

# World Goodwill

## NEWSLETTER



A QUARTERLY BULLETIN HIGHLIGHTING THE ENERGY OF GOODWILL IN WORLD AFFAIRS

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## CONSCIOUSNESS – THE NEW HORIZON

IT MIGHT SEEM FRIVOLOUS, or at best misguided, to focus upon consciousness, when there are so many practical problems in the world requiring urgent attention. Yet many of these problems, such as racism, sexism, or religious intolerance, have obviously arisen where ideas about difference have rigidified to a point where they are positively harmful. And other problems, such as entrenched poverty, are largely the result of similarly rigid attitudes towards money, justice, and human dignity. In fact, there is no strictly human problem which does not ultimately have its roots, and therefore its potential solution, in consciousness. As it is succinctly put in the Preamble to UNESCO's Constitution, "...since wars begin in the *minds* of men, it is in the *minds* of men that the defences of peace must be constructed." So human consciousness, and how it might be changing, is a subject of vital importance to us all.

Just as a flower unfolds its previously unknown beauty, it is through the gradual unfoldment of consciousness, and its growing likeness to its source, that evolution and change comes about eventually in the physical world. This highlights the importance of the cultivation of goodwill - for it is a quality of consciousness which acts as the impelling dynamo for enlightened action.

There is a growing perception that humanity is now going through a great collective upheaval in consciousness. As long ago as the 1930s, the psychologist Carl Jung wrote, "...the conscious, modern man, despite his strenuous and dogged efforts to do so, can no longer refrain from acknowledging the might of psychic forces."<sup>1</sup> Fritjof Capra's seminal work,

*The Turning Point*, discusses new scientific models of reality, and how the ideas they embody are needed as guides for conscious change in this time of transition. Duane Elgin presents evidence for the emergence of an holistic, living-systems paradigm and the growth of collective consciousness;<sup>2</sup> and Ken Wilber speaks of the need for an integral vision.<sup>3</sup> All of these thinkers are indicating that, perhaps for the first time in recorded history, the whole of humanity is undergoing a psychological transformation and is, however dimly, *consciously aware* of this.

The deep significance of this epochal moment calls for our utmost efforts to understand it. To pierce through the turbulent outer scene to the subjective energies at play summons us to clear our own minds and to expand our vision and our capacity for expressing goodwill. In the past, traditional spiritual practices could help in this endeavour; but new energies may require new techniques for their investigation and integration, both in the self and in society. One sign of this is the rise in the number of new ideas concerning spirituality, both within the traditional religions, and outside them, in the ferment of activity called

*See over*

### IN THIS ISSUE

NEW MINDS FOR A NEW WORLD	2
CUL-DE-SACS IN CONSCIOUSNESS	4
THE GREAT INVOCATION	5
DREAMING, DYING & CONTINUITY	5
TRANSITION ACTIVITIES	8

the “new age movement”. In the next issue, we will be considering the deepening understanding of meditation as a technique for contacting and expressing the tide of new spiritual life. In this issue there are reflections upon: new thinking in psychology, which is revealing humanity’s spiritual nature; the temptation to escape reality in the bewildering labyrinth of drugs; and the possibility of expanding our conscious participation in the two mysteries of dreaming and dying.

The navigation of the ocean of consciousness is a task of awe-inspiring difficulty. And yet it seems that, both individually and collectively, we are already leaving the safe harbour of old certainties

behind. Provided we keep the destination of right human relations clearly in mind, and are guided by goodwill, we can be sure that the new world we discover will be radiant with the strength and beauty of the human soul.

1. **Carl Jung**, *Modern Man in Search of a Soul* p.234. **Routledge, London, 1933.**
2. **Cf. Global Consciousness Change: Indicators of an Emerging Paradigm, May 1997 (co-authored with Coleen LeDrew) and Collective Consciousness and Cultural Healing, October 1997. Both available from Millennium Project, P.O. Box 2449, San Anselmo, CA 94960 USA. Fax: +1-415-460-1797 Email: millennium@awakeningearth.org Web site: www.awakeningearth.org**
3. **Cf. for example, The Eye of Spirit, Shambhala, Boston, 1997.**

**GOODWILL IS...** ...a magnetic beacon in consciousness. It continually draws the mind into constructive lines of thought and reveals opportunities for right action.

## NEW MINDS FOR A NEW WORLD

*...be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.*  
**Romans, 12.2**

It is significant that the 20th century has seen unparalleled growth in scientific research into human consciousness, under the banner of psychology. This objective approach to analysing the inner motives of individuals is a new phenomenon. In the past, the spiritual energies of the bulk of humanity normally found a sufficient outlet in rich religious or metaphysical systems, and so there was no need for individuals to analyse their subjective drives. For the few whose psychological development was ahead of the norm, there existed more esoteric schools of thought, such as the Eleusinian mysteries of Greece, or the ideas of the mediaeval alchemists (whose work, as Carl Jung has shown, was primarily focused on self-development). The East in particular has a rich heritage of sophisticated techniques for giving positive direction to the life of the mind.

But in recent times, the rapid increase in the number of people dissatisfied with standard religious or philosophical doctrines produced the need to find a generally applicable means of explaining the complexities of psychic energies. Thus scientific psychology was born, towards the end of the 19th century. As with other Western sciences, its tendency is to move from experimental observation of the outer forms of behaviour to theories concerning the hidden motivating causes, and thence to further

experiment – from the without to the within, to put it simply.

This approach, which has proved very successful in physics, chemistry and biology, comes up against notable difficulties when applied to the psyche. There is first the incredible variety of individual human beings - each person is a unique combination of nature and nurture, of physical genetic inheritance and emotional and mental influences from their immediate environment. To complicate matters further, this individual uniqueness is overlaid by the conditioning influences of the wider communities in which the person participates, from the local to the global. So the psychologist must seek to distinguish between these different psychic currents within the individual in order to come to any useful conclusions about human nature. And he or she must do this in the knowledge that a considerable portion of the motivating causes of the individual may lie in the unconscious, and so may be accessible only through indirect methods such as word association or dream interpretation. It is a tribute to the persistence, deep empathy and sheer genius of the pioneers in this field that so much is now known.

### Contrasting approaches

The fact that the area of conscious awareness lies

surrounded by a vast sea of unconsciousness was one of the most important early insights of investigators such as Freud and Jung. However, the existence of the unconscious had long been acknowledged in the East, where the subjective investigations of the more advanced spiritual practitioners revealed whole levels of awareness beyond everyday consciousness. Because these results were obtained in the attempt to approach Divinity or ultimate reality, they refer to what we might call the *superconscious*. This is in contrast to the *subconscious*, which Western psychologists have tended to concentrate on in their therapeutic work, with some notable exceptions. The Eastern predisposition towards focusing on the subjective nature of reality also means that its psychological investigators work from within outwards, seeking to produce identifiable effects in the outer man through their contact with specific psychic energies. This contrasts with the empirical approach of the West, which works from objective symptom to subjective cause. This may explain why, at least in its early phase, Western psychology was more concerned with healing those with psychological dysfunctions, whereas in the East the effort has always been to strengthen and expand an already healthy psyche.

However, the unfoldment of the latent positive powers of the psyche is now receiving more attention in various schools of Western psychology. Here, as in many other areas, Jung sowed important seeds with his reflections on the centre of psychic energies he named the Self, which he saw as an image of Divinity. Other notable pioneers were Roberto Assagioli, the founder of psychosynthesis, and Abraham Maslow, with his studies of self-actualising individuals. The broad title of *transpersonal* psychology has been applied to approaches such as these which seek to uncover those areas of psychic life which transcend the everyday sense of personhood. Contemporary thinkers in the field of transpersonal psychology include Stan Grof, Michael Washburn and Ken Wilber.

## The soul

In focusing on that which lies beyond the personality, the transpersonal psychologists can be said to be exploring the psychology of the *soul*, the subtle inner essence of the individual which is usually veiled by the personality's focus upon lower appetites, desires and lines of thought. In the past, this soul has shone through individuals only rarely, producing the great religious and political leaders, the creative artists and scientists whose lives have adorned the pages of history. But now it seems there is a great upsurge in the life of the soul in humanity, which is producing considerable initial difficulties, but which promises a future of great hope and achievement. In order to understand this tremendous

movement in consciousness, psychologists are faced with no choice but to attempt to blend together the insights of Western science with the spiritual wisdom of the East. Ken Wilber refers to this as "the Human Consciousness project, the endeavor, now well under way, to *map the entire spectrum of the various states of human consciousness* (including, as well, realms of the human unconscious)."<sup>1</sup> As this project proceeds, it is becoming increasingly clear just how extensive the range of human consciousness is – a range which is potentially open to all.

In the works of Alice Bailey, particularly the two volumes of *Esoteric Psychology*, the psychology of the soul is explored at some length. Deity, as it demonstrates in our solar system, is regarded as expressing Itself through seven major streams of conscious energy, which can be understood in human terms as will, love-wisdom, intelligence, harmony, concrete knowledge, devotion, and rhythm/order. These energies, known as the rays, qualify everything in existence in the system, from an atom to a human being, and on upwards through nations and hemispheres to the planets. Every individual is subject to the conditioning influence of these energies, and this theory therefore provides a comprehensive means of understanding human behaviour. Because different rays may qualify distinct aspects of the psyche of an individual, such as the emotions, the mind or the soul, the diversity of human behaviour can be interpreted as emerging from complex interactions of these rays, as they reinforce, complement or conflict with one another. As with other psychological theories, a study of the rays which qualify people, groups and nations can deepen understanding of their problems and opportunities, so contributing to right relations.

## Balance and harmony

It appears, therefore, that we are moving towards a more inclusive and enlightened approach to psychology, with the sum total of the component parts enriching the whole. The value of psychology today lies in the gradual revelation of the soul of individuals, nations, and humanity itself, thus helping humanity to take a significant step forward in evolution. Indeed, we know from the many problems which face our species that this is an urgent necessity. We must hope that this new, integrated approach to consciousness will lead to the psychological rehabilitation of the whole of humanity and our planet Earth, for more understanding of the inner structure of consciousness can only enhance our appreciation of the impact of thought on the outer tangible forms of the physical world. As Ken Wilber points out, "*if the entire spectrum of consciousness is acknowledged and taken into account, it will dramatically alter each and every discipline it touches - from anthropology to ecology, from philosophy to art, from ethics to sociology, from psychology to politics.*"<sup>2</sup>

Thus, the new psychology is preparing humanity for the 21st century, for a new age and a new civilisation. As any civilisation is a reflection of the subjective forces working through the human kingdom at a given time, then a new, balanced and harmonious civilisation must find its roots in balanced and harmonious individuals. This balance, or what might be called “spiritual livingness”, will usher in a civilisation based upon the will-to-good of those who, through compassionate and dispassionate observation, truly know their own minds and hearts, and also the minds and hearts of others. Through

understanding and applying the insights of the new psychology, each one of us can accept our share in the task of hastening the birth of this new world.

1. Ken Wilber, *The Eye of Spirit* p.30. Shambhala Publications, Boston and London, 1997.

2. *Ibid.*, p.31.

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Psychology...[is the] effort to account for humanity and to discover what man is essentially and how he functions.

Alice Bailey

## CUL-DE-SACS IN CONSCIOUSNESS

The urge to transcend the limitations of earthly existence is a powerful conditioning factor in human evolutionary growth. From deep within ourselves we intuitively sense something greater, vaster and more inclusive than our limited day-to-day perceptions. This sense has led some to a fervent search for God and others to a life dedicated to human upliftment and creative expression. But for some the way of release has taken a different turn. They have sought to bypass the difficulties and pain of life by seeking solace in alcohol and/or drugs. And for some, what usually begins as a youthful diversion or form of relaxation becomes, with time, a way of life, a way of escape.

Substance abuse is widespread - some studies estimate that as many as 10% of the world's population are affected. And if we take into account the impact upon family members, friends and co-workers, and the wider community, the enormity of the problem becomes immediately apparent. Alcoholism and drug addiction have been recognised as diseases by the medical establishment, and like all diseases, they have a predictable sequence of symptoms which, if left untreated, lead to acute degeneration, suffering, and even death. But substance abuse is more insidious than a merely physical disease because its web extends to embrace the body, mind and the emotions, dimming contact with the soul. In particular, it plays upon the emotions – and the initial euphoria and feeling of well-being can eventually lead to a condition of dependency which blankets the individual in a fog of glamorous illusion. The addict or the alcoholic is usually the last to know, or admit, that he or she has a problem and that life has “become unmanageable”, so insidious is this disease. Family members and associates also often enable the individual to maintain the addiction, by covering up for their mistakes and taking responsibility for their problems.

### Confronting the problem

We live in a time of real stress and tension as we

transit into a new age with all the accompanying stimulation which is pouring into human consciousness. It is no surprise, therefore, that many falter under the weight of these pressures and succumb to the abuse of alcohol and/or drugs. For some it is, at times, difficult to face life and oneself with a sober mind. But the challenge of the times demands that we confront this problem and bring it into the light of day where it can be seen and treated, not shrouded in shame, guilt and misunderstanding. An alcoholic or a drug addict is not someone to be ridiculed or shunned, although that is exactly the attitude which so many of us might hold, through lack of understanding or a sense of superiority. Yet some of our greatest artists and creative thinkers have been substance abusers, for it appears that a heightened sensitivity stimulates the desire to escape the harshness of daily existence.

### Positive steps

Many steps in the right direction have been taken during this century as we move towards a solution to this problem. One of the foremost among them was undeniably the creation of Alcoholics Anonymous (A.A.), founded in 1935 in Akron, Ohio (USA) by Bill W., a New York stockbroker and Dr. Bob S., an Akron surgeon (no surnames are used in A.A.). Both had been hopeless alcoholics. Through the result of a spiritual awakening these men went on to dedicate their lives to helping other alcoholics. A.A. now claims over 2,000,000 members worldwide. This fellowship is a loosely structured global network in which the alcoholic finds acceptance, understanding and hope in his or her search to break free from the snare of alcoholism. Since that time a sister organisation, “Narcotics Anonymous”, has emerged, which seeks to help those who are addicted to drugs; and there is also Al-Anon, which provides support for family members and friends. These programs and others, which are founded upon the “Twelve Steps” of recovery, are spiritual in nature and have helped countless individuals to overcome addiction



## 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.

and go on to lead healthy and productive lives. In addition, since the 1980s, there has been a tremendous growth in residential treatment facilities which, through medical and psychological help, have provided an important first step on the long road to recovery.

However, the primary focus today still seems intent upon winning “the war on drugs” through incarceration, which appears to do little to stem the tide of the problem. The very fact that it is framed as a “war” indicates that force is seen as the solution, which, for a problem so intimately related to consciousness, seems misguided. Some are beginning to stress the idea that education (especially of the young) and a greater focus upon treat-

ment would produce better and more lasting results. The key to any permanent solution must surely lie in indicating the dangers of becoming addicted to any given type of *consciousness*, no matter whether it is drug-induced or not, for addiction to a particular conscious state gives it excessive emphasis, thus arresting the balanced unfoldment of the psyche. We can expect that, as more enlightened techniques for exploring the realms of consciousness emerge, in psychology and spirituality, the use of drugs will come to be seen as an unnecessary and artificial route which is no longer relevant to humanity’s onward progress.

## DREAMING, DYING AND CONTINUITY OF CONSCIOUSNESS

The subject of consciousness is receiving steadily greater attention by Western investigators. It was with the advent of psychology that this field of knowledge became a study in its own right, available and open to all people. In the East, a vast body of Hindu, Taoist, Sufi and Buddhist texts have, since ancient times, provided teachings on consciousness. This article, which attempts to delve into the nature of consciousness and to highlight the significance of a growing understanding of consciousness, uses examples from the various views, Eastern and Western, surrounding dreaming and dying. It is especially the subject of death that evokes almost universal fear, and perhaps a deeper understanding of consciousness will ultimately put an end to this fear.

Besides this momentous possibility (and partially because of it), this understanding would bring about most deep-seated and dramatic transformations in how we think of ourselves and the world, and therefore in how we live our lives. It may be said that it is within the world of consciousness, as an aspect of existence, that humanity finds its essentially unified state, its source of light and love and underlying purpose. Perhaps the changes wrought by such a growth in understanding will be so great that it will bring on the emerging age of a unified and freer expression of our planetary life, manifesting as harmonious relations between all beings.

We all know and experience consciousness through the fact of physical sensation, emotional reaction, images

within the imagination or concentrated mental focus, to name some very familiar examples. It is an obvious fact that it is our thoughts and feelings which move our physical body and galvanise it into some kind of activity – our actions and words convey our state of mind and the feelings we experience. From this perspective, consciousness can be seen as the creative, causal factor and the form as the resultant effect – the manifestation and externalisation of consciousness. If we take this idea a little further, we might say that consciousness creates, pervades and determines the form nature, and requires that form nature for its expression – this is the ancient Eastern view of the basic nature of consciousness and its relation to form. In his book *The Tibetan Book of Living and Dying*, Sogyal Rinpoche says, “At present, our body is undoubtedly the centre of our whole universe. We associate it, without thinking, with our self..., and this thoughtless and false association continually reinforces our illusion of their inseparable, concrete existence.... When we die this whole compound construction falls dramatically to pieces. What happens, to put it extremely simply, is that consciousness..., continues without the body....”<sup>1</sup>

The modern Western view seems to be quite the opposite of this: it determines that it is the form that gives rise to various modes of awareness as a result of a complex of biological processes. This means that with the death and dissolution of the physical body, we end utterly our existence. Even though this is the prominent theory of Western science, it is not the only theory that has been put forward in attempting to explain the cause and existence of consciousness. Some modern thinkers present a view which makes an approach to the Eastern view, viz. that dreams are in fact a type of action in themselves and do not depend on the physical body nature for their existence and functioning; and near-death experiences, related to investigators by so many people, seem to provide evidence for the continuation of life and consciousness after physical death.

## Self-consciousness

To clarify a possible point of confusion, and in so doing perhaps entering into a fresh vision of consciousness and its varying “levels”, it may be useful to consider the difference between consciousness as a generic term and the conscious awareness of the human being. The wonderful mechanism of the human body has been deeply explored in Western science and the more one delves into this, the more wondrous it becomes. Each cell, or grouping of cells, in the body has its own function. The cell has its own sphere of consciousness and this is demonstrated in the functions it carries out; for example, some move around literally feeling their way and are able to recognise whether cells are of the same

organism, i.e. of the body as a whole, or whether they are foreign. This capacity for recognition is surely a type of awareness, yet it is obvious that these cells have not the conscious awareness of performing their activities as does the human being. Self-consciousness seems to be the prerogative of the human being, who in full participatory conscious awareness can direct his or her own activities determined by freedom of will. In addition, we are able to recognise the knower, the field of knowledge and the medium through which we know. In other words we are able to identify an observing, perceiving self – the “I”, the particular sphere of awareness or knowledge, and the form through which the self perceives. Therefore all beings are imbued with consciousness, but do not necessarily have the capacity for conscious or deliberate awareness, which is really dependent upon the perception of individuality. Fritjof Capra remarks, “Awareness of the environment,...is a property of cognition at all levels of life. Self-awareness, as far as we know, is manifest only in the higher animals, and fully unfolds in the human mind. As humans, we are not only aware of our environment, we are also aware of ourselves and our inner world. In other words we are aware that we are aware. We not only know; we also know that we know.”<sup>2</sup>

## Conscious transitions

Dreaming, waking, being born, dying – all signify changes or transitions in consciousness from one type of activity to another and from one sphere of awareness to another. Having fallen asleep and entered into our dream world, most of us are unconscious participators in the activities of dreaming. We are swept from one strange occurrence to the next and, often in a single night, experience a vast complexity of emotional or mental expression equivalent to our waking awareness. And yet there are some people who are able to actively participate and exert deliberate, or conscious, influence upon their subjective environment. This has been called *lucid dreaming*.

*A lucid dream is a dream in which one is actively aware of the fact that one is dreaming. In such a dream, where this awareness is separate from the content of the dream, one can even begin to manipulate the story and the characters to create a desired situation.*<sup>3</sup>

*The alive and vivid reality of a lucid dream forces anyone who experiences it to undergo a transforming re-appraisal of what they perceive to be the reality of their waking lives.*<sup>4</sup>

There are other instances of being awake yet through a vehicle of consciousness other than the physical body – an example being the many cases reported of so-called

OBE's (out-of-body experiences). Many patients have watched themselves undergoing resuscitation, or being pronounced dead, and were able to recall moments during the process or even the doctor's words when they finally regained waking consciousness, even though they themselves were completely unconscious to the world (in the ordinary sense) at the time. These reports provide evidence for the view that "the conscious self which can operate outside the body during physical life can operate completely independently of it after separation at bodily death."<sup>5</sup>

It is said that some who are experienced in meditation are able to enter consciously into the sleeping state and "abstract" or withdraw their consciousness from the physical body to higher realms of awareness – all this is done in full knowledge of process and technique and conscious awareness of their inner environment. A similar process is said to be followed at the time of death. In the Tibetan Buddhist tradition, there is one practice centred around the processes of sleep and of dying which enables the student to become conscious during these two processes - this is *dream yoga*. In their view, the process of death is the greatest spiritual opportunity in a person's lifetime and there have been devised methods of utilising death in a scientific way for the purpose of spiritual liberation. Dream yoga begins with exercising the power of visualisation – visualising the "dissolution" process at the time of going to sleep, seeing one's subtle body leaving the physical body and entering into what is called the "clear light level of consciousness". In dying one enters into "the clear light of death". This all entails "a dissolution process, a withdrawal" of the consciousness. Hopefully these techniques can be modified so that they can be adopted more widely, for in most parts of the world there is "a big difference now between the scientific method of bringing people into incarnation and the perfectly blind and oft frightened and surely ignorant way in which we usher them out of incarnation."<sup>6</sup>

## Expanding vision

It is this abstraction process, or the withdrawal of one's consciousness from its normal state to other and higher states of awareness outside of the physical realm, that can be considered as the link between sleeping, dreaming and death and as the basis of the continuation of consciousness. So far there have been two aspects of existence mentioned and elaborated: that of form and that of consciousness – we are our physical selves and yet are aware of many types of environment – our physical, feeling and mental natures for example. It is a third aspect, that of life, which enables the form and varying spheres of consciousness to exist, and which is the difference between dreaming/sleeping and dying. During

sleep, our physical bodies are sustained in their existence in the world, while our consciousness is abstracted to other areas of awareness. It is in death that both life and consciousness are withdrawn from the physical body, so that the person who has "passed over" (that is to other spheres of awareness) is in reality alive except with the life aspect now "anchored" in a body of awareness other than the physical.

Alice Bailey has the following encouraging words: "Is it impossible to conceive of a time when the act of dying will be a triumphant finale of life? Is it impossible to vision the time when the hours spent on the death bed may be but a glorious prelude to a conscious exit?... Can you not visualize the time when instead of tears and fear and the refusal to recognize the inevitable, the dying person and his friends would mutually agree on the hour and that nothing but happiness would characterize the passing? That in the minds of those left behind the thought of sorrow will not enter and death beds will be regarded as happier occasions than births and marriages?"<sup>7</sup>

Humanity can be said to be on the road to mastering its subjective nature, just as it has mastered its purely physical intelligence and activity (although not the values that motivate a more enlightened activity). And this inner process of mastery is slowly becoming apparent through the newer values that are emerging. This will surely also lead to a growth in conscious dreaming and to a science which will enable more and more people to knowingly, serenely and in joy pass through the portal of death.

When humanity lifts its eyes away from the world of form and ceases to identify solely with this world and its material nature and values, and instead focuses its eyes and identifies itself within the world of consciousness, with its expanding and potentially more inclusive values, it takes the first steps in finding its inner source and being, whose nature is unity and unfettered communication. The world of consciousness questions our material values and indeed the entire thought life that humanity has constructed regarding life and reality, and can thus release the human mind from its present constraining limitations. When greater numbers of human beings hold to the fact that form is an expression of consciousness and emerging subjective quality, we may well be on the way to finding the key to world transformation, for this must emerge from a change in consciousness. This is a major realisation towards which humanity seems to be moving so surely. We can all explore our consciousness consciously and with interest, literally opening up a new and living reality as a field for discovery and creativity.

1. Sogyal Rinpoche, *The Tibetan Book of Living and Dying* pp.241-2. Rider, London, 1992.

2. Fritjof Capra, *The Web of Life* p.278. HarperCollins, London, 1996.

3. Francisco J. Varela (ed.), *Sleeping, Dreaming and Dying* p.101. Wisdom Publications, Boston, 1997.

4. Malcolm Godwin, *The Lucid Dreamer* p.10. Element Books, Shaftesbury and Rockport, 1994.

5. David Lorimer, *Survival?* p.6. Routledge, London, 1984.

6. Alice Bailey, *A Treatise on White Magic* p.499. Lucis Publishing Co., New York, 1934.

7. *Ibid.*, p.499-500.

## TRANSITION ACTIVITIES

Throughout the period of transition into a new world order of unity, peace and right relations, many groups of people of goodwill are emerging whose activities are characteristic of the new group of world servers. The following organisations and activities may be of interest.

**Antidote** is a group that seeks to promote emotional literacy and a deeper understanding of contemporary problems. It is believed that the enrichment of people's emotional and social skills will assist self-development, give them a deeper grasp of their values and ultimately remove the obstacles that prevent those values from being translated into action. Workshops are aimed at emotional awareness of everyday interactions with others, leading to improved relationships, in the family, school, workplace or wider community. The enhancement of "emotional literacy" can result in a more fulfilling life for individuals in the wider community. For example, fear and anger often result in self-destructive and anti-social behaviour; Antidote aims to help people understand these emotions and channel them in constructive directions.

Through in-depth interviews and group workshops involving people from all parts of the community, Antidote seeks to build a broad understanding of emotional responses to the important questions of our time, and the many challenges we face, by exploring circumstances that will enable individuals and society to find a positive way forward. Research projects include – money (the feelings it provokes and its meaning), the forces that underlie people's attitudes to the political process, the world of work, their communities, spiritual values, fami-

lies, gender, class and other issues. Through this work, policy makers and business leaders can gain fresh insight into emotional factors that influence responses to social and economic change. Over time it is believed that new ideas and positive responses will be generated to help meet future challenges in society.

The Antidote Vision embraces: individuals who are in touch with their emotional responses to situations, who can therefore realise their personal values leading to deep personal fulfilment; schools equipping children and the young with emotional and social skills to enable them to meet life's challenges in creative and positive ways, so enabling them to make a full contribution to the family and wider community; businesses managed by those who know how to foster the full potential of those who work alongside them or under them, and who are dedicated to promoting the long-term well-being of society; politicians who understand the impact of their decisions upon people's emotions, relationships, and experiences, and who are able to use such understanding in the search for creative solutions to contemporary problems; families that can thrive because they increasingly understand, and can therefore deal more effectively with the fears, anxieties, and pressures that impact on relationships; communities that provide all of us with a sense of connection and a feeling that we are

being supported in our efforts to live with awareness and a sense of responsibility.

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### Peace Conferences – The Hague

Nearly one hundred years ago, in May 1899, the first International Peace Conference was held in The Hague, Holland. This unique event described as "the first Conference of the entire world ever held", contributed to a process that led to the birth of the United Nations in 1945. To celebrate the centennial anniversary of this auspicious occasion, three special conferences are planned in May 1999. The focal point for 'potent forces for Peace' will once again assemble at The Hague in Holland.

- **Inter-Governmental Conference**, May 17-19. A conference organised by the "Friends of 1999", a growing number of nations led by the Russian Federation and Holland. This conference is for government legal advisors on international law relating to disarmament, humanitarian issues and the peaceful settlement of disputes (there will be a second conference on the same theme in St. Petersburg in June);



- **Non-Governmental Grassroots Conference**, The Hague Appeal for Peace, May 11-15. A campaign and conference led by civil society which seeks to delegitimise armed conflict and create a culture of peace for the 21st century. The Appeal was initiated by four civil society organisations – the International Association of Lawyers Against Nuclear Arms (IALANA), the International Peace Bureau (IPB), the International Physicians for the Prevention of Nuclear War (IPPNW), and the World Federalist Movement's (WFM) Institute for Global Policy – and now has over fifty other groups on its organising committee. The campaign has four strands:

1. to strengthen international humanitarian and human rights laws and institutions;
2. to advance the prevention, peaceful resolution, and transformation of violent conflicts;
3. to develop and link disarmament efforts, including nuclear abolition;
4. to identify the root causes of war, and develop a culture of peace.

Each of these strands, and their inter-relations, will be examined in detail at the conference. Leading figures from civil society, such as Archbishop Desmond Tutu, Jody Williams, and Graça Machel, leaders from the UN system, such as Federico Mayor, Director-General of UNESCO, and legal experts, such as Justice Christopher Weeramantry of the International Court of Justice, will be speaking. Hundreds of organisations and thousands of individuals from all over the world will be participating in the conference's plenary sessions, seminars, workshops and special panels.

There will be a special focus on youth, with five days of activities during the conference, including a video festival, games, an original musical, theatre workshops and exhibitions. Within the conference, young people from many countries will

address issues such as child soldiers, peace education, conflict resolution, children's rights and conscientious objection.

A major outcome of the conference will be the Hague Agenda for Peace and Justice, a compilation of the most important "next steps" that must be taken, with strategies for implementation, to delegitimise war and create a culture of peace. In addition, the campaign is intended to make the work of civil society more effective in a number of concrete ways, including support for governmental and intergovernmental initiatives developed out of the Centennial of the First International Peace Conference.

To register for the conference, a form can be downloaded from the Hague Appeal web site at [www.haguepeace.org](http://www.haguepeace.org). Alternatively, a printed booklet can be obtained from one of the three Hague Appeal offices, at:

The Hague Appeal for Peace  
c/o WFM  
777 UN Plaza  
New York, NY 10017  
USA  
Tel: +1-212-687-2623  
Fax: +1-212-599-1332

The Hague Appeal for Peace  
c/o IALANA  
Anna Paulownastraat 103  
2518 BC The Hague  
NETHERLANDS  
Tel: +31-70-363-4484  
Fax: +31-70-345-5951

The Hague Appeal for Peace  
c/o IPB  
41 Rue de Zurich  
CH-1201 Geneva  
SWITZERLAND  
Tel: +41-22-731-6429  
Fax: +41-22-738-9419

- **Gathering of Vision and Spirit, World Peace – Inner Peace Conference**, May 18-20. A conference to

honour the work of the pioneer peace builders and "to explore future opportunities for peace building and peace making from the holistic perspective of our times."

World Peace – Inner Peace 1999 is being organised by an international network of individuals who have been meeting over a five year period. Organisations focusing the Conference include: the Davidhuis Foundation, the Schumacher Society, Pathways to Peace and Women's World Summit Foundation. The organisers believe that the events celebrating the centennial of the 1899 Hague Peace Conference "provide a unique opportunity for those who share a universal vision to come together to invoke the spirit of peace in the work of building a new humanity for a new millennium." The theme of the conference: Healing Self, the Earth and Others "offers participants the opportunity to further explore visions of hope, justice and right relations in the interdependent dimensions of life.... The ageless wisdom inherent in all world traditions will be drawn upon, in combination with modern scientific thinking."

HH The Dalai Lama has been invited to open the Conference with Dadi Janki, one of the founding sisters of the Brahma Kumaris World Spiritual University. The Conference will open with a blessing in silence and a contribution on New Ethics and the Education of the Human Heart. Contributors to the Conference, amongst other visionary thinkers, include A.T. Ariyaratne, Robert Muller, Satish Kumar and Hazel Henderson. There will be scheduled lectures, concerts, workshops, meditations, open spaces for sharing, extended working sessions focused on healthcare, business and education, and "interlocking circles" – optional meetings of about 9 people from different fields, convening daily to exchange and share experiences. A Centre of Silence, open to all traditions, will be available throughout the conference.

A number of post-conference events are also planned, including a Peace Meditation and walk on Friday May 21st, a Heart Education conference at the International School of Amsterdam, Amstelveen, on Saturday May 22nd, and finally, again on the Saturday, which is the day before Pentecost, a special Interfaith Celebration, Invoking the Spirit of Peace, in St. Laurens Cathedral, Rotterdam.

For further information and a registration form, please contact:

World Peace - Inner Peace 1999  
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**The United Religions Initiative (URI)** is an initiative whose aim is the founding of a United Religions – “an inclusive, decentralised organisation, a spiritual partner of the United Nations, where local actions are connected to form a global presence, where the wisdom of faith traditions is revered, where the deepest values of people are respected and put into action for the good of all.”

Observing that there have been over 250 wars in this century, with nearly 110 millions killed as a result, and that religious differences have

caused or aggravated much of this; and yet that within all faith traditions are powerful images of peace, mutuality, and solidarity, and that these, coupled with the goodwill of so many, are the best hope for the coming millennium; since June 1995, thousands of people, from over 50 countries and nearly as many faith traditions, have been sharing their vision and taking initiatives to create a powerful force for global good rooted in the spiritual values they have in common. A primary catalyst for the creation of the URI is the Right Reverend William Swing, Episcopal Bishop of California, who has authored a book, *The Coming United Religions*.

At its launch its core vision was of a permanent, daily, global assembly where the leaders of the world's religions and spiritual traditions would meet to make peace among religions so that they might be a force for a broader peace and help address urgent human need. Global peacebuilding therefore stands at the centre of the original vision – it is a call to engaged hope. It asks all those who resonate with the idea to share a simple set of commitments for focused peacebuilding, which will connect people globally and challenge them to cooperative acts which are meaningful locally.

Those involved in the URI are working now to produce a charter to reflect the best of current thinking about how to build an organisation as a vehicle to realise the URI's vision. Participation in this process is invited – the Draft Charter will circulate between June 1998 and June 1999, to give people time to reflect upon it and offer feedback. From 31 December 1999 to 2 January 2000, 72 hours of global interfaith peacebuilding is planned, including a peace vigil, prayer/meditation, cooperative local action, a call to political leaders to lead in finding peaceful solutions to world problems, and interfaith groups of leaders travelling to areas of deep religious conflict to be in solidarity with those working for peace. Then, in June 2000, the intention is that people from all walks of life and all faith traditions will walk in pilgrimage and sign the Charter, giving birth to the United Religions.

#### UNITED RELIGIONS INITIATIVE - (URI)

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#### 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 Great Britain. 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.

The WORLD GOODWILL NEWSLETTER is published four times a year. Multiple copies for distribution are available on request. The NEWSLETTER is also available in: Danish, Dutch, French, German, Greek, Italian, Portuguese, Russian, Spanish and Swedish. The Newsletter Internet address is: <http://www.worldgoodwill.org/>

The work of World Goodwill is funded by donations and there is therefore no charge for the Newsletter, but any gift you may care to make is most welcome.

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