

# World Goodwill

NEWSLETTER

1997 N°4

## GENETICS AND THE BALANCE OF NATURE

*The Aquarian law is based on spiritual illumination, on intuitive perception and brotherly love which is identification with every form in every kingdom in nature.*

Alice Bailey

**As humanity approaches the new millennium, we find ourselves on the threshold of a new world of knowledge which may potently affect our future. Because of the advances achieved in molecular biology this century, our species now has far greater power to shape all life-forms on Earth. Through the manipulation of the genetic code of an organism, its physical being can be altered in ways which previously belonged to the realms of science fiction. Given that such power now lies in our hands, we must ask whether we are ready to use it responsibly, in order to benefit not just our own species, but all of nature? Is our understanding of nature and our place within it yet sufficiently deep to allow us to wield this power wisely and compassionately?**

In the two articles on genetics in this issue, we attempt to address these difficult questions by exploring some of the possibilities which genetics opens up. The sheer range of these possibilities is almost bewildering, with far-reaching implications for agriculture, human and animal health, property rights, reproductive choice, and the distribution of income and opportunity – both

within and between societies. When these central factors in human life face the potential for radical change, it is clear that the source of change must be carefully examined. The power to re-shape the forms of life calls us to re-assess the value and the purpose of all life in the light of the highest spiritual principles which we can contact.

Also in this issue, there is an article on Triangles, a powerful technique of prayer and meditation which helps to foster the energies of light and goodwill within human consciousness. It is through the impact of such initiatives, which rhythmically and deliberately seek to attract spiritual energies into the hearts and minds of all humanity, that we will find the right approach to the many complex problems which we collectively face.

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A QUARTERLY BULLETIN HIGHLIGHTING THE ENERGY OF GOODWILL IN WORLD AFFAIRS

# MANIPULATING THE FORMS OF LIFE

In the brief space of a Newsletter, it is impossible to do justice to all of the complex science involved in genetics. Because our focus is upon principles, we will not delve into the technicalities – for those who wish to do so, we recommend some of the recent popularisations of this field, such as Steve Jones' *The Language of the Genes*<sup>1</sup>. For our purposes, a simple understanding of the central terms should be enough to allow us to examine the issues at stake.

Most people will have heard of DNA, which is a molecule found in every cell of any organism, whether human, animal or plant. The DNA can be regarded as containing the complete set of instructions on how to build an organism. It therefore stands to reason that the DNA of different organisms is different, simply because the set of instructions for creating a frog must clearly be different from the set for creating an apple. Similarly, many readers will have some idea that genes and DNA are related. In fact, genes are short stretches of the DNA molecule, which is very large – so much so that thousands of genes can be found along it. Each individual gene is one instruction to produce particular chemicals within a living cell, an instruction which is carried out by other parts of the cell. Depending upon the chemicals produced, so the nature of the cell, and consequently the organism, may be altered.

## Changing the genes

Hence if you change one or more of the genes of an organism – by either inserting a new gene or by altering a gene already present – you change the set of instructions for how it is to be built, and therefore you change the organism. This, in a nutshell, is what genetic engineering means. However, the change which is produced in the organism is not always entirely predictable. This is because the chemicals which an individual gene produces may affect the ability of other genes to produce the chemicals for which they are responsible. In other words, as recent research suggests, the sum-total of all of the genes of a particular organism – called the genome<sup>2</sup> – can be regarded as an interacting network<sup>3</sup>. It is therefore quite understandable that inserting a gene from say, one plant into another won't necessarily produce the change you want simply and neatly – for you are inserting the gene into a new network of relationships which may affect how it reacts in unexpected ways. An example of this occurred when scientists took a gene for red colouring in maize and inserted it into petunia flowers. Although the petunias did go red, they also displayed lower fertility and more leaves and shoots<sup>4</sup>. Another factor to bear in mind is that there is not always a simple one-to-one relationship between a gene and a trait (such as height, colour, resistance to a specific disease, etc. etc.) of an organism: one gene may affect several different traits, and conversely, many sepa-

rate genes may combine to produce one trait. And finally, there is the factor of the environment of an organism to take into account: particularly in the case of complex psychological traits, for example musicality, genes only pre-dispose to their expression, and unless the organism is in an environment which tends to draw out that trait, it may remain unexpressed. Thus if a person with genes for musicality never had the opportunity to play an instrument, they might never discover their gift.

So it is evident that genetic engineering is not simply a matter of deciding exactly what trait you wish an organism to express, finding another organism with that trait, and then “transplanting” the trait. To suggest an analogy, if we were to move an animal from one ecosystem to another, we would need some understanding not just of the animal, but of both ecosystems, to be able to predict with any certainty what its effects in the new ecosystem might be. Similarly, it may be that to predict the effect of a gene in a new genome, both the context of that genome and the genome from which it is coming require consideration.

Having reached a very basic understanding of genetic engineering, let's now look more closely at a few of its possible applications in the context of humans, animals and plants. Through examining these, some of the key principles involved may begin to emerge.

## The possible and the permissible

Because all living organisms have genes, it is theoretically possible for the gene from any organism to be transplanted into the genome of any other organism. So genes from a human may be inserted into an animal; genes from an animal may be inserted into a plant; and plant genes may of course be inserted into animals or humans. It is perhaps these examples of genes being transferred between the different kingdoms of nature which give most pause for thought, particularly when human genes are involved. Because there is no obvious way in which this could happen naturally, our instinctive reaction is one of unease; and our intellect struggles to find guidance in a situation which has only now become possible. The British activist, academic and ecologist George Monbiot has said, “Not everything that is possible should also be permissible.”<sup>5</sup> But what can guide us as to what is and is not permissible?

Perhaps the only way to judge such a difficult matter is to seek out the true motive and purpose of the specific genetic alteration, and then to see whether it is consonant with the highest principles with which our hearts intuitively resonate. This means that there is no general rule which we can apply to every case, as motives and purposes are manifold. Can we assign a general motive and purpose to genetic engineering as a whole? Certainly, there is some evidence which may help guide us in this. For example, one factor which a number of projects have

in common is the concern for human health. Sheep have been engineered to produce a human protein in their milk which may be used to treat cystic fibrosis; and human genes have been inserted into pigs in order to try to make their organs more suitable for transplantation into humans. Another factor which many projects have in common is the “improvement” of plant and animal varieties, which may help in the alleviation of world hunger.

Because the main purpose of these and other projects is to benefit humans, they reinforce the assumption that only human beings are of major value, and that all other forms of life can be subordinated to human ends. This is an assumption which a growing number of people are questioning, proposing that every creature within the great web of life is intrinsically valuable. If we accept this premise, then every relationship which humans enter into with other creatures becomes morally important, and should be characterised by goodwill. At the very least this would call for national and international regulatory processes to govern genetic engineering experiments. These should involve all interested parties, including the public, and should proceed cautiously and according to stringent safeguards. Education would form a necessary part of these processes, as without an understanding of the issues and access to all of the relevant information people could not be expected to participate fully.

### **Wise and compassionate caution**

Regrettably, there are other factors involved which tend to act against caution and freedom of information. Because there is the potential to make large profits, those companies which are engaged in research are keen to press ahead. And because in this area information is so important to obtain a commercial advantage, commercial confidentiality is also invoked. But surely a matter with such unpredictable and potentially vast consequences should not be decided by the values of the market place? A wise and compassionate caution should be the keynote of work in this field, which can change the face of Nature itself. Until we know much more about genes and genomes and the environments into which genetically altered creatures may be released, the long-term consequences will remain uncertain. Therefore it is simply common sense to suggest that the human family should collectively take a long, hard look at all of the ramifications of genetic engineering before we proceed.

Certainly, some thinking on these matters is beginning to take place. At the time of writing, UNESCO's International Bioethics Committee (IBC) is working on a *Universal Declaration on the Human Genome and Human Rights*. This is still in its draft form<sup>6</sup>, and covers such topics as the rights of those undergoing treatment which alters their genome, and the responsibilities of States in overseeing research and encouraging wider public understanding of the issues. A number of governments have ethics committees studying the issues, and several laws have been passed or drafted in Denmark, France, India, Norway, Sweden and some Latin American countries which reject the practice of eugenics

and advocate informed consent and respect for human dignity. The Human Genome Project – a vast international research effort which has as its main goal the analysis of the structure of human DNA to determine the location of the estimated 100,000 human genes – has a small percentage of its U.S. funding earmarked for research into relevant ethical, legal, and social issues. It may be some time yet before these efforts bear fruit in terms of coherent and comprehensive policies which express the highest values of humanity. In the interim period, a number of areas of research, as yet in their experimental phase, may begin to produce more widespread effects in society. What are some of the main effects we can expect to see?

### **Major consequences for humanity**

Turning first to humanity, a major consequence expected from the Human Genome Project is the ability to diagnose and eventually treat those diseases which are wholly or partly the result of particular genes. In fact, testing for some of these genes, such as the one which causes cystic fibrosis, is already possible. As the UNESCO Draft Declaration recognises, it is crucial that information from such tests should be handled with the utmost integrity. Otherwise, the presence in a person's genome of “faulty” genes might make them liable to discrimination. An individual might find that their employment prospects or access to health care are reduced. Parents whose children are at risk of inheriting “faulty” genes might experience subtle pressures concerning their reproductive choices. In social terms, the danger of legislation with eugenic intent being proposed in these circumstances is potentially increased.

While such infringements of individual and collective freedom are clearly unacceptable, the matter becomes more complicated when we consider cases which do not involve physical disease. For example, what if it is discovered that a certain combination of genes pre-disposes people to criminal behaviour of one kind or another? Might this be “cured” through de-activating these genes? When we recall the potential importance of environment with regard to psychological traits, it seems very unlikely that this approach makes sense, to say nothing of the moral hazards involved. It may be more expensive in monetary terms to build a society in which enlightened education and greater economic sharing will have removed any incentive to crime – but in the last analysis this is not only the more humane but also the more reliable solution.

Similar thoughts on the importance of environment also apply to the idea of artificially “enhancing” a person's genome, through the addition of genes for such traits as increased intelligence. Even if this were technically feasible, if the person concerned did not receive the necessary educational stimulation from their environment, it might prove a pointless exercise. Of course, it seems likely that those who subjected either themselves or their offspring to such a treatment, which would presumably be expensive at first, would also be able to pay for a good education.

We can therefore imagine two possible worlds which

lie at opposite extremes. In one, the genetic enhancement of complex psychological traits would only be undertaken if society deemed it safe and definitely beneficial to both the individuals involved and to society as a whole. In this world, such treatment would be freely available if it were required. In the other, there would be no social controls, access to such treatment would be a matter of ability to pay, and the “marketable” traits would be those which enhanced the ability of the individual to succeed financially. It hardly needs stating that it would be the former world that people of goodwill would seek to usher in, as the latter presents the possibility of the magnification and entrenchment of inequalities which already exist.

## **Our responsibilities to animals**

The possibility of enhancing complex psychological traits raises troubling questions with regard to the animal kingdom. In *The Restaurant at the End of the Universe* by Douglas Adams, this point is amusingly if rather ghoulishly put by the appearance of a cow which is intelligent enough to converse with diners in the eponymous restaurant, inviting them to indicate which part of it they would like to eat. It is possible that through a sincere curiosity, scientists may be tempted to try changing the psychological make-up of our fellow creatures through genetics in order to attempt to deepen mutual understanding and communication. But there is evidence from books such as J. Allen Boone’s *Kinship with All Life* that communication between humans and animals can already reach extraordinary levels, provided that the human approaches the animal as an intelligent fellow being.

In other words, if we approach animals in a spirit of goodwill and with the intention to relate to them on their terms, we may find that the psychological gap between us is not as large as thought at first. Alice Bailey has written that it is through the power of controlled thought that we will eventually bridge the gap existing between the animal kingdom and humanity, which suggests that physical intervention at the genetic level is inappropriate.

However, in these initial stages of genetic engineering it is the physiology of animals which has received most attention. We have already referred to the sheep which produce a human protein useful in treating cystic fibrosis; and a mouse has been created which has had a breast cancer gene inserted into its genome. (Incidentally, this mouse has been patented, an issue examined in the next article.) While both of these examples are focused upon the reduction of human suffering, it is particularly clear in the mouse’s case that this must be at the expense of the animal. Can it possibly be right to deliberately impose upon our fellow creatures some of the burden of human suffering? Even in the case of the sheep, it is unclear as yet whether their health is affected by the changes made to their genome. Bob Combes, a geneticist and toxicologist at the University of Nottingham Medical School in Britain, who also works with the Fund for the Replacement of Animals in Medical Experiments (FRAME), has called for a moratorium on the development of herds of trans-

genic animals until the long-term effects of the insertion of each new gene on the animals’ health have been fully assessed<sup>7</sup>.

## **Cloning and evolution**

The recent advent of Dolly, the cloned sheep, introduces another dimension into this matter. Cloning raises the possibility of “mass-producing” organisms with the same genetic make-up: so if a set of desirable traits has been carefully engineered into a particular organism, there would no longer be the prospect of the dilution or loss of those traits through the normal processes of sexual reproduction<sup>8</sup>. This process of cloning seems to go against one of the main trends in evolution, the creation of genetic diversity. Indeed, diversity seems to be the rule not only within the gene pool of individual species, but also within ecosystems, from the smallest right up to the planet itself – as suggested by James Lovelock with his concept of Gaia. Given the complexity of the diverse interlocking relations between organisms throughout the Earth, can it be wise to begin trying to reverse the trend towards diversity in the animal kingdom? If, as many believe, evolution itself is an expression of a deeper underlying divine purpose, do we have the right to interfere in this way with something which we do not yet understand?

The same considerations apply to the possibility of cloning humans, with the added dimension of the importance of cultural diversity. It might be argued that cloning yourself, or someone you love, should be permitted on the grounds of reproductive freedom. But it should be remembered that because of environmental factors, the personality of the clone would differ from the original person. Also, many who believe that the human psyche is not purely the result of material factors would suggest that the soul of the clone would not be identical, leading to further differences of character. Given that the personality, the factor which is most essential in our relationship to others, would be different, and yet would be housed in a physical body identical to the original, the prospects for psychologically healthy relationships between the clone and the person(s) who sought its creation look unpromising. Surely the need to ensure the psychological well-being of the infant should caution against this mode of reproduction.

## **Unanswered questions**

Finally, what changes are likely to occur in the vegetable kingdom? Already, crops have been created which have genes that provide resistance to specific herbicides; others produce an insecticide in their leaves; and it has been proposed that the production of a vaccine could be engineered into bananas. Many other examples of alterations already in place or in preparation could be given, as plants are more readily manipulable than animals. There are a number of major concerns about this rapidly expanding field of genetically “enhanced” agriculture. Will it lead to increased use of potent agrichemicals, thus posing a threat to the environment and human

health? Will the purchase of these chemicals and the payment of royalties on engineered seeds prove prohibitively expensive for farmers? Are the effects on human health of consuming foods made from engineered crops sufficiently understood? It is disquieting that these questions remain unanswered while these crops are becoming more and more widespread, and clear labelling schemes for foods are not yet in place.

In this area, as in the human and animal kingdom, we should be endeavouring to seek a more harmonious relationship with all living things. This requires of us the courage to transcend our urge to mould nature for our own short-sighted purposes, and instead to have the patience and sensitivity to attend to nature's intricate and delicate web of relationships, recognising our place within this sacred whole. We can be sure that if we adopt this attitude, we will gradually learn to identify the times and the ways in which it is lawful for us to intervene, so that all the kingdoms of nature may benefit.

1. *The Language of the Genes* (1994) is published by HarperCollins. For an interesting discussion of why genes are not the whole story in the development of form, see *How the Leopard Changed Its Spots*, by Brian Goodwin (1994) pub. Weidenfeld & Nicolson.
2. The terms genome and DNA aren't exactly identical, as there are large stretches of DNA which contain no genes.
3. For an accessible discussion of these ideas, see Chs. 9 & 10 of *The Web of Life* by Fritjof Capra (1996), pub. by HarperCollins.
4. Cf. "Cotton Picking Blues" by Dr Ricarda Steinbrecher in *The New Internationalist* No.293, August 1997, p.22.
5. Quoted in "Gene dream" by Nikki van der Gaag, *ibid.*, p.8.
6. Information on this Declaration can be found on the Internet at <http://www.unesco.org/ibc/uk/genome/>
7. Cf. "Suffering of the lambs" by Meg Gordon in *New Scientist*, 26th April 1997, p.16.
8. This is because in sexual reproduction, the offspring receives only half its genes from each parent.

## **A FORMULA FOR WORLD PEACE AND PROGRESS**

### **An affirmation by men and women of goodwill around the world**

#### **Men and women of goodwill in their millions, convinced**

- that there is potential for good in all mankind
- that the human family can live together in right relations and at peace
- that right relationship between peoples and nations is the key to unity and peace
- that practical goodwill is the key to right relationships
- that the energy of goodwill is the active principle of peace, justice and progress for all humanity;

#### **affirm their intention**

- to practice goodwill in all relationships, in all daily affairs and in all attitudes and actions towards those of other nations, races, religions and social backgrounds
- to support and co-operate with those in positions of influence and responsibility who use goodwill and reason instead of force and coercion
- to encourage, publicise and work for the adoption of goodwill-in-action by local and national groups and institutions.

Enough men and women of goodwill accepting responsibility for the establishing of right relationships among people and between nations, and working actively with the principles of unity and goodwill, guarantee a future of peace and progress for the whole human race.

# PATENTING LIFE: GENES AS INTELLECTUAL PROPERTY

Who owns your genes? The question may seem ridiculous, for what could be more intimately a part of your physical being than your genetic make-up? Intuitively we might think that the vast riches of the gene pool of all creatures, created in life's long struggle against adversity and towards greater complexity, should be the common inheritance of all. And yet in a century when the acquisition of resources has taken place on an unparalleled scale, we are in danger of slipping into a situation where the genes of all creatures, including humans, come to be regarded as just one more resource which can be bought, sold, and exclusively owned.

## Exclusive rights on genes

At the centre of this issue lies the idea of Trade-Related Intellectual Property Rights (TRIPS). These rights, enforced by the World Trade Organisation (WTO), essentially mean that all countries which belong to the WTO must allow patenting. In practice, this means that any genes which can produce particularly desirable traits may be patented, thus granting the owner of the patent exclusive rights for a certain period of time over those genes and potentially over any organisms into which they may be inserted. There are two major factors which determine who may receive the benefits from TRIPS. First, the overwhelming bulk of the expertise in genetic science, the financial wherewithal to conduct large-scale experiments, and the legal experience required to draw up these specialised patents, resides in the rich industrialised countries. Second, the nations of the South account for an estimated 95% of the world's genetic resources<sup>1</sup>. It is therefore scarcely surprising that around 99% of all patent applications have been filed by corporations from the industrialised North<sup>2</sup>.

The picture is perhaps not quite as one-sided as the foregoing suggests. The Convention on Biodiversity, presented for signing at the Earth Summit in Rio, which came into effect on December 29, 1993, contains provisions which are intended to compensate countries in the South for the removal of genetic samples from their territory<sup>3</sup>. Nevertheless, the terms of the Convention do not specify how this should happen, and thus do not rule out the possibility of patenting. Once again, we can see reinforced a picture in which forms of life are subordinated to human desires, and are reduced to being mere collections of "useful" traits, rather than respected as fellow beings participating in the beautiful unfoldment of life and consciousness on our planet.

## The Human Genome Diversity Project

Astonishingly, this reductionist view has even been extended to human beings. In August 1993, Pat Mooney of the Rural Advancement Foundation International (RAFI) came across a patent application on the cell line of a Guaymi Indian woman from Panama. This cell line, a group of cells capable of being sustained and grown in laboratory culture media, contained the woman's genome. After concerted opposition by the Guaymi, supported by RAFI and other activist groups, the patent application was withdrawn in early November of that year. However, since then, there have been attempts to patent the cell lines of other indigenous peoples<sup>4</sup>. Indigenous peoples form a particular focus of interest for those engaged in "bioprospecting", because they represent relatively isolated population groups who have inter-bred over long periods, and who may therefore harbour significant variations in their genome from that of the general population. Perhaps the most significant initiative in this area is the Human Genome Diversity Project, a co-ordinated attempt to obtain genetic samples from several hundred groups of indigenous peoples. This project has been condemned in the Beijing Declaration of Indigenous Women<sup>5</sup> and in the Declaration of Indigenous Peoples of the Western Hemisphere Regarding the Human Genome Diversity Project<sup>6</sup>. Two legal instruments developed in the Pacific Region which relate to bioprospecting are the 1993 Mataatua Declaration on the Cultural and Intellectual Property Rights of Indigenous Peoples, and the 1995 Treaty for a Lifeforms Patent-Free Pacific and Related Protocols.

Not for the first time, it is the indigenous peoples who are warning us that we must learn to replace the wallet and the contract with the ideals of a true community born from the human heart. It is only when humanity can re-appraise in this light the true meaning of "riches" that we will be able to adopt a way of life which combines the highest attributes of modernity with the timeless wisdom of human living, fusing both intellect and compassion in a new communion with nature.

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*...we are in danger of slipping into a situation where the genes of all creatures, including humans, come to be regarded as just one more resource which can be bought, sold, and exclusively owned.*

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1. Cf. "Who Needs It?" by Jacqueline K. Sawyer in *The New Road*, No. 23, April-May 1992, p. 8.

2. Cf. "Gene dream" by Nikki van der Gaag in *The New Internationalist* No. 293, August 1997, p.10.

3. Cf. "False Start" in UNESCO *Sources* No. 92, July-August 1997, p.10.

4. Cf. "Patent Pending: The Race to Own DNA" by Philip L. Bereano

in *The Seattle Times*, August 27 1995, p.B5 – available on the Internet at <http://weber.u.washington.edu/~radin/guaymi.htm>

5. The full text of the Declaration is available at [gopher://gopher.igc.apc.org:70/00/igc/apc/apcw/beijing/caucus/indigenous](http://gopher://gopher.igc.apc.org:70/00/igc/apc/apcw/beijing/caucus/indigenous)
6. The full text for both this Declaration and the following Mataatua Declaration can be found on the Alaska Native Knowledge Network site at <http://www.uaf.alaska.edu/ankn/rights.html>

In the preparation of these articles, *The New Internationalist* No.293, August 1997, has been particularly useful. For those interested in finding out more about organisations involved in this field, we recommend the list of groups on pp.28-30. For subscriptions to *The New Internationalist* contact PO Box 79, Hertford, SG14 1AQ; their web site is at <http://www.newint.org/>

## THE GREAT INVOCATION

From the point of Light within the Mind of God  
Let light stream forth into the minds of men.  
Let Light descend on Earth.

From the point of Love within the Heart of God  
Let love stream forth into the hearts of men.  
May Christ return to Earth.

From the centre where the Will of God is known  
Let purpose guide the little wills of men –  
The purpose which the Masters know and serve.

From the centre which we call the race of men  
Let the Plan of Love and Light work out  
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

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This Invocation or Prayer does not belong to any person or group, but to all Humanity. The beauty and the strength of this Invocation lies in its simplicity, and in its expression of certain central truths which all people, innately and normally, accept – the truth of the existence of a basic Intelligence to Whom we vaguely give the name of God; the truth that behind all outer seeming, the motivating power of the universe is Love; the truth that a great Individuality came to earth, called by Christians, the Christ, and embodied that love so that we could understand; the truth that both love and intelligence are effects of what is called the Will of God; and finally the self-evident truth that only through *humanity* itself can the Divine Plan work out.

Alice Bailey

NOTE: In some translations of the Great Invocation the name by which the Coming One is known in different religions is used, e.g. the Lord Maitreya, Krishna, the Imam Mahdi or the Messiah.

## TRIANGLES: A NETWORK OF LIGHT AND GOODWILL

Since 1937 the planetary work of Triangles has been an instrument of service for men and women of goodwill throughout the world. Today, sixty years on, a vibrant network of Triangles of light and goodwill enfolds the planet. Working in groups of three, and using the Great Invocation, co-workers join each day in selfless thought to energise the network. They visualise spiritual energies flowing into human consciousness, touching and enlightening sensitive human hearts and minds. Triangles is a simple, yet potent meditation technique that helps to establish right human relations.

Central to the work is the idea that 'energy follows and conforms itself to thought'. Every time we think, energies are released that vibrate with the same quality and potency. If our thoughts express tolerance and compassion then accordingly energies are set in motion that embody these qualities. This process underlies all true meditation work. Through the power of thought we can

train ourselves to use the mind creatively for the well-being of the human family. Focused, selfless thought is a technique that Triangles co-workers use daily.

In many schools of spiritual thought the triangle is considered a sacred symbol representing the soul, the spiritual nature of a human being. Buckminster Fuller, the visionary designer, described the triangle as the 'signature of God'. And the Alice Bailey teachings refer to the Science of Triangles as concerning "the beneficence of Deity". Many of the world religions also acknowledge the spiritual symbolism of the triangle, viewing the One Lifestream of God manifesting as a Trinity, and in a human being expressed as spirit, soul and body. A growing number of men and women of goodwill in the world today recognise the importance of the triangle and the network of Triangles as a profound geometric pattern through which spiritual energies can flow into human consciousness. It is one network conditioned by two energies —

light and goodwill. The lighted essence of the network ensures the constant circulation of the energy of goodwill. Using an analogy, we acknowledge that electricity passes through a metal conductor better than other materials. So, similarly, the lighted substance of the Triangles network provides an appropriate medium for the flow of goodwill.

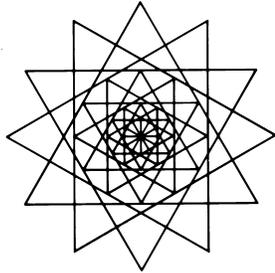
Each day co-workers visualise their triangle link. The Great Invocation, which is then sounded, focuses and releases the spiritual energies of light and goodwill throughout the network. The Great Invocation, a world prayer that embodies the innate appeal of humanity for light and love, is used by countless thousands throughout the world who believe in the power of thought to ennoble human consciousness. The Great Invocation is translated and available in seventy-five languages and dialects.

World Goodwill and Triangles are planetary service activities that grew out of the Lucis Trust work in the 1930's. Since then, they have helped to develop a consciousness of goodwill and right relationships within the human family. Both projects seek to serve the divine Plan and therefore support the premise that humanity is not following a haphazard or uncharted course. For many people, the belief that there exists and has always existed an inner, unfolding divine plan or purpose for the human family is not new. And there is in the world today a growing number of visionary thinkers who are working selflessly to ensure that human development is in line with

the unfolding Plan of God. Triangles and World Goodwill aid the divine Plan by working towards establishing right human relations, by raising the level of human consciousness, and by strengthening and supporting the work of the men and women of goodwill in the world. Both activities are complementary to each other, yet each sounds its own distinct note.

Quietly yet significantly the energy of right human relations is beginning to condition human thinking. Everywhere there is growing evidence of humanity's focus upon right relationship — to Deity, to the planet and to our fellow human beings. This is a relationship that recognises the role of the part within the Whole and that respects the evolutionary development of all planetary life.

As we approach the dawn of a new millennium, perhaps we can sense the unfolding qualities that future generations will embody — light and goodwill. Light illumines human minds, revealing ideas that convey spiritual principles. In time these ideas are recognised by leading thinkers as contributing to human progress. And goodwill fosters a spirit of co-operation, of tolerance and of compassion. Goodwill is 'love in action'. Both of these profound energies are used by Triangles co-workers. Daily they visualise these energies streaming into human consciousness to help build a lighted mental climate in which people everywhere can sense and contribute to the planetary vision of a new enlightened social order.



*Through the network which the Triangles are creating, light or illumination is invoked by the daily work and attitude of the Triangles members; thus light can indeed "descend on earth" and goodwill, which is the love of God and basically, the will-to-good, can also stream forth in fuller livingness into the hearts of men; thus they are transformed in their lives and the era of right human relations cannot be stopped.*

Alice Bailey

## HELPING TO BUILD RIGHT HUMAN RELATIONS

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WORLD GOODWILL is an international movement helping to mobilise the energy of goodwill and to build right human relations. It was established in 1932 as a service activity of the Lucis Trust. The LUCIS TRUST is a registered educational charity in the UK. In the USA it is a non-profit tax-exempt educational corporation, and in Switzerland it is registered as a non-profit association. WORLD GOODWILL is recognised by the United Nations as a Non-Governmental Organisation and is represented at regular briefing sessions at UN Headquarters. The LUCIS TRUST is on the Roster of the United

Nations Economic and Social Council.

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