flashback to primitive man eons ago:

So it was when our ancestors gathered the tribe together. They called themselves the people. Not *the* people, the chosen people, but rather the people among the birds, the trees, the grasses, the insects, the fish. From *their* perspective and isolated valleys and with little transportation and communication, in their ceremonials, virtually all of humanity, almost every person they knew of was there, together, sharing in the dance of life.

But it slid away from us as we scattered about the continents and stood with stony mountain walls between, with wide deserts and endless oceans separating us and obscuring the fact of that other side of us – that we are not only different, but in endless detail the same.

In the last centuries the tools of locomotion and communication that threw us across the globe have brought us back upon ourselves, and as we become ever more closely aware of one another – in a new way – we are beginning again to see the other side, the unity of us all. We are almost ready for world community consciousness. After thousands of years of divergence, it is now possible – and possibly inevitable – that again all of us will gather together about the fire in profound celebration, but this time about the fire of the sun itself, and this time at a point in *time* rather than at a particular location on the planet's surface.

This will become the world community event. It will recur with the steady rhythm of the seasons. It will be different from all past human events in that it will involve virtually the whole family of human beings at a single time, in a single human event. It will once again give us the experience we felt in primitive ceremonials of relation to the whole of humanity and to all of life in the universe.

Many other projects have appeared that are keyed to the same basic idea. For instance, United Nations Day, observed on October 24<sup>th</sup> each year on the anniversary of the signing of the United Nations Charter – that first major crack in the hitherto ironclad armor of separative nationalism and the first faint, as yet half-hearted, recognition that just as men and women make up a nation, so nations are but parts in the larger whole of human life on this planet.

Speaking generally, the younger generation sees this more readily than the older ones. Donald M. Fraser, the Chairman of the House Subcommittee on International Organizations and Movements, stated, “most young people do not share our generation's blind allegiance to national sovereignty. They see themselves as citizens of a common community and view exclusive devotion to national boundaries as an outdated concept.”

In line with Congressman Fraser's comment is the movement called the Planetary Citizen Register centered in Ottawa, Canada, which has as its aim the encouraging of people to declare themselves planetary citizens. This is not a rejection of one's own nation, but its inclusion in the larger whole of humanity – the recognition of the need to place *human* interest above national interest, and *human* sovereignty above national sovereignty. They ask people to sign the registry form, which affirms:

I recognize my membership in the human community; I recognize my allegiance to humanity while I reaffirm my allegiance to my own family, community, state or province and nation. As a member of the planetary family of humanity, the good of the world community is my first concern. Therefore, I will work to end divisions and wars; I will work for the realization of human rights – civil and political, economic, social and cultural – for all people; I will work to bring the actions of nations into conformity with the needs of the world community; I will work for the strengthening and improvement of the United Nations.

That this project is Hierarchically inspired would seem obvious from the list of first endorsers of the Human Manifesto and pledge of planetary citizenship. All 87 signers have proved by their lives of service, their vision and dedication to raising human consciousness, that they truly belong with the New Group of

World Servers. [Note: we could not find mention of this group on the Internet, but we did find another group called World Government of World Citizens based in Washington DC. They subscribe to similar principles, and more information about them can be found at <http://www.worldservice.org/index.html?s=1>. This should not be considered an endorsement of this group, but it is something to investigate if you are interested.]

All these movements, ideas and projects are concerned with humanity as a whole and not individuals of a particular race, creed or nation – human beings struggling to grow to the fullness of their potential stature, human souls seeking to discover and express their innate divinity, God immanent, the love-wisdom of the overshadowing Soul.

And while we deplore and are horrified by the dreadful suffering and waste of life and natural resources, the despoliation of a fruitful countryside that occurs during wars being waged in various corners of the globe, has it not, at least, burned into our consciousness that all this has been happening to *human* beings with their hopes and fears, weaknesses and strengths, hopes and aspirations, just like ourselves? Hasn't it made a mockery of ironbound ideologies and vaunted national pride? It is *humanity* and human evolution that really matters; for the human kingdom has a great destiny yet to be recognized and fulfilled. That destiny is to be the agent of the Will of God to the lower kingdoms of the planetary life, which is yet One Life, the expression of "Him in Whom we live and move and have our being."

At these Wesak Festivals our thoughts are necessarily turned toward the Spiritual Hierarchy – and beyond, to Shamballa, the center where the Will of God is known. They are turned toward the inner higher realms where the divine Plan exists as a living, substantial form whose full expression on Earth is slowly coming about – so slowly, so painfully, but nevertheless surely. With that higher level of being and those great lives in mind, the Masters of the Wisdom and Lords of Compassion, what are the occult implications of the few examples I have mentioned – examples of the inner note that is sounding and that we must echo and strengthen at this Wesak.

Apart from the obvious necessity for individual, national and international planning and action to be geared to the needs of *all* people, to the needs of the one humanity, according to the esoteric teachings, there are vitally important long-range planetary implications. The Tibetan often reminds us how limited and self-centered human thinking is, and points out that the human kingdom is but one of many – seen and unseen – within our total planetary life, and that there are vast purposes and plans working out that even the Masters are striving to fully grasp and understand.

We think in lifetimes or, historically, a few thousand years. They think not in terms of years but in terms of the Divine Purpose, of fulfilling the Will of the Planetary Logos in its great redemptive task. They think of the longer cycles of the birth, growth, flowering of peoples and races, of planetary systems and the place and function of Earth within the solar system, and within that yet larger "Life about Whom naught may be said." Yet, in this vast process, what is happening now to humanity has an ordered place, and this "recognition of the one humanity" that we have been considering is a basic prerequisite for planned action by a group of great Chohans of the sixth initiation working in concert with Sanat Kumara in Shamballa. It is linked with what is occultly described as "the sowing of the seed of the divine Will." Here is a passage from *The Rays and the Initiations* that we cannot hope to fully comprehend, but that can stretch our minds, enlarge our consciousness and bring a tiny glimpse of the vision that the Masters hold before themselves.

The Tibetan is speaking about the eighth and ninth initiations – those that lie as far ahead of the Masters of the fifth initiation as the fifth initiation lies ahead of us:

The eighth and the ninth initiations ... relate to the initiations of those methods and techniques whereby the "seed of will," which will later flower into the third solar system, can be nurtured and fostered and its growth promoted. This nurturing and fostering will be the task of a group of Masters (to be developed in the next major race) Who, at the Initiation of Decision, the sixth initiation, will dedicate

Themselves, *as a group*, to the Path of Earth Service. They will specifically and with full enlightenment pledge Themselves to the promotion of Sanat Kumara's project.

Our modern civilization today (under the hammer of the destroyer aspect) is being changed; old things are passing away, having served their purpose. The new thing is not yet noted or appreciated, though already present. The work of preparation for the planting of the germ or seed of the divine Will on Earth is nearly over; when the Hierarchy is externalized, and people as a whole recognize the position on Earth of the Christ and of His church "invisible" (the union of all Souls made perfect, which is a true description of the Hierarchy), then – in a manner unforeseen by humanity – Shamballa will assume control, and from the Council Chamber of Sanat Kumara will issue forth the Sower of the Seed. He will sow it *within the ground prepared by humanity*, and thus the future is assured, not for the planetary Logos alone, but for that greater Whole in which our planet plays its little part. That moment lies ahead in the civilization that shall be, and in the next great race that will emerge out of all our modern races and nations, the sowing will take place. The next race will be a fusion of the whole, and a worldwide recognition of the One Humanity is an essential prerequisite of the sowing. It is the creation of this universal recognition that will be one of the major tasks of the reappearing Christ and His attendant Hierarchy. When the "little wills of men" are beginning to respond on a measurably large scale to the greater Will of the divine Life, then the major task of Shamballa will become possible. Nevertheless, prior to that, humanity must respond to the light and the love that are the *preparatory* streams of spiritual energy and that are already pouring forth in response to human invocation. (pp. 659-660)

So let us recognize gladly, and as a source of courage, the significance of the note we are sounding, "the recognition of the one humanity." Let us remember that it is an essential prerequisite of the sowing of the seed of the divine Will, and that our present race has almost completed the preparatory work for that sowing.

In winter or early spring the newly ploughed field bears little resemblance to the richness of verdure, flower and grain that will follow the sowing of the seed, and our present world is in some ways analogous to that ploughed field. Could we say that the basic earth of human nature everywhere needs the magic nutrient, the fertilizer, the recognition that all people are essentially one, with a common destiny of a glory undreamed of – a oneness, which once recognized, releases the energy of goodwill and inevitably builds right human relations? What does it mean to us as individuals in our everyday routine lives, particularly in the face of what seems a recrudescence of evil in the world, and for those of us living in the cities – and yes, even in smaller towns too – who are living with violence every day and, on the surface, a seemingly greater division of humanity?

We cannot hide from responsibility in a cloak of righteous indignation, or escape onto "cloud nine" by affirming our particular individual or group goodness. We have to live and prove the esoteric teachings, to recognize evil, yet fight for good. Above all, we have to recognize *causes*. We all know about the Law of Cause and Effect, but do we apply it as we should in understanding what is happening in the world? Where lie the causes of present-day violence? One brief trip through any of the great cities of the world – one brief trip with open eyes – and we know the causes that go back many, many years. And we know that we permitted those causes to arise. What values were presented, or failed to be presented, that either seeded violence or nurtured it? Evil is a face in life, but it cannot thrive unless it has the right soil.

We have talked of love, but do we really love? We have asserted that spiritual values must rule, but how far have we gone along with or acquiesced in material values? When we learn of violence, or experience it first hand, are we content to be swept with indignation and feelings of personal offense, or do we calmly, in the light of the mind and in a spirit of love and compassion, seek the causes and try to change them? If we don't, we are rejecting our spiritual training. How far do we unwittingly aid evil through negative criticism and emotional splurges? How far do we over-emphasize wrong-doing in daily conversation and attitudes and

fail to recognize and pay tribute to – and thereby strengthen – the countless acts – big and small – of daily sacrifice, caring and help given within families, between neighbors and communities, and on a national and international level?

When we see the picture whole, and not myopically, we can really mean what we say when we reiterate Private Tim Meadow's affirmation in Christopher Fry's play *The Sleep of Prisoners*: "Thank God our time is now when wrong comes up to face us everywhere ... never to leave us until we take the longest stride of soul men ever took." Let us also never forget – and use with power – the potent formula, the mantra-prayer, the Great Invocation. Let us recall what the Tibetan wrote about the effect of the Great Invocation: "The use of the Invocation will relate human beings within the ring-pass-not of humanity itself, and will bring the human center en rapport with the Hierarchy, creating a free interplay between the two of them and thus making possible the appearance of the Kingdom of God on Earth." (DINA2:184)

As we all know, the Wesak Festival is a time of rededication for aspirants and disciples, a time of recommitment. The underlying oneness of humanity is a fact to the Hierarchy and to the initiate and world disciple. As yet, for most of us, it is still just an idea on the mental plane, but fortunately it is an increasingly recognized idea and one that, through growing recognition and aspiration to see it fulfilled, is rapidly becoming a human ideal. As we know, an idea on the mental plane remains simply an idea until it is clothed with aspirational substance, when it becomes an ideal ardently sought and worked for in order to bring it into full outer expression on the physical plane.

So we have to bring this idea of the one humanity down from the realm of ideas, to hold it as a strong ideal, and know that it is a practical ideal. And, above all, we have to work for it. What is needed is commitment to the one humanity. Commitment is the keyword. To illustrate that I would like to share something written by W.H. Murray that I found on a greeting card issued by the Sierra Club:

Until one is committed there is hesitance, the chance to draw back. Concerning all acts of initiative (and creation), there is one elementary truth: that the moment one definitely commits oneself, then Providence moves too. All sorts of things occur to help one that would never otherwise have occurred. Goethe wrote: "Whatever you can do, or dream you can do, begin it. Boldness has genuine power and magic in it."

Let us bring this thought of "Commitment to the One Humanity" into our meditation at this time.