



World Goodwill

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A regular bulletin highlighting the energy of goodwill in world affairs

LAWS TEMPORAL & SPIRITUAL (LAWS, GOODWILL & JUSTICE Part 2)

IN THE WRITINGS OF ALICE BAILEY, there is much discussion of laws of various kinds, and two interesting definitions that shed light on both temporal life and spiritual life. The definitions run: "A law is an expression or manifestation of force applied, under the power of thought, by a thinker or group of thinkers."¹ and; "...a law is in reality the effect of the life of a greater entity as it encloses a lesser within its living processes. It embodies [the] formulated purpose or organised will of an enfolding life..."². Although these definitions are definitely spiritual in implication, they can also be applied to temporal laws.

If we think about the second definition, we may reflect that, by analogy, a society can be seen as a greater life that encloses its citizens, each one a cell within its wider form. Aren't the laws of society then the effect of the formulated purpose of a nation? In fact, the constitution of a nation, written or unwritten, is the origin of national laws, and can be regarded as at least a partial formulation of national purpose. It embodies, to some degree, what it means to be a good citizen of that nation, and may include direct reference to the citizen's rights and responsibilities.

However, no constitution can really capture the full implications of what it means to be a "good citizen," for the simple reason that there are subtle, subjective dimensions to citizenship that differ from nation to nation. Tuning in to these elements of the national psyche, and conforming to these mores, is not something that

can be done quickly or easily by the non-native. The non-native who has moved to another land is still resonating with the mores of their homeland; and besides, because these elements of thought and behaviour are so subjective, they cannot be reduced to set rules. This is probably why there is such a degree of uneasiness in countries facing increasing immigration, as they cannot "inject" incomers with values that are so deeply ingrained in their own national character that they can scarcely define them themselves.

If the requirements for being a good citizen of one nation are not easy, think how much more difficult it will be to become a genuine "world citizen." It is easy to think that all this requires is a general sympathy with the human condition as it faces the various challenges of life on Earth. Yet, unless differences in national psyches are taken into account, this will surely produce quite a distorted perception of how these challenges are understood and faced in societies very different from ours. An attempt to gauge at least the rough *level* of the development of consciousness within groups and nations can be found in the spiral dynamics of Don Beck³; and various approaches to understanding and integrating the insights of the Eastern and Western hemispheres have been made, with the work of Ken Wilber⁴ a recent example. However, this type of work is still in its infancy, and we are probably still far from the Latin writer Terence's bold assertion, "I am human; nothing human is foreign to me."

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IN THE MODERN WORLD

ANNUAL SEMINAR

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Editor:
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The fact that “world citizenship”, as a state of mind, is still an aspiration more than an achievement, raises a more practical difficulty. If citizenship is based upon the following of universally accepted laws, then how are laws that are fully international in scope to be drawn up? Even though international law is largely concerned with relations between nations rather than individuals, those who work with it and are bound by it are still individual members of their respective nations, and will therefore bring to it their own, necessarily partial, perspective. In fact, the system of international law, much of it stemming from the United Nations, is currently going through a difficult period. Part of the reason for this is that the international legal system is based on states giving their consent to its rules and restraining themselves – there is no central authority, as in the national case, that *enforces* compliance. So in a time such as the present, where a number of states have withdrawn their consent from various international legal obligations they had previously accepted, some have suggested that international law is going through a crisis. Perhaps this is only natural, as until a true consciousness of world citizenship emerges, there are bound to be times where the interests of one or more nations are perceived to conflict with global good, and these national interests are then given priority. And, to make matters more complicated, in some circumstances there may be scope for disagreement on what the “global good” actually is.

Nevertheless, the very existence of international laws already presupposes that a global good can be identified and worked towards. And by the second definition of law, isn't the creation of international laws tantamount to declaring that there is a *global* purpose? It is not surprising then, that so much international law has emerged from the work of the UN, which is the only centre dedicated to the whole agenda of human betterment that is truly global in scope. The sense of emerging planetary purpose, inchoate though it may be, is surely strongest in its halls. It is helping to fulfil the fiat of the will-to-good made in the Great Invocation, “Let purpose guide the little wills of men”.

The idea that a planetary purpose exists might seem strange to the secular imagination, but from the spiritual angle it makes perfect sense. Where the whole universe is recognised as a creation with a purpose, then the Earth's role within this creation, while remaining a partially unrevealed mystery, is clearly part of this larger purpose. This opens up the dizzying prospect of cosmic laws of ever-expanding scope. Some reflections on the nature of a few of these laws

can be found in Alice Bailey's *A Treatise on Cosmic Fire*. And in *Esoteric Psychology* Vol.II, she gives a description of some laws which, while less grand in scope, are of more immediate significance to the individual trying to live a spiritual life in the modern world. These are the Seven Laws of Soul or Group Life, namely the Laws of: Service; Magnetic Impulse; Sacrifice; Repulse; Group Progress; Expansive Response; and the Lower Four.

Why is group life linked to the soul? The simplest explanation is that this is because the soul is essentially a group phenomenon, which is group conscious. The term “soul” is itself not easily defined, because it exists at a level of consciousness far more subtle than ordinary thinking and feeling, and one rarely contacted, except through strenuous and persistent effort. The soul is the source of the highest and best values of human life, values which, unlike the differing qualities of national psyches, are common to all humanity, and are attested to by the mystics and saints of every great faith tradition. Compassion and wisdom are the soul's outstanding qualities, and the seven laws indicate the way to develop these.

These seven laws are not so much imposed or even complied with, as *lived*: and in so living, the individual strengthens the laws, and brings the energy of the soul further down into everyday life. This connects with the first definition of law, for the more people who actively think through such laws into living practice, the more potent the laws become, so enabling others to recognise them. Thus eventually we may hope to see the manifestation of the Kingdom of Souls, which simply means that humanity will have learned to govern all their actions by these laws, resulting in a world culture of goodwill and right human relations. The outer expression will be an active sense of world citizenship, in which diversity is celebrated as a creative response to varying life conditions. Thus the subjective unity and the objective diversity will emerge as two ways of understanding the one great Reality of human life in the cosmos, with its wider purpose becoming that much clearer.

1. Alice Bailey, *Discipleship in the New Age* Vol.I, p.42. Lucis Publishing Companies, New York and London, 1944.
2. Alice Bailey, *Esoteric Healing*, p.522. Lucis Publishing Companies, New York and London, 1953.
3. See for example: Don Edward Beck and Christopher C. Cowan, *Spiral Dynamics: Mastering Values, Leadership, and Change*. Blackwell, Malden and Oxford, 1996; and on the web: www.spiraldynamics.net
4. See for example: Ken Wilber, *The Eye of Spirit: An Integral Vision for a World Gone Slightly Mad*, pp.71-9. Shambhala, Boston, 1997; and on the web at: wilber.shambhala.com

JUSTICE AND MERCY

It's been said that Justice should not only be done, but should be seen to be done – and this seems especially relevant in our modern world, with its instant communications and global media coverage. What is seen through the eyes of the observer is the outer form of Justice, but beneath the surface lies the deeply subjective principle of true Justice. This principle, or reality, is of fundamental importance to the whole community, not only to the judiciary, legislators and law enforcers, but also to the victims of crime and those related to them, witnesses to crime, as well as the alleged perpetrators of criminal acts. Indeed the maturity of society may be measured by the quality of its Justice system, for crime is not only an offence against the individual victim, but is also an offence against the whole community, because each individual is part of the greater whole. The good of the whole, or the common good, is, therefore, served by awareness of the principle that lies behind the judicial system, which will in turn ensure that Justice is not simply considered as a mechanism for punishment or retribution.

The attainment of a right balance of the scales of justice depends upon the integrity and incorruptibility of all those involved in the Judicial system, whether legislators, police or the legal profession. "Justice when personified is usually represented by a goddess (the Roman Justitia) holding a sword or scales, often both. Her eyes are sometimes blindfolded or closed in a token of impartiality" (Webster's International Dictionary). When the balance veers too far towards one side or another, for example, with Draconian punishments, or in excessive leniency, in corruption, or in inadequate investigative work, integrity suffers. Interestingly, the origin of the word integrity is the Latin word *integer*: whole or entire, intact, a complete entity. Lower standards of integrity in the judicial process lead to a disintegrated and incomplete society.

Our understanding of justice, like truth, is not fixed in time – it develops and grows in line with the expansion of human awareness. As human minds open up and become receptive to higher dimensions of truth, those minds become more enlightened. Then comes the realisation that no one expression of the truth is the whole truth. We can see how truth, in its various aspects, is reflected in the way that Justice has developed throughout civilisations – from simply being a medium of punishment for wrongdoing through to the

present time where there is victim support and counselling, and also the education and rehabilitation of offenders as preparation for eventual integration back into society.

It is interesting to consider that Justice involves a rather old-fashioned quality – *righteousness*, which is defined as acting in accord with divine or moral law. For this reason, "[t]he law must become the custodian of a positive righteousness and not simply the instrument of enforcement."¹ Thus, in the article "The Prisoner" in the previous newsletter, it was suggested that we need to consider alternative and more creative approaches, supported by evidence, which will help strengthen the Criminal Justice system, thereby supporting the values of society. Crime, being the outer effect of human selfishness (of varying degrees) can only, in the long term, be tackled successfully by a Justice system that recognises the importance of the cultivation of those attributes and conditions which will evoke a sense of responsibility in its citizens. A topical example of legislators encouraging a more reasoned and responsible approach, in the parent-child relationship, is the anti-smacking legislation that is in place in a number of European countries, and which is being currently debated in the UK.

The principle of mercy as "a blessing that is an act of divine favour or compassion" (Encyclopaedia Britannica CD-ROM 2002) also merits consideration in a just society. Both righteousness and mercy draw our attention to the divine source of our highest principles. Merciful thoughts, or acts, are motivated by that higher aspect of human consciousness described in some traditions as the Soul. Moreover, Mercy is a key complementary principle to Justice. A lack of mercy disconnects us from others, and from the whole, which then ceases to function effectively. Mercy is also related to compassion, which is described by the Dalai Lama, as "...the wider love that you can have even for someone who has done harm to you; your enemy." In a truly integrated world, the principles of both Justice and Mercy are essential, for then we are sensitive to the suffering of victims and perpetrators alike, and can judge rightly how to re-balance the situation so that both will feel part of society once more.

1. Alice Bailey, *Esoteric Astrology*, p.236. Lucis Publishing Companies, New York and London, 1951.

GOODWILL IS...the inclination to judge mercifully.

LAW AND FREEDOM IN THE MODERN WORLD

Agni Yoga, 422. To simplify or to complicate? Even a child will prefer the former.

It is a curious fact that although science and technology have contributed much to making physical existence easier, this has been at the expense of tending to make it more complicated. The productive power of modern industry has hugely expanded the range of goods and services open to those who can afford them, to the point that there is an almost paralysing variety of choice. Likewise, from the few simple rules of conduct that governed small communities,

we have moved to vast reams of legislation to try to cover every kind of human interaction. Why is this? Certainly, there are more tools for interaction now – our ancestors could only have dreamed of text messaging or web cams. Also, there are more "things", more consumer goods, that can be exchanged. And science has reduced some risks, only to create new ones – for example, harvests may be more bountiful, but what about the longer term effect of

the chemicals that permit this? But it is doubtful that the fundamental nature of human relationships has changed much, if at all. Doesn't this at least suggest that laws need not have become more complicated?

Higher and lower mind

Perhaps a distinction made by Alice Bailey between the lower and higher mind may shed light on this. The higher mind is concerned with broad, synthesising principles and ideas, such as Justice and Truth, yet is also able to identify where and how these general principles apply in specific situations. It is important in all the more abstract reaches of thought, whether philosophical, religious, artistic or scientific. The lower or concrete mind is more directly concerned with both observing and creating concrete concepts, and with the details of the outer form of an event or object. It is therefore more focused on *differences*, as every concrete situation always differs, no matter how slightly, from every other. It is particularly important in the realm of experimental science; and its influence is notable in technology and business, both areas where concrete creativity and differentiation are considered important. And because these areas are so influential nowadays, this emphasis may have rubbed off on the practice of law, encouraging the proliferation of detailed laws and regulations. The American lawyer and author Philip K. Howard has argued, in *The Death of Common Sense*¹, that excessively complex rules and regulations are stifling initiative and creating bureaucratic gridlock. And for an international example, consider the following news release, which refers to the Cartagena Protocol on Biosafety, an international agreement, negotiated under the United Nations Convention on Biological Diversity:

"A negotiating group of legal and technical experts on liability and redress for damages resulting from transboundary movements of GMOs [Genetically Modified Organisms] was also launched and asked to develop a regime by 2008. The group must consider issues such as insurance and the definition and valuation of damage to biodiversity." (UNEP News Release: Biosafety Protocol Now Operational As Governments Agree On Documentation Rules For GMO Trade, Kuala Lumpur/Nairobi, 27 February 2004)

Here we see an example of where complicated technology may make for complicated law. Another area where excessive complications in law may have a significant impact is in the area of international trade negotiations, currently conducted under the auspices of the World Trade Organisation (WTO). Naturally, the richer countries have far more extensive legal expertise to argue their case at these negotiations, meaning that poorer countries operate at a significant disadvantage. There is some recognition of this within the WTO, which has set up a special Doha Development Agenda Global Trust Fund² to provide developing countries with technical assistance. And the Advisory Centre on WTO Law is a public international organisation independent of the WTO that was established in 2001 to provide legal advice on WTO law, support in WTO dispute settlement proceedings, and training in WTO law to developing countries and customs territories,

countries with economies in transition, and least developed countries³. This issue of the affordability of legal advice is a broad one, and underlines the costs of increasing complication.

Intellectual property

Complication in the law is also an issue in the area of intellectual property. This is the place where drug recipes, corporate identities, software, and all kinds of audio-visual entertainments (songs, films, books etc.) live, and to protect the rights of their owners there exists a bewildering maze of copyright, trademark and patent laws. This thicket of words is so dense that it automatically favours those with deep pockets, such as large corporations, who can pay for the best guides through it (affordability again). In particular, the realm of copyright is becoming more and more complicated – and controversial – because copying has become so much easier in the digital age, and the Internet forms the ideal medium for finding copies and transmitting them.

Although the issue of copyright may not seem relevant to the most urgent problems of the day, such as endemic poverty, other areas of intellectual property law certainly impinge on this. While the patents for drugs and other inventions last for only twenty years, this is small comfort to the sick in countries where drugs that are currently patented are unaffordable right now. One significant positive sign is the recent passing in Canada of a bill permitting both the manufacture of generic drugs (non-patented equivalents of patented drugs), and their export to countries which cannot afford the patented versions. This has particular relevance for the AIDS/HIV crisis. And an unfortunate example of where laws can unintentionally *obstruct* progress in this field is the recent report that individual European Union member countries are temporarily unable to pass legislation similar to that in Canada, even if, like the UK, they are willing to do so. Why? Because the EU law that enables this must be translated into the 20 official languages of the enlarged Union before it comes into effect, and there is currently a shortage of translators.⁴

Another area where the legal system may actually interfere with the proper working out of Justice is where there is an excessive tendency to use the laws we already have for selfish gain. This arises where an individual or group forgets that laws are created to serve the common good of the community, and confuses liberty with licence. Philip K. Howard has again highlighted this tendency in: *The Collapse of the Common Good*⁵. This sets out the increasingly litigious nature of American society, where the fear of being sued has led, for example, to doctors practising defensively instead of using their professional judgement, and to teachers finding that their authority to maintain discipline has been undermined. And in every country, there are those who seek to over-extend the intended meaning of the law for their own advantage, or to attempt to avoid the legitimate responsibilities of citizenship through "loopholes" in legislation. Such actions indicate a focus on the dead letter of the law, not its living spirit, the inspiring principle of Justice.

Justice and Freedom

Another great principle that interacts with Justice is Freedom. In fact, legal systems both guarantee Freedom and set certain limits to it. Perhaps this is because humanity is not yet unselfish enough for each person to exercise Freedom in ways that do not interfere with other creatures' ability to do so. Indeed, to be able to do this implies a very high degree of sensitivity to the interconnectedness of all living beings, a state that most of us can only aspire to as yet. But we can be grateful that we are making headway. The growing sensitivity to ecological issues shows an increasing connection with the other kingdoms of nature; and the abolition of the slave trade, commemorated this year, shows our recognition of the truth that "all human beings are born free and equal in dignity and rights."

2004 has been chosen to celebrate the International Year to Commemorate the Struggle Against Slavery and Its Abolition because it marks the two hundredth anniversary of the independence of Haiti.⁶ Formerly the French colony of Saint Dominique, independence came about through the uprising of slaves from the plantations, who wished to enjoy the same rights and freedoms as all other people in the French republic. This anniversary provides a perfect occasion to reflect on the slave trade, and all those enlightened pioneers from Africa, Europe, the Americas and the Caribbean who struggled against the trade and fought for the abolition of slavery.

Those who share an interest in planetary healing, and in the emergence of the new humanity, tend to be forward looking. But when we look forward, we always do so with a memory of the past. And as this International Year reminds us, we often need to re-examine our memory, to make sure that it is free of illusion and that items of significance and meaning are not forgotten. If we suppress difficult memories, they will surely come back to haunt us.

One of the objectives of the International Year is to promote reflection on the events of the past in such a way that it will lead to a new focus on ending all forms of slavery, discrimination and intolerance in the world of today and tomorrow. Nowadays most countries have constitutions which effectively make any form of slavery illegal – and yet, as Kofi Annan commented last year: *nearly every day there are shocking reports of men, women and children who are exploited, denied their basic rights and their dignity and deprived of a better future, through both ancient and modern forms of slavery*. Three of the modern forms are: bonded labour; forced labour; and the worst forms of child labour. **Bonded labour** affects at least 20 million people around the world. People become bonded labourers by taking or being tricked into taking a loan for as little as the cost of medicine for a sick child. To repay the debt, they are forced to work long hours, seven days a week, 365 days a year. They receive basic food and shelter as 'payment' for their work, but may never pay off the loan, which can be passed down through several generations. **Forced labour** affects people who are illegally recruited by governments, political parties or private individuals, and forced to work – usually under threat of violence or other penalties. **Worst forms of child labour** refers to children who work in exploitative or dangerous

conditions. Tens of millions of children around the world work full-time, depriving them of the education and recreation crucial to their personal and social development.⁷

Thanks in part to the celebration of this special Year, it is now becoming much easier to explore some of the stories of the slave trade. It is, for example, very worthwhile to spend an hour or so on the web, looking into Anti Slavery International's excellent site *Breaking the Silence: Learning About the Transatlantic Slave Trade*: www.antislavery.org/breakingthesilence/ Or have a browse through UNESCO's site on the International Year: www.unesco.org/culture/unysa . And on the contemporary struggle against slavery, see Kevin Bale's work with the Free the Slaves Movement: www.freetheslaves.net .

The slave trade across the Atlantic, alongside the whole sordid history of slavery in different parts of the world, needs to be refreshed in our memory because of the role that it has played in who we are as a global community today. The current relationship between Africa, Europe and the Americas has grown out of all of the human tragedies of the slave trade; just as it has grown out of the efforts of those who fought in so many different ways for the abolition of slavery and for the principles of freedom, equality and fraternity. The abolition of the slave trade represents one of the first great triumphs of the Aquarian spirit; as we continue to move into the Aquarian age, we must work to bring an end to slavery's modern manifestations. In doing so, we bring the two great principles of Justice and Freedom into ever-closer relationship.

1. Philip K. Howard, *The Death of Common Sense: How Law is Suffocating America*. Warner Books, New York, 1996.
2. See the WTO website at: www.wto.org/english/tratop_e/devel_e/teccop_e/tct_e.htm for further information on technical assistance. Or contact WTO, Centre William Rappard, Rue de Lausanne 54, CH-1211 Geneva 21, Switzerland; Tel: +41-22-739-51-11; Fax: +41-22-731-42-06; Email: enquiries@wto.org
3. Contact Advisory Centre on WTO Law, Avenue Giuseppe-Motta 31-33, Case postale 132, 1211 Genève 20, Switzerland. Tel: +41-22-919-21-21; Fax: +41-22-919-21-22; Email: info@acwl.ch; Web: www.acwl.ch
4. See www.guardian.co.uk/business/story/0,3604,1270511,00.html
5. Philip K. Howard, *The Collapse of the Common Good: How America's Lawsuit Culture Undermines Our Freedom*. Ballantine Books, New York, 2002. And contact Common Good, 675 Third Avenue, 32nd Floor, New York, NY 10017, USA; Fax: +1-(212)-681-8221; Email: hq@cgood.org; Web: cgood.org for the Common Good movement that has been set up to continue this discussion.
6. The text in this and the following four paragraphs is adapted with permission from an article by Steve Nation, *On Slavery, Memory, and the Healing of Humanity*. The full text of this article is published in *Caduceus* no.64, www.caduceus.info Contact Caduceus, 38 Russell Terrace, Leamington Spa CV31 1HE, UK; Tel: +44-(0)-1926-451897; Fax: +44-(0)-1926-885565; Email: caduceus@caduceus.info
7. Definitions taken from www.antislavery.org/homepage/antislavery/modern.htm Contact Anti-Slavery International, Thomas Clarkson House, The Stableyard, Broomgrove Road, SW9 9TL, London, UK; Tel: +44-(0)20-7501-8920; Fax: +44-(0)20-7738-4110; Email: info@antislavery.org

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HELPING TO BUILD RIGHT HUMAN RELATIONS

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