People who are ill may simply be living in the wrong place

Are sick or unhappy people in a geographically alien energy-field – the wrong district, even the wrong country? Are they on the wrong kind of rock – or is a granite person living on clay, a sand person on limestone? Sea people may be stuck inland, plains people in the mountains and mountain people in the Fens. Is this a city person forcibly isolated in the country, a village person confined to the town? One person from the North of England, forced to live in the South, was always unwell till she went to Manchester, where she was fine (despite the fact that her troublesome family lived there). She needed look no further for the root of her malaise.

Explorers of earth-energy, aiming to relate to the planet as a whole, are on the edge of something important. In China, the houses have to suit the Dragon Spirit, being built so that no evil spirits can enter – indeed, mirrors are put up to scare them off …

**Spirit of Cities**

Places like Glastonbury are no longer the powerful energy centres of Great Britain. The truly major magnetic and spiritual centres for the collective are the big cities. They are like chakras in the country’s total energy system, while the ley-lines, crossing at power-points across the land, are its acupuncture meridians. Each town and city is a sacred site with its different geology and topography, like a lotus with an initiating triangle at its centre, the ‘jewel in the lotus’. Each petal has a different energy, its own cellular structure.

Cities have regions which correspond to different areas of consciousness. London, for instance, consists of villages that have grown together, each with its own spirit: Westminster for Government, the City for money and banking, Bloomsbury for education and medicine, Lincoln’s Inn for justice. (And south of the river lies the shadow, where the Redeemer lives … ) All are different; we sense it as we cross streets that represent boundaries. The *local* spirits are very important both for the people and for the organisations there. Until quite recently, the postman was a walking, Tolkien-style *ent*, like a tree; there were corner-shop
people, porters, caretakers, dustmen, milkmen, street-cleaners. Love them, support them, become one of them – they are being crowded out. Little room is left for them when the cellular structure of a city is destroyed. The centre fades as huge motorways and car parks appear on the edges, breaking up the archetypal shapes, cutting into the squares and circles and crescents, shattering its structure.

**Spirit of nations**
They, too, have different collective national energies. For the United Kingdom, Alice Bailey suggested love and wisdom were the soul energies while power was that of the ego-personality which had been dominant in the age of Empire. Recently, Great Britain had been shifting towards the energy of the soul or Self of the country. In the United States, love and wisdom were again the soul’s energies, but the personality was that of the devotee. In Russia, the magician was the soul’s energy and, again, devotion the ego’s; both Russia and America were shifting towards their soul energies. China had power for the soul and ideas for the ego; India, again, power for the soul but mediation for the ego.

As nations, towns and cities differ, and the areas within cities – and individual people – so too do organisations:

**LIFE-CYCLES OF GROUPS AND ORGANISATIONS**

*There is genuine good will in industry,* 
*but in esoteric groups they cut each other’s throats …*

Important movements tend to be led by a small number of pioneers. The second generation are almost bound to foul it up; then the third generation redresses the balance.

There are parallels between the behaviour of the individual and behaviour in the collective. In the individual, the borderline between conscious and unconscious is varied and fluid, where in the collective it is more distinctly marked. Groups, like individuals, have their journeys and their cycles: the goal, the energy used and the style of management depend on the archetype, and the group must meet the test of the market place, each activity serving a real need. When we consider an organisation,