

• Towards a unified understanding of philosophy, science, religion, and the arts •

Summa Sophia, GdE
(Group dynamics Edition)
Volume 9, Number 12

*All things arise and cease due to
interdependent causes and conditions*

~Δ~

The Globalization of Consciousness

by

Bing Escudero

December © 2002 v1.1

*To receive your next Free Copy, send a
self-addressed stamped long envelope*

Summa Sophia

1175 Harrington Place NE #212
Renton WA 98056
U.S.A.

Phone (425) 227-6979

*Available only for private or group study
Non-profit and not for sale in any form*

The Globalization of Consciousness

By Bing Escudero © 2002 v1.1

The economic globalization of business and industry that purports to bring peace and prosperity to all, can be assured only by an equal globalization of consciousness, illumined by spirituality or an ethical orientation.

Here's why. For example, during harvest time in a locality, global buyers flood the local market with their stock, depressing prices. As soon as the cheap produce has been bought out, the supply is manipulated to jack up prices, starving those who cannot afford, including the producers whose labors have been devalued. Name any produce or product, anywhere in the world, and, collectively, the global problem is not economic but ethical. Material regulations become ineffective without ethical or spiritual affirmations. The highest regulatory government is trustworthy self-government.

Spiritual consciousness is one and indivisible. We do not perceive this directly because what we see are the separate and different forms that are but the limited expressions of spiritual consciousness, the greater reality within. Because spirituality is universal, suffering affects everyone, just as happiness is greatest when all are happy.

Moreover, if our diverse human pursuits and activities are not in accord or not in harmony with the universality of spiritual consciousness, there cannot be but a very rude awakening. But this awakening can be as beautiful and beneficial as the practice that we put forth expressing the spirituality of consciousness.

In the realm of spirituality, we rise above the conflicts of religious fundamentalism. The great spiritual World Teachers have given us an altruistic philosophy of life that defines the ideals of spirituality, and, for us to live, such that happiness can be for all. Unfortunately, when a philosophical viewpoint is narrowed down to a form of coercive fundamentalism, the sectarianism of religion arises, including the political and economic implications that result from the number of followers so multiplied. Sad to say, the competition is for the minds and pockets of people who are generally trusting and good natured to begin with, but usually end up in delusion and disappointment, except for unsuspecting believers. For when the mind does not know, it readily falls for a belief as a substitute for true knowledge. Without knowledge, blind faith arises. With wisdom, faith is illumined.

Our physical survival is dependent on economics. We all have both spiritual and material needs. The services of business and industry provide for our material needs. Offhand, religion ought to provide for our spiritual needs. But the history of religious wars, doctrinal conflicts, dogmatic beliefs and intolerance appear to prove otherwise.

The truth to realize is in the awakening of our spirituality within by living the right philosophy of life. This spirituality is qualified by ethical principles of the virtues and ideals, the centrality of our own essential nature. In other words, goodness is already our true nature. All we need to do is to use and express this goodness that resides within. In fact, the word *education*, from the Latin root word *educare*, means, *to draw forth*. If the question is, *What is to be drawn forth*, the answer is, the *goodness* that is in each and everyone.

In the field of education, the conflicts arising out of religious fundamentalism can be resolved by a universal ethical philosophy that does not cause pain and suffering to others, and, instead, brings help and happiness, without any distinctions that separate and polarize humanity. The creeds of fundamentalism and the greeds in economics are reformed and transformed by right education. The *Law of Supply and Demand* is made over to the higher *Law of Compassionate Commerce*.

In the field of economics, the benefits of globalization are in the conservation of our world resources and in the efficiency of providing for the survival needs of people world-wide. However, the globalization of *competitive economics* call for a transformation into *cooperative economics* in the service of humanity. Profit may be an incentive, but profiteering is a calamity. Customers are there not to be worse exploited but to be better served, despite the appearance of public relations claims that cover up motivations which do otherwise. Even popular interest, whether in the public good or not, have become media targets for commercial exploitation.

Thus the spiritual globalization of consciousness provides the assurance that the globalization of the economics of business and industry will redound to the benefit of the larger whole of humanity.

The principle of *equality* is a twin principle of *equity*. There is no equality unless equity is distributed evenly and fairly. At present, the problem of the uneven distribution of wealth is still greater than the perceived problem of production. There is enough for everyone if only enough spirituality could manifest.

On globalization, the greater apprehension is from developing countries who feel threatened that the free trade invoked by big business can wipe out the survival of small business, on which the livelihood of local people depend. A valid perception is that big business tends to benefit the few at the expense of the small and the many. Surely, a hierarchical balance of interdependent services should result in a harmonious working relationship that spreads the benefits of wealth on a global basis.

The disparate distribution of wealth is the same volatile condition that leads to violent revolutions or desperate terrorisms. A destructive mind-set is attributed to perpetrators who are unfortunately the effects from another fiercely competitive mind-set, who are the causes that exploit the masses and the marginalized minorities.

Our human intelligence is intelligent only when illumined by spirituality. Thus, intelligent decisions are those characterized by that compassionate concern for the welfare of others. This means decisions for globalization are to be guided by a consciousness of spirituality that has equally expanded to a global magnitude. It is a big order for big shots, big business, big institutions and dominant communities. But no less a big ethical responsibility if peace and prosperity is to be enjoyed by as many people as possible.

Spirituality is the integrated epitome of the ideals of philosophy and the virtues espoused by true religion. To live this integrated spirituality is to truly contribute to that illumination so much needed in the globalization of a unified consciousness. When the global consciousness has spirituality, any materialism can be thus beneficially transformed, from being self-serving to best-serving the higher possibilities of the spiritual in the upliftment of humanity.

Without the knowledge of individual to world karma, the justice behind questionable deeds remains mysterious, until goodness gets done for its own sake. And more than can be brought up here.

In the cycle of death and rebirth, the misuse of the mind, engaging the intellect to exploit those who are less intelligent, results in brain defects or deficiencies. In a way, the bad karma has some good in the sense that the doer is prevented from further misusing the mind having inherited a limited brain.

The only justification of the use of intelligence is to help those who have less, or else the intelligence is not intelligent enough. The lessons of past karma does surface in the future as an inner conscience that prompts the doer into avoiding the same mistake committed in an unremembered past. Inspirations arise from good karma previously done with success. Aptitudes arise out of devoted practice applied to the development of specific skills in past incarnations. We are what we have made or allowed ourselves to be.

Every individual does reap what they sow. Collectively, our world reaps what is globally sown. And each person so gets affected to the extent they have contributed to the totality of causes. Such is the universal justice that rules our globe. Bad actions bring bad karma; good actions bring good karma. It is so simple, it cannot be any more complicated in order to truly understand.

As inhabitants allow the destruction of the environment, a degraded habitat awaits them. To engage in violence and abuse is to be drawn or reborn into a violent and abusive situation. On the positive side, Nature responds in kind to those who care, compassion brings harmony, charity abundance, and harmlessness peace.

When this individual realization expands to include more people, then the globalization of consciousness shall have come to its spiritual fulfillment—the enduring foundation for global peace and prosperity.