

The Principle of Sharing versus the Slavery of Entitlement

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The purpose of this paper is to explore the principle of sharing versus entitlement and how our understanding of these principles is impacting Western consciousness and Spiritual Development.

Entitlement thinking, or perhaps call it emotional reaction to a selfish way of life, seems to be well distributed across the various economic and social layers of humanity.

We have all heard or read about some 'Hollywood stars' or multi-millionaires acting as though they owned the right to step in front of or over others. Political leaders taking advantage of those with less power or sophistication also showcase the notion of entitlement.

Dissipating entitlement thinking in our society will take time and we can be encouraged that actual sharing seems to be on the upswing through, for instance, charitable giving of time and resource. Goodwill and the cultivation of right human relations are given to us as important keys to opening the door to the dissipation of materialism. Ultimately, the worlds resources, planetary and human, are all here to share and the full realization of this will eventually come to pass as foretold by the Tibetan.

Meanwhile, I believe an important distinction can be realized between the energies of Sharing and of Entitlement. We can most easily recognize the evidence of entitlement thinking by those of us that are materialistic in nature, yet we often ignore the group that I believe are being greatly harmed by societies need to sweep away the responsibility of sharing in its fullest context, by 'taking care' of them.

My overarching point is directed towards the thought that the forces of regression are constantly working to turn our good deeds, into something actually harmful.

Within the context of cultural unfoldment, the Tibetan defines "spiritual" as : ENA 1

"The objective is to elucidate the cultural unfoldment of the race and to consider the next step to be taken in the mental development of humanity. Teaching, if true, must be in line with the past and must provide scope for endeavour in the present and must also hold out further enlightenment for those who have succeeded or are succeeding in attaining the indicated goals. There must be a "spiritual" future indicated. It is that which is required now."

“The word spiritual does not refer to religious matters, so-called. *All activity which drives the human being forward towards some form of development – physical, emotional, mental, intuitional, social* – if it is in advance of his present state is essentially spiritual in nature and is indicative of the livingness of the inner divine entity.”

The meaning and implications of sharing have different interpretations which are currently generating much debate and friction among individuals, groups and political parties. We will be looking at sharing from a spiritual point of view, rather than societies emotional reactions.

Before we explore sharing versus entitlement, lets define Principle EH 612: “ A principle is that which, macrocosmically speaking, is being developed upon each plane of our seven planes – the seven subplanes of the cosmic physical plane. It is the germ or seed on each subplane which embodies some aspect of the divine unfolding consciousness; it is that which is related to some form of sensitivity; it is that to which the bodies, as they evolve, find that they can respond. A principle is a germ of awareness, carrying all the potentiality of full consciousness on some particular level of divine activity. It is that which makes knowledge and conscious response to environment possible; it is that which connotes a sequential and ‘unrolling’ sensitive activity, resulting in divine understanding, possible and inevitable.”

Later we will briefly review the role of the seed groups in supporting the manifestation of the divine unfolding consciousness.

From a divine standpoint, the Tibetan states that there are “three clear and practical truths”,

(EXH 206).. In order to move towards future world peace, they are as follows and require the prerequisite of sharing.

“That the errors and mistakes of past centuries, culminating in the present world war, are the joint errors and mistakes of humanity as a whole. This recognition will lead to the establishing of the *principle of sharing* so needed in the world today.”

“That there are no problems and conditions which cannot be solved by the will-to-good. Goodwill nourishes the spirit of understanding and fosters the manifestation of the *principle of cooperation*. This cooperative spirit is the secret of all right human relations and the enemy of competition.”

“That there is a blood relationship between men which, when recognized, dissolves all barriers and ends the spirit of separateness and hate. The peace and happiness of each is the concern, therefore, of all. This develops the *principles of responsibility* and lays the foundation of right corporate action.”

So, here we are; the notion of sharing, cooperation and responsibility as being fundamental to a peaceful and effective humanity. Those not participating in day to day activity that induces the taking responsibility for ones own health and welfare to the best extent

possible, along with the notion of sharing what we can and cooperating with our nations way of life, are at best, standing still, not growing and likely slipping into regression.

DINAI 328: "There is a spiritual counterpoint or higher correspondence of the economic life of our planet to be found in the Hierarchy. Sharing is associated with that which is of value, which should be shared if justice is to be demonstrated, and basically, with those values which are life-giving. The sharing to which I am here referring is the sharing in all reactions, of all attitudes, of all types of wisdom, of all problems and difficulties and limitations, so that they become constructive in the group sense and cease to be destructive."

Here we can view sharing in its broader sense, rather than the narrow window of providing money and housing with no effort in return, and then walking away with the 'feeling' of; I'm really helping. This is not helping (outside of those truly in need) as it is more allied with the notion of 'hay and a barn for human cattle'. The sharing that I would refer to is the sharing in all reactions, of all attitudes, of all types of wisdom, of all problems and difficulties and limitations, to provide a field of experience for effective education.

To see sharing in a mature context and to manifest the divine principle of sharing, our level of consciousness must be on a developmental track, sufficient to support ourselves at a practical level. This development of consciousness is to be achieved through education and this notion of education is much broader than attending a classroom. The Tibetan gives instruction to achieve a foundation which will create a life tendency correctly orientated towards reality. When the manifested life is governed by spiritual purpose, sharing will be a natural and inevitable outcome.

He proposes an education which provides (ENA 76) " An atmosphere of ordered activity, wherein the child (hopefully adult too) *can learn the first rudiments of responsibility ... this should be carefully borne in mind, for the shouldering of small duties and the sharing of responsibility, which is always concerned with some form of group relation, is a potent factor in determining a child's character and future vocation.*"

ENA 88. "Besides imparting academic knowledge, he will realise that his major task to evoke out of his class of students a *real sense of responsibility; no matter what he has to teach...*"

He further discusses the responsibility of the individual in relation to group life which forms the basis of sharing. He proposes the following:

ENA 100.. "That his individual life and interests count less than the corporate life, and that the preliminary lesson he must be taught is the fact that he is a unit in a functioning group of similar units, *each of whom is expected to contribute his quota of good to the whole.*"

ENA 102.. "He is taught that he must serve the State, Empire, or Nation with the very best that is in him; it is strongly inculcated into his consciousness that his individual life must be subordinated to the greater life of the State or Nation, and that it is his duty to meet the

national need, even at the expense of life itself... this is a definite step forward in the expansion of consciousness which the human race must achieve.”

John F. Kennedy expressed this idea in a famous speech when he said, “ My fellow Americans, ask not what your country can do for you, ask what you can do for your country.” My, what an opposite view to ‘please take care of me’.

The principle of sharing on a spiritual level always encompasses the greater good of the group and each individual is expected to contribute whatever he or she can offer. This is in direct and complete opposition to the non-spiritual and regressive nature of entitlement which is currently at play in the Western societies. Webster defines “entitlement” as ‘The bearer to free admission’.

We now have generations living on welfare and this has become acceptable in our society and in fact is becoming some of our politicians favourite voting block. What was initially offered as a stepping stone to increase access to a better quality of life, ultimately leading to further development, has become a crutch and way of life for those trapped in this cycle. This group of people are to some extent, being taken advantage of by politicians taking an easy path to winning support and of course we are all led to believe that we are helping these folks, when the evidence seems to point to the opposite.

No doubt, as mentioned at the beginning of this paper, entitlement is an issue for all of humanity in various degrees, however many in this group are being trapped in a cycle that actually hurts them in the long run. Those with material wealth and privilege have more abundant choices around lifestyle leading to a clearer path to self recognition and pride in accomplishment.

Entitlement consciousness has contributed to spiritual regression, stagnating the growth of individuals, groups, families and countries. Most often if we research the violent and most unproductive areas of any Western country, we see this issue as work. Clearly the issue of sharing and to at least some extent, entitlement, goes well beyond the issues that I am raising here, however what I am highlighting would an effective starting point.

When speaking of the mass, the Tibetan states that the average citizen needs to grasp ...(EXH 380).. “is that the mass is made up of individuals; that each of us, as an individual, is a definite and integral part of the whole. This is a basic and important fact and has a bearing on our subject. The first step in the rebuilding process which lies ahead of us is *to reach the individual, show him his importance, indicate to him his very real sphere of influence, and then set him to work in that sphere and with what he has. In this way, his normal and natural sense of futility will disappear, and he will gradually realise that he is needed and can do much.* Having grasped this, for himself, he can then try to bring the same constructive attitude to those around him, and they will then do likewise.” This statement is a ‘breath of fresh air’ flowing into a worn out, ineffective and damaging system of entitlements.

How have we arrived at a place where entitlement is an accepted way of the life? Well, what life? The Tibetan speaks of the influence of the 'evil forces' operating behind guise of goodwill. He states.. (EXH 612).. "In every country and among all types of men---sincerely or insincerely---the talk of the newspapers, radio on lecture platforms is on behalf of harmony and a widespread recognition of the needed adjustments. Even the evil forces which still remain active hide their greedy purposes behind a spurious desire for world unity, world harmony and right human relations.

Could the good work of the seed groups be craftily diverted in some areas to serve these greedy purposes that regress humanity? The idea of sharing and lifting others can easily be diverted into the lower emotional appeal of 'we want to help' without thinking through the likely outcomes. The underlying motivation can be self-serving and a distortion of Goodwill, with the intention of increasing emotional popularity to attract votes for our politicians which often seem to appeal to the lower octave of humanity.

The task of the Financiers and Economists, one of the 10 seed groups of the NGWS, is to "work with the energy and forces that are expressed through the interchange and values of commerce and they deal with the Law of Supply and Demand and the great Principle of Sharing, which governs Divine Purpose. The Principle of Sharing governs economic relations and is a Soul quality."

Entitlement is energetically at odds with sharing and gives a message that the recipients are not capable or worthy of contribution to the greater good. While welfare and entitlement in general may appear on the surface to be expressions of goodwill, it becomes suspect when one looks at the actual consequences. Is the motivation sincerely for the betterment of humanity and world conditions? I think not.

Entitlement illusion may make the providers 'feel' good about themselves, yet it is destructive of those provided to, in this way.

I repeat: "Sharing is associated with that which is of value, which should be shared if justice is to be demonstrated, and basically, with those values which are life-giving. The sharing to which I am referring is the sharing in all reactions, of all attitudes, of all types of wisdom, of all problems and difficulties and limitations, so that they become constructive in the group sense and cease to be destructive."

And so we can demonstrate this high impulse through the sharing of capability, wisdom, leadership, discipline by removing the lower attraction to the slavery of entitlement. We are not truly loving these people that are caught up in the economic and life poverty of entitlement and I wonder how many effective parents would simply allow and pay their own children to sit at home or even allow them to remain underemployed through subsidy or to birth children supported by the parents bank account.

We can witness the same situation in the children of very wealthy parents that simply allow the offspring to live off the proceeds of the family, rather than developing their own capability. An important distinction however is that these wealthier people have the

resources and support available to self-correct, whereas many of those on the welfare side of the equation do not and are surrounded, more often, by hopelessness.

We need to share our innate ability to bring responsibility, hope through effort, consequence and success for our actions and catalyst for expanding consciousness to every single human being.

Thomas Sowell, Senior Fellow at Stanford University and an American: “If you convince people they don’t have to work, they won’t” “Too many social problems are conceived of in terms of what ‘we’ can do for ‘them’. After decades of massive expansion of the welfare state, the answer seems to range from ‘not very much’ to ‘making matters worse’. Undaunted, people in a number of countries are coming up with new proposals that are variations on the theme of government provided income which amounts to relieving people of personal responsibility.

Everyone recognizes there are some people unable to provide for their own survival, such as infants or disabled. But providing for such people is wholly different from a blanket guarantee for everybody that they need not lift a finger to feed, clothe, or shelter themselves.

The financial cost of providing such a guarantee, though huge, is not the worst of the problems. The history of what has actually happened in times and places where people were relieved from the challenge of survival by windfall gains is not encouraging.

In both England and the United States, the massive expansion of the welfare state since the 60’s has been accompanied by a vast expansion in violence, drug addiction, fatherless children and other signs of social degeneration. (mainly these neighbourhoods)

In 16th and 17th century Spain, its golden age, the windfall gain was gold and silver looted by the ton from Spanish colonies. This enabled Spain to survive without having to develop the skills, sciences or work ethic of other countries in the west.

Spain could buy what it wanted from other nations with all the gold and silver taken from its colonies. As a Spaniard of that era proudly put it, ‘Everyone serves Spain and Spain serves no one’.

What this meant in practical terms was that other countries developed the skills, knowledge, self-discipline and other forms of human capital that Spain did not have to develop, since it could receive the tangible products of this human capital from other countries.

But once the windfall gains from its colonies were gone, Spain became one of the poorest countries in Europe.

Worse, disdainful attitudes toward productive work that developed during the centuries became a negative legacy to future generations as it permeated the fabric of their consciousness, in both Spain and its colonies in Latin America.

In Saudi Arabia today, the greatest windfall gain is its vast petroleum reserve. This has spawned both a fabulously wealthy ruling elite and a heavily subsidized population in which many have become disdainful of work (seem familiar). The net result has been a work force of which foreigners outnumber Saudis. Do we really want more of this?

British historian Arnold Toynbee proposed the 'challenge and response' thesis that human beings advance when there are challenges they must meet.

The welfare state removes challenges .. and has produced many social regressions. Those with the welfare state vision often want to remove challenges even from sport games by rewarding everyone with a medal and this is consistent with their overall assumption about life." Thomas Sowell is a black man.

The Tibetan provides us with some information concerning the 10 seed groups and this can be summarized briefly as follows:

Telepathic communicators:

This group is receptive to impressions from the Masters and each other and as the custodians of the group purpose they are closely related to the other groups and mainly work on the mental plane.

Trained Observers:

Their objective is to 'see through' all events through space and time and use the intuition. The task here is to dispel the great illusion and glamour through the pouring in of light and they work mainly on astral levels. They will illumine the astral plane and dispel the illusory nature of its life.

Magnetic Healers:

They work intelligently with the vital forces of the etheric body to transmit energy to various parts of the nature (emotional, physical, mental) through the organisation and circulation of force. This is group work and the action is between the plane of spiritual energy and the patient.

Educators in the New Age:

They work along the line of culture and will bring in the new education methods leading to the building of the antahkarana and using the mind in meditation. Eventually this is to build a link between the kingdom of souls and the world of men.

Political Organizers:

They work in the world of government and with the issue of civilization and relations between nations. Bringing about International Understanding is the major objective and they are mainly first ray which is able to carry forward the methods that Divine Will works out in the consciousness of humanity and nations.

Religion:

Their task is to formulate the universal platform that can be used to support the new world religion. The emphasis here is for unity and loving synthesis to bring about a fellowship of the spirit, here on Earth. They work mainly with ray 2.

Scientific Servers:

They will relate science to the new religion through the revelation of the essential spirituality of all scientific work which is motivated by the love of humanity. The group will act as a channel of communication or intermediary between the energies which constitute the forces which construct the forms and fabricate the outer garment of Deity and the human spirits ... they therefore work with the issues surrounding reincarnation.

Psychologists:

This group will bring in the revelation of the Soul and the new psychology based on the seven rays and esoteric astrology. They transmit the energy of ideas which need to be contacted, assimilated and then transmitted.

Financiers and Economists:

Work with the energy and forces that are expressed through the interchange and values of commerce and they deal with the Law of Supply and Demand and the great Principle of

Sharing, which governs Diving Purpose. The Principle of Sharing governs economic relations and is a Soul quality.

Creative Workers:

They link and blend life and form creatively. They are closely linked with the 9th group above as they are bringing about a concretization of desire, which of course creates things such as money.

Humanity is fully capable of distorting the work of these seed groups and I surmise that this distortion is being amplified by what the Tibetan would call 'evil forces'.

The darker or regressive forces could also be influencing the widespread notion of fear, anxiety and political correctness that seems to be permeating society with no goodwill in sight. This irrational fear is enhanced by the media, along with political parties bellying up to the same trough to entice voters rather than showing up with some actual leadership. I suppose this can be attributed to our current political systems, the greed of humanity along with world conditions, yet it is quite possible that we are being manipulated by negative forces.

We have three proclamations from the Tibetan (EXH 580) that hopefully will still come to pass, yet they do not seem to be anywhere in sight.

"The principle of barter and exchange (to the benefit of all concerned) will control."

Try this one now and the government and its ravenous need for more taxes will be all over us for tax evasion.

"Owing to the development of atomic energy on behalf of human welfare, national currencies will have been largely superseded....."

Atomic energy has been effectively demonized by special interests and their pals in the media so the politicians stay clear.

"Private enterprise will still exist, but will be regulated; the great public utilities, the major material resources and the source of planetary wealth will be owned by a governing international group...." (hopefully without a union in sight)

Well business has lots of regulation to sort through, yet most of it does not respond to this point.

The physical body and physical plane life is a temporary vehicle provided for the experience of redemption and life itself on Earth. As important as this may appear to be viewed from the emotional plane, it seems to me that the growth of the indwelling life is key to our individual and group integration and eventual success. The Slavery of Entitlement works against our integrating with this indwelling life.

When we consider the alternative to the present approach as highlighted in this paper a few practical solutions seem evident:

> The leaders of the major trading powers meet and agree to double the minimum wage from its current level, over three years. If all countries do this then the playing field stays level from a trade perspective and those on minimum wage could better afford a reasonable lifestyle, *without government support*. Lowering taxes would take most of the cost of goods equation out of the mix for society in general, and the government can live with less income due to a lowering of benefits.

These jobs would be an attractive alternative to the welfare program.

> Bring in a robust 'work fare' approach to those able to work ... we can all push a broom, clean a park, learn a trade. The reasons for this should be obvious at this point.

> Leaders, political, business and community can share their experience and motivation with those in need. Leadership is from the front at times and having these people show up and demonstrate pride in accomplishment would go along way to a leadership style of Goodwill. This can start with these leaders consistently showing up in classrooms across the education spectrum.

> Countries should balance immigration with jobs available.

> Make much more effort to thank and award those that provide a lifting hand to others, no matter their so called status. Leaders could quite easily dedicate time and resource to highlight this area of goodwill and right human relations .. make it a point of pride for others to witness and if done consistently, over time, it would begin to take effect.

In conclusion, the Principle of Sharing (along with cooperation and responsibility) is a cornerstone of our development and if we can set aside our self concerns and bring clarity to the actual intention that lies behind these principles as mentioned, we will be able to capture the essence of the Tibetans teaching in a far more effective way. Sharing the planet and our individual resources is the ultimate intention that will become reality once the majority of us have integrated with our indwelling life. (Larry Harrington)