



World Work Algorithm

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Incarnational theory postulates at least two levels or types of incarnation with which we are each involved. One is our own incarnation and through it the expression of individuated sacredness (the “sacred difference”) into the world. The other is the incarnation of the world, of which we are a part, and through it the expression of planetary sacredness—the presence of the “sacred planet.”

The Incarnational Way Module, the Incarnational Spirituality Book and related material deal with the first of these two incarnations.

The world work algorithm presented here deals with the second.

Of course, these two incarnations are deeply and profoundly interwoven, so work at either level affects the other.

In each case, the incarnational imperative is to create a “grail” (or a capacity for alchemical holding) that holds the universal and the particular (the unbound and the bound, the One and the Many, the Collective and the Individual, or however else we might see this binary expression) in a partnership that allows them to interact co-creatively without one diminishing or annihilating the other. Actually, note that this binary or duality is itself largely a rhetorical image as in practice the grail has to hold many diverse and potentially competing elements, so it’s probably more precise to say that it has to create a collaborative ecology.

So the challenge in world work or world incarnation is the same as in individual incarnation: how to create an ecology of wholeness. Such an ecology is dynamic, co-creative, and fluid, so this is an on-going challenge, not a one-time accomplishment which is then finished and perfect for all time.

This holopoietic (wholeness-making) challenge is complicated at both levels, planetary and individual, by a secondary factor. This is the existence of “sediment” or “sludge,” material thrown off by the holopoietic, evolutionary activity and not yet transformed, alchemized, and re-assimilated.

This layer of sediment creates an inertia that operates against wholeness and is one source of what we think of as evil.

If you’ve ever driven a car with a manual transmission and a stick shift, you’ve probably had the experience of grinding the gears. You’ve shifted gears but not quite sufficiently and they’re not meshing. The result is a grinding sound that can be very alarming, especially when you’re first learning to drive with a manual transmission!

Imagine if that sound solidified within the engine as a kind of

“sediment of grinding” or a “sediment of shrieking.” Of imagine that the gears are slightly damaged so that they don’t quite mesh as well in the future, which creates a bit more damage which further prevents meshing, and so on.

Or, to use an image first proposed by my friend, Lee Irwin, imagine a old fashioned oil lantern, the kind with a wick and flame within a glass bowl or container. Over time, carbon sediment forms on the glass, dimming the light that is radiated.

This layer of sediment runs along the threshold between the physical and non-physical worlds. In the relationship between the physical world (PW) and the non-physical world (NPW) it is one of the factors that can complicate and interfere with the wholeness between them. But this sediment runs throughout the planetary system, though concentrated at the physical incarnate level, and can arise wherever there is an attempt to create wholeness: between people, between the personality and the soul, between humanity and nature, and so on.

In working with diverse elements, one doesn’t necessarily jump immediately into a condition of wholeness. It’s not like you throw peas, carrots, potatoes, onions, meat, spices, and water into a pot and immediately have a stew. There is process that occurs to transform the ingredients into that stew, a process we call cooking. This process throws off elements such as water vapor and aromas and heat.

No new cook gets it right the first time. Even a very experienced cook putting together a new dish may not get the flavors just right or the cooking time just right. Cooking our stew, I might apply too much heat on the stove so that part of it burns and sticks to the bottom of the pan, or I might not cook it long enough or at too low a temperature, and the ingredients don’t cook enough and come out partly raw and tough. Things don’t mesh right. Things go wrong, and when they do, there’s something that is left over that isn’t properly integrated into the new wholeness, into the stew, or that keeps it from becoming a balanced and integrated wholeness.

“Sediment” can be a natural by-product of the holopoietic process, but it can be cleaned up and transmuted. Imagine, though, that I didn’t clean my pot after I burned the stew. Then the next time I cook, there is this layer of encrusted carbon material on the bottom of the pan which interferes with the next stew I cook, causing more burning and thus more sediment, and so forth.

The point is that however it has come about, whatever the cause, sediment exists in our world and interferes with the holopoietic process. It interferes with the expression of love and sacredness.

Now it can be argued that this sediment is still part of the sacred, and it is. I can argue that the encrusted burned remnants of previous stews on the bottom of my pot is simply food and thus can be part of subsequent stews, perhaps even imparting a spicy or “Cajun” flavor. But we all know that cooking with a dirty pot throws everything off and can introduce toxic elements into our meal. Yes, it’s part of God, or in the case of the pot, part of the same organic world from which all our food comes, but in this particular context, it interferes with wholeness and can create toxicity.

So, to operate a good kitchen, we need to clean our pots and pans. But the actual function of the kitchen, its primary purpose, is not cleaning but cooking. The object is to make meals. The cleaning is ancillary to that (though a vital process, nonetheless).

Our relationship to the world is primarily one of incarnation: the incarnation of wholeness, sacredness, love, and so forth. World Work is fundamentally a work of enabling incarnation at a collective level and a planetary level. It’s doing our bit to create wholeness within the world system, and that includes horizontal wholeness between all the various life-forms on our planet and vertical wholeness between the physical and non-physical dimensions of our world.

At the same time, the toxic effects of accumulated sediment (negativity, hatred, fear, and so forth) plus the current shrieking of gears not meshing, of beings caught in conflict and suffering, also needs to be attended.

When I’ve discussed World Work in the past, it’s usually been in the context of this latter work, a work of healing and transmutation. But I want to expand that concept here to remind us that fundamentally what we’re doing is participating in the incarnation (hence the creation of wholeness) of the planetary life—the world soul—as a whole.

Why is this important and does it affect the World Work algorithm?

It’s important because I would like us to think of ourselves in a primary identity as “Incarnators” and as Agents of Sacredness, agents of incarnation, and secondarily as healers, protectors, transmuters, “warriors of Light,” and so forth. The reason is that dealing with the sediment, though important and vital, does not by itself necessarily increase the wholeness in the world or advance the incarnation of the collective or of Gaia, the

world soul.

Cleaning the pot doesn't cook the stew.

When we engage the world to create a larger loving, holopoietic space or grail space around us, we are cooking the stew.

But we also cook the stew when we engage with planetary beings who are directly involved with the processes of planetary incarnation and offer our love and service. In other words, by entering into collaboration and alliance with such beings, we co-create the planetary grail space.

Planetary beings in my language are beings who work directly with planetary incarnation at a "macro" or collective level or directly with the World Soul or with cosmic sources. In one way, every sentient being on earth is involved with this, but most are engaged with particular elements.

What I think of as planetary beings are angels and devas that overlight whole ecosystems and bioregions, continents and oceans; the World Soul, of course; the Soul of Humanity; the Angels of Species; "Time Angels" who work with issues of history and timing, the integration of time, space, and spirit or consciousness at a planetary level; and beings who overlight planetary- and collective-level qualities or activities such as healing or education and learning or peace. These are, relatively speaking, impersonal beings, gods and goddesses, angels and devas who work with collectives and large, whole systems and their integration and interaction at a planetary level. Their focus is not usually or specifically upon individuals, specific events, specific places, and so forth, though obviously their activity can be affected by and can affect such particularities.

Working with these beings is different from working with the usual kind of NPB because they draw us into their spaciousness. We need to find our own level of spaciousness and integration to work with them; we need to stand in our own planetary identity, our world selves, to work with them. Specific NPBs such as our Pit Crew can help us with this, but it's a whole different order of relationship and interaction. We might say these beings work at a Soul level and call out our own soul qualities and perspectives as well. To work with them successfully, we do need to let go of our personalities and our particularities to some extent. We'll talk about this more as we go along.

The World Work algorithm presented here can be used with this planetary grail space work, but it's primarily intended for work at a more specific level. In effect, we are creating channels through our alliance space for the planetary beings to perceive and interact with events and energies

at a more specific, particulated level. This CAN be an incarnational work but often it is more directed to dealing with sediment or sediment-creating situations.

We assume that being a higher being gives you a larger, more holistic overview and perspective; in other words, a planetary being should see the whole planet and be aware of all that is going on the earth. But this is not necessarily true. Think of your self: are you aware of what is going on at a cellular level. Your everyday consciousness deals with higher order events in your life, so to speak, not with the biological and cellular details that go on in your body. When you reach for and lift the coffee cup, your intent and your attention is on drinking some coffee. But the cells in your arm and hand don't know coffee from chopped liver. Coffee doesn't exist for them as a substance or as a concept; for that matter, coffee cup, lifting, drinking, and so on don't exist for them as they do for us. They are involved with chemical transferences and exchanges at cell membranes, with blood flow, with receiving and interpreting electrochemical messages from the nerves, with relaxing and contracting muscles, and so on. The life of the cell is involved and rich and complex, but it doesn't involve coffee cups and Starbucks and the pleasures of a latte. And likewise, my consciousness can enjoy rich and complex engagements with my world, such as drinking coffee, visiting with friends, viewing art in a museum, watching ballet, listening to music, and so on and have no awareness at all of the cellular activities that make all these things possible.

But with the proper instrumentation and attentiveness, with microscopes and MRI machines and so on, I CAN see into the cellular world and observe what is happening.

In a sense, we are the microscopes of the soul, the MRIs of the planetary beings. We can see the world from a particulate ("cellular") perspective in ways they may not be able to, and if we align with them through alliance, they can see what we see and vice versa; we become aware and conversant with each other's worlds.

A doctor can see the effects of cellular malfunction or of a genetic disorder manifested in the body as a whole but he or she may not be able to see the causes of this within the cells themselves or be able to treat those causes at a cellular level. Without a micro-level capacity to make specific, cellular level changes, the doctor may have little alternative than to perform surgery or some other macro intervention.

For example, if I have a tumor, the doctor may cut it out and then

poison my whole body with chemotherapy in order to actually “fix” a very small part of my body. If instead he could gain access to that micro-world of the cell and operate directly there, then gross surgery or chemotherapy may not be necessary or could be more precisely targeted without collateral damage to healthy tissue.

When, as in one of our myths, a god or goddess unleashes a force to wipe out an offending humanity this is a macro solution to a micro problem and is equivalent to cutting off an arm to keep a bone cancer from spreading, even though the cancer is localized in a specific part of the bone tissue. In effect, the being is admitting he can't operate at the particulate, human level, so he's performing a macro cleansing operation. But note in the stories of Sodom and Gomorrah, Jehovah says that if one or two righteous persons can be found, he will spare the cities. This is because a righteous person provides a micro-level access for sacredness into an infected region.

In the past, planetary beings such as certain kinds of devas and so forth, have resorted to wide-scale destructive activity (at least from our point of view) in order to cleanse an area of toxic energies. This is because from their point of view, the life or death of an individual is not that important (remember, I said they were impersonal!) any more than the life or death of one or a few of our cells is important to us. What is important is the health of the whole body. They know the souls of the individuals remain untouched even though bodies are washed away in floods, buried in volcanic eruptions, battered in hurricanes and so forth.

But the other reason is that they may not have had access for their holopoietic energies within the “micro-world” that we inhabit as particular life forms. There may have been no individuals able or willing to cooperate and collaborate with them to provide both perspective and consciousness (which can let the higher-order beings see into our micro-world) and the particulate form and energies through which and with which to act. A partnership was lacking.

Note: There is a class of planetary beings who have a somewhat ambivalent relationship to humanity as they are part of a planetary evolutionary stream (akin to vast nature spirits) and not the human one. So they don't always understand just who and what we are. But humanity, being a life-form on the planet, comes under their purview. Generally speaking, they supervise the evolutionary development of life on the planet, but they are also learning themselves. They are powerful but not omniscient nor omnipotent. They make mistakes. They can be

very loving but they are also impersonal. They are as much a part of the sacred as we are, but they are not the sacred itself. Think of them as planetary equivalents of shepherds and gardeners, nannies and nursemaids, tending the flock and gardens and nurseries of evolving life. They are evolving, too, however, and do so by learning how to garden or shepherd or nurture properly. I think a great many, if not most, of the gods and goddesses of religious history are stories of encounters with these beings and their relationships with various elements of humanity.

They can, as any being can, embody and represent the Sacred and can, as any being can, nourish sacredness within creation, but they can also be particular and bounded, held within certain archetypal limits. They are not always balanced and are sometimes dangerous. They can have distinct characteristics, hence the pantheons of different “gods” and “goddesses.”

Part of the religious or spiritual evolution of humanity has been to free ourselves from these beings, much as any child eventually has to emerge from the nursery and free itself from its nannies, and discern the Sacredness within ourselves and within the world as distinct from the energy and power of these nursemaids. In a sense, they have acted as intermediaries between ourselves and the Sacred, which at times has created confusion. But they and we are most benefitted when we can enter into partnership honoring their sovereignty and ours and honoring the sacredness we both share. That, I believe, is the way of the future.

WORKING WITH NON PHYSICAL BEINGS (NPBS)

The World Work algorithm incorporates working with non-physical beings, particularly those of a planetary nature. I’d like to explore this a bit more with you.

There are two kinds of NPBs that you may work with in the algorithm I’ve outlined (of course, you are certainly free to use different approaches as well—I’m not trying to box anyone in here). The first are those NPBs to whom you are personally attuned or with whom you regularly work as part of a spiritual practice; these are NPBs related to you as a “particle.” These might include pit crew, teachers, guides, animal powers, sacred presences to whom you regularly attune or pray and so forth. Their role is primarily to bless and strengthen your sovereignty and wholeness, to assist in the creation and holding of the alliance space, and to add their creative

and loving energies to the world work itself.

The second category are what I'm calling the "planetary beings," those who are not directly or mainly related to our particular identities but whose presence and field of loving influence we may be part of because they embrace large collectives or even the planet as a whole. They embody the states of wholeness to which the particulate dimension of the planet aspires.

Such beings include the soul of the world or Gaia; the soul of humanity; the overlighting devas of nature; the souls of nations and large human collectives; and the overlighting angels of places. Their direct concern and work is with the wholeness and wellbeing of the planet as a whole, of all life forms and levels of consciousness.

To describe such beings, I need to back up a bit and review some material we covered much earlier in other modules.

In physics, there are four fundamental forces in nature: electromagnetism, gravity, weak nuclear interaction, and strong nuclear interaction. In an analogous way, we might consider that there are four fundamental forces acting in "spiritual physics." These are the force of condensation and particularization (a centripetal force), the force of expansion and universalization (a centrifugal force), the holopoietic force, and the "Identity" or Sovereignty force.

If you were to picture these, imagine a swirling whirlpool like diagram: the forces that pull into the center move toward particularization and greater binding, the forces that pull outward to the periphery move towards universalization and unbinding, the forces that swirl around within the vortex and maintain the shape and coherency of the vortex holding the centripetal and centrifugal forces in balance is the holopoietic force, and the actual force that is creating the vortex, setting it into motion in the first place and holding it in place is the Identity force.

All beings manifest these four forces in order to exist, but within any particular being the combination and composition of these forces can vary depending on its nature and function.

The physical plane is one where the particularizing forces are very strong. What I call "planetary beings" are such not only because they have influence over vast areas of territory or collective consciousness but because in relationship to the world they embody countervailing universalizing forces. Their function is not only to create and maintain coherency and wholeness over large systems but to embody the presence of the universalizing force.

Note that they also have particularizing forces within them and can augment and serve such forces as they act in the world but by comparison these are beings that hold a “universalizing” environment and influence within the world. (An exception to this is the World Soul itself, as I understand it, as it’s function, similarly to our own soul, is to hold a balanced and holistic interaction of all four of these forces, but still by comparison to the forces we encounter everyday in the world around us, it acts as a universal being.)

The consequence of this is that when we make contact with planetary beings, we can quite easily find ourselves in the midst not only of spaciousness and a sense of universal presence but a force that stimulates such universality in us. We can feel expansive, and if we are not careful, we can lose connection with our own particularity and grounding.

Here we come to important issues of partnership. Incarnational spirituality might be seen as a celebration of the importance of particularity held in wholeness with universality. In our world at least, universality acts within a framework of particularity and vice versa.

So when we contact and connect with planetary beings, our task is to both expand into their spaciousness and energy but at the same time hold to our particularity and sovereignty, at least when attempting world work. We have to be in miniature the wholeness of the vortex, balancing the four forces within us.

How to do this? There are three related practices involved here.

One is to spend time—to have a practice—in which you attune to your sovereignty, your particularity, your individuality, your incarnation as a particular being and to celebrate that.

The second is a practice of attuning to Identity and Sacredness itself, to that which you are before you were, so to speak. While we often think of the Sacred as that which encompasses all that is and is thus universal, it’s probably more accurate to think of it as beyond dimensions, neither transcendent nor immanent, neither large nor small, neither particular or universal. It’s a paradox, I know, and hence the value in contemplating it! Oneness is not necessarily universality.

The third practice is to have times when you enter spaciousness and seek out the forces and presences of universality. Your own soul can qualify as one of these, but I’m also thinking of times when you just attune to the

Soul of the World or the spirit of nature or to the cosmos or something large that takes you ecstatically out of and beyond yourself.

In short, you want to celebrate your uniqueness, your universality, and your beingness.

Taking time to enter into communion with universalizing forces gives you both the opportunity to satisfy that part of yourself that is one with those forces but also to become familiar with their effect and impact upon you so that in world work you can stand in their presence and balance those effects.

In doing world work, we are acting as agents of wholeness. Wholeness is not a static state, but one that dynamically configures to the situation. What is wholeness in one situation may not be for another, but all states of wholeness manifest coherent combinations of the four fundamental forces.

In order to do this, we need to be that wholeness in miniature. The four forces need to be coherent, present, and balanced in us.

Let's explore this using concrete examples.

WHITE HOUSE

Objective: let's say our objective is to facilitate a clear opening and flow for whatever new ideas, transformations, and so forth are there to come forward through the agency of the White House for the good of the United States, humanity, and the world. These are not necessarily ideas originating with incarnate humans but from all the spiritual forces aligned with and working through the White House and the Presidency.

Challenge: New impulses and ideas, wherever they come from, need to be anchored in and understood by human minds and hearts and set into motion by human will. They need to be implemented with skill. This can be contested by "sediment," the residue of stale, old, or even toxic energies remaining in the White House from, ahem, previous administrations. It can be contested by resistances, lack of skill, and other conditions within the new residents of the White House (not just the Obamas but all the Administration working as the Executive). It can be contested by habit, inertia, and fear. If they are receiving information or inspiration from higher levels, this can be lost or distorted in translation from one level of consciousness to another. There may be willingness and vision but an inability to hold newer or higher energies.

Need: The need to is create a condition of wholeness and attunement—a holistic system, if you wish—that links higher order forces working with the highest good of America, humanity and the world with the minds and hearts of the incarnate humans in the White House and through them with Congress and others so that the new energies and ideas, whatever they may be, may unfold as free of inertia and distortion as possible. In short the need is for a particular kind of grail that can hold these forces and minds in wholeness and in active, empowered collaboration.

What forces are involved? Certainly there are human souls and personalities involved, so we want to honor their sovereignty and particularity. Likewise, there are personal pit crews involved and any specific personal allies, inner connections, and so on that the individuals may have. There are spiritual forces and allies specifically aligned with the White House (which might, for instance, include past Presidents acting from the spiritual realms—and which would also include non-human forces such as the Genius Loci of the White House as a physical place on a physical piece of land tied into a particular urban and natural ecology, and so forth). And there are planetary forces such as the Angel of America, the Soul of Humanity, and the World Soul.

World Work Procedure: To create this grail is a matter of first constructing it within oneself. In world work, we are what we wish to create or accomplish. The grail is one of collaborative connection between human, spiritual, and planetary forces. We want to invoke forces of cleansing and alchemizing transformation (to deal with sediment), forces of protection (to deal with toxicity and contesting negative energies seeking to protect inertia and the status quo), forces of inspiration and vision (to stimulate and formulate new energies and ideas), forces of love and compassion, and forces of will (to energize whatever actions need to be taken to implement the new ideas and energies); there may be other kinds of forces we might like to invoke as well or at least hold in our minds.

One way to do this is to imagine, “If I were President or if I were serving the President, what would I need inwardly and outwardly—what kind of inner and outer energies—to do my work in opening a door to new ways of being for America and the world?” Then set about attuning

to those forces in yourself. But remember, you're not trying to get new ideas per se but to understand the nature of the grail state you want to create and hold.

Resonance: It's helpful to remember that there are forces at work in the White House seeking to create the same grail of connection and wholeness in order to do the work of bringing new energies and ideas into play. We don't have to supply those forces in this instance but instead through resonance augment the forces that are already there. By holding a grail state, we resonate with the efforts on the part of others, incarnate and not, to hold a similar grail state.

Alliance Space: In the World Work algorithm, you are standing in sovereignty and attuning to "home" within yourself. By so doing you are attuning to the forces of particularization, identity, and sacredness, three of the four fundamental forces. You then attune to any particular allies you may wish to involve, such as pit crew; in this way, you are creating your side of your alliance space. But this also represents your extending yourself into a more universal space, which might be called the "personal universal." This is for you the fourth fundamental force, that which draws you out beyond your personal self.

Note that none of these "personal universal" allies may be planetary beings, though they could be. And you are attuning to them not as part of a world work itself but as part of your own inner attunement and alignment with higher-order forces. You are forming your own grail with personhood, spirit, sacredness, and connection to earth and wholeness. You bring your grail into the process of creating alliance space.

Planetary beings and spirits of place: It's at this point that you complete the alliance space by connecting to the specific target and objective for your world work and whatever higher-order beings are part of that target. Here is where you attune to the spirit of place (in this case, the spirit of the White House) and to higher-order "spirits of place" or planetary beings. In this case, we certainly want to attune to the Angel or Soul of the United States and perhaps to the World Soul itself and/or the Soul of Humanity.

At this point you are deliberately seeking to connect to truly spacious Beings that in relationship to us carry powerful universalizing energies. You are taking your personal grail space and attuning it to the particularity of the target (the White House and the people in it) and to the universality of planetary forces. You want to hold a wholeness between them, a wholeness attuned in this instance to the Identity and sacredness of the United States (which is ideally what the White House serves).

Here is where your practice in attunement to sovereignty on the one hand and universality on the other comes in handy so that you can hold whatever forces are present whether they pull outward towards the universal or inward to the particular.

Doing It: Holding this grail, you can then “do it.” I don’t know what doing it might entail in a particular instance. It flows out of the grail itself like healing and holy water. It is determined by whatever needs to be done or wants to unfold. But at the very least the doing of it consists of aligning with the grail of the White House and augmenting with the grail of your alliance space.

When you feel complete, then you release the grail of the alliance space, detaching from the inner contacts with planetary forces, with the White House, and so on. You return to and spend some moments in your own personal grail, your own wholeness, letting the energy of that pervade your life.

HOLOCAUST

Objective: Let's say the objective is healing some of the trauma left within the psychic body of humanity by the Holocaust (and by resonance with other acts of genocide and murder in the world today). There may be specific elements within this objective as well, such as healing for the Jewish people, healing for the German people, healing for specific places, and so on.

The Holocaust is an historical event, but its evil and suffering continues to ripple through humanity. So ultimately our objective is to contain and quiet those ripples so that humanity can move forward without the particular evil resonances of the Holocaust continuing to stimulate fractals of itself within humanity.

Challenge: The challenge here is the presence of evil and toxicity, and the challenge of inertia locked in the memory of humanity. It's like a personal trauma that continues to influence us through variations of post traumatic stress disorder. It becomes a kind of habit or feedback loop feeding on itself. It causes suffering but there can be a resistance to change.

Need: There needs to be forgiveness, healing, a clearing of energies, and the ability to hold a new pattern in focus and wholeness that can resist falling back into the ripples and inertia of the trauma. Ultimately there is a need to witness and understand just what it is in humanity (and in the inner realms as well) that creates and justifies something like the Holocaust. Simply calling it "evil," while accurately descriptive, is insufficient. Merely remembering the Holocaust and keeping its example alive so that we won't do it again is also insufficient, as modern examples of genocide clearly show. Remembering, while important, is not the same as healing, understanding and transmuting.

Of course this is a huge need and more than can be accomplished by one individual or a few individuals acting in a world work session. It is a collective task that ultimately must be taken on by humanity as a whole. But we can do our part in that healing through acts of world work, laying the foundations for ultimate transformation.

What forces are involved? Well, there may be all kinds of individual forces concerned relating to all the peoples, nations, races, and places involved. But I would work with the Soul of Humanity in particular here

as well as the World Soul (for me the World Soul is a partner in all forms of world work, for by definition it is taking place within its energy field and “body”). Otherwise, I would be guided by inspiration that comes as I create my alliance space.

World Work Procedure: Here the initial procedure is identical to what I described above as you set about to create your own personal grail space in which to anchor the alliance space. In approaching the Holocaust, are we focusing on a particular element, such as healing for a group of people or for a place, or are we seeking to hold the memory and energy of the Holocaust within humanity within a clear space that can act to protect humanity from its influence while at the same time opening the way for healing and transmutation? What would that look like?

We have to remember that no one person can “heal” the Holocaust. Only humanity can do that. Seen from the inner, it is much more than just the events and decisions surrounding the German concentration camps of the Second World War and the extermination of six million Jews, gypsies and others. This event did not spring into being out of nothing but had roots that go deep into ancient sources and distortions in the incarnational process of humanity up to this point. But we can act to minimize its influence by strengthening those forces that seek to do that.

With the White House, we have a clear, specific “target,” but the Holocaust covers a wide territory of possible targets. What is important is to be clear before starting what you wish to accomplish, what the target is, and what forces you feel would best aid you (and which ones could you best aid) with respect to that target.

Although I use the image of a grail and of holding, it’s important to realize that a grail space or an alliance space is an active and alchemical container. It is radiant and generative, like a star, and can potentially produce energies and “ripples” of its own. Standing in this alliance space, you enter a kind of collaborative mind and collaborative heart within which you may receive inspiration and vision to undertake specific and particular actions within the world work context: to say something, to visualize something, to do something, and so forth. Visions and images may arise. You cannot always predict before you start what may occur or be asked of you, so you want to be prepared.

But remember: it’s an ALLIANCE space and within it you need to maintain your personal grail space intact and whole. You are not in this as

a servant except in the broadest sense that we are all serving humanity, the world, and the sacred. You are not in it to receive guidance or instruction except in a context of partnership and collaboration. You are not in it to surrender yourself to a higher power but rather to partner with that power or powers so that their more universal, impersonal energies can find anchoring and creative connection with your particularizing presence, and vice versa. You seek to bring all four fundamental forces into an appropriate coherency and balance in the world work.



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