



World Goodwill

NEWSLETTER

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A regular bulletin highlighting the energy of goodwill in world affairs

GLAMOUR: A WORLD PROBLEM

IT MAY COME as something of a surprise to see "glamour" described as a world problem. The normal association of the word is with the world of high fashion and movie stars, and most people probably regard the activities of the inhabitants of this world as nothing more than entertainment, helping to distract us from the tedium of everyday life. Yet the word is capable of a far wider and more profound application, one which the ordinary association points to. There is something intensely fascinating about the lives of the "rich and famous", which means they are almost constantly the focus of attention. At the same time, the facts about their lives are often distorted or simply invented, through the very strength of the desire to know about them. These same characteristics – intense fascination, excessive attention and distortion – can be identified in all kinds of situations. This can range from the obvious, such as the care lavished by a car-lover on his car, to the subtle, like the huge effort which some expend in trying to ensure that others love them.

In these, and in many other cases, we can see how a distorted view of an object or situation produces somewhat irrational behaviour. It would take a very brave person to claim to be unaffected by glamour in this sense; we each have our own psychological blind spots, our "pet theories" and hobby horses. And apart from these aspects of glamour which are peculiar to each individual, arising from upbringing and temperament, there are

also wider social glammers¹ which enthrall whole societies. A case in point is the first example of the realm of celebrity. Furthermore, by showing us examples of people who are materially very successful, this particular glamour also sheds light on one of the major conditioning forces in society, namely materialism. The world economy is currently geared towards maximising the production and consumption of material goods and services; yet this view can only be maintained by distorting or simply ignoring the physical limits of the Earth, and by magnifying out of reasonable proportion the power of technology to solve problems. So for example it is claimed by some that genetic manipulation will feed the hungry and cure the sick. The fact that those who make these claims often stand to benefit financially from the application of this technology should alert us to the need for scrutiny. To confuse the picture still further, blind faith in technology is itself a "separate" glamour – although separating one aspect of glamour from another with which it closely interacts can be difficult.

From an inquiry into the application of an apparently frivolous term, there has emerged the picture of a much more serious situation. It is as if humanity is immersed in a dense, multi-coloured fog, which prevents it from seeing reality clearly enough to form humane priorities. Many more glammers could be listed which contribute to this situation² – no mention has been made of the separative thoughts and feelings which artificially divide people

In this issue

TRIANGLES AND
THE DISSIPATION
OF GLAMOUR

GLAMOUR AND
THE WORLD TEACHER

REFLECTIONS ON
GLAMOUR AND HOW
TO RESOLVE IT

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into different ideological camps. But more important than gloomily counting our woes is finding ways to dispel them. To do this, a clear perspective on, and commitment to, the good of the whole of life is needed; for glamour seems to arise when a particular aspect of the whole is singled out for undue attention. Other aspects are then starved of energy, leading to an imbalance in the whole. So to avoid such unhealthy states of imbalance, we need to will the good of the whole. This will help to prevent glamour from arising in our minds. Yet we are also called by the good of the whole to help those who are still enmeshed in glamour. To do this, a lighted mind and a heart full of goodwill are indispensable tools. Approaching others with goodwill increases the likelihood of successfully resolving issues in any relationship. A mind which can examine issues impartially, and with clarity, can pierce through the haze and show others the truth behind the glamour, revealing its previously obscured connections with the wider whole.

An excellent way to develop our skill in using goodwill and light constructively is provided by Triangles, which is World Goodwill's sister service

activity. In the article which follows, the role of this simple yet important spiritual activity in dissipating glamour is discussed. Also in this issue, there is consideration of how glamour may obscure our understanding of what it may mean for a World Teacher to appear once more among us. Part of World Goodwill's responsibility is to co-operate in preparing for this great spiritual event, whenever it may occur. One way of doing so is through the widespread distribution of the Great Invocation, a world prayer which invokes the return of the World Teacher. We include this prayer, in both its original and adapted forms, and we encourage those who find it useful to write to us for further information and card copies for distribution in a number of languages.

1 In addition to its usual collective sense, "glamour" will be used throughout the newsletter in the singular and plural, to help differentiate between different situations in which it arises.

2 At meetings held by World Goodwill in New York, Geneva and London in October 2000, the topic of glamour was discussed in more detail. To request transcripts or tape order forms, please write to the addresses on the back.

|| **GOODWILL IS.....**an atmosphere in which glamour cannot thrive. ||

Triangles and the Dissipation of Glamour

Science has confirmed what sages have long taught—everything in our universe is composed of energy units. Perceiving the universe through energy units and patterns encourages a number of other, tangential recognitions. The esoteric philosophical perspective known as the Ageless Wisdom, and termed by Aldous Huxley the "Perennial Philosophy", teaches that thoughts are also energy and therefore composed of matter; certainly, much finer than that found on the physical plane, but still matter, even as we know that light consists of tiny particles of matter. This same ancient body of teachings also advises us that "energy follows thought." In other words, what we think becomes energised, and if dwelt upon long enough, eventually manifests on the physical plane. Over two thousand years ago, Christ proclaimed "that as a man thinks in his heart so is he." Alice A. Bailey, writing in the twentieth century, assured us that through the control of our thoughts, we can not only control but transform our emotions, words and actions, indeed, our very being.

If we adhere to these teachings, through disciplining our thoughts we can control our personal universe. Self-realisation literature is now full of instructions on how we can transform our lives—our relationships, our bodies, our homes, our jobs—and impact the world around us through visualisation and the changing of the way in which we think. Affirmations and mantras are used to invoke and anchor change. In reality, we are beginning to discover at the mundane, practical level, the power of thought and the reality of energy. To make a change, we have first to recognise the need for it, then determine what form we want it to take, envision as clearly as possible the nature of the change we are seeking, and then work towards the goal with focused purpose.

Making planetary changes

This is also the process used to make planetary changes. A triangle consists of three points joined by three lines. To form a meditation Triangle, three individuals agree to link daily mentally, spiritually, and in a spirit of goodwill to all humanity, and to

visualise a Triangle of light with each member forming a point of the Triangle. The Triangle is then visualised within the great triangular network of Love and Light that underlies the outer physical world. Finally, the Triangles network is visualised as irradiated by Love and Light as the Great Invocation is sounded. This seemingly simple act has profound meaning and effects.

We live on a planet where suffering and pain are widespread. We know that the great glamour of separateness is the root of all the misery and the pain found on the planet. When we build our individual Triangles and visualise the great planetary Triangles network of Love and Light, we are 1) helping to build and strengthen that network of loving, lighted energy and; 2) becoming "anchors" of Love and Light, affecting the world we live in to the degree we can hold that higher focus of goodwill and love. The work in Triangles is really that of directing thought energy with the effect of the Triangles Network being that of a transforming station.

Various scientific disciplines are engaged in studying the manipulation of energy particles. The atom has been both split and fused and its elements can be manipulated and changed. Through Triangles, we are

Through the Triangles work, we can provide a Network of Light for the transmission of the spirit of active goodwill, intelligent love and organised regeneration.

making changes in the energy pattern and magnetic field that underlies the planet. We are substituting the higher energies of Love, Light and the Will-to-Good for the lower energies and forces that cloud human thinking and feeling. Triangles is a planetary service grounded in the fact that the world has a spiritual destiny and that there is a divine Plan that is unfolding in which humanity plays a vital part. We are told that through the Triangles work, we can provide a Network of Light for the transmission of the spirit of active goodwill, intelligent love and organised regeneration. The Triangles network carries spiritual energy from spiritual centres to the world of men. Light dispels the darkness and shadows. We instinctively seek lighted areas to make us feel safer and to help us find our way. The energies of Light, Love, and Goodwill we send out in Triangles affect the climate of thought, and aid in illuminating the mind of the human family and enabling it to see things as they are, apprehend right motives and the way to bring about right human relations. The motivating power of goodwill, which Triangles helps to transmit out into the world, is essential to right action, and to the building of a climate of both global safety and wise direction.

Glamour and the World Teacher

Many religious traditions speak of a World Teacher or Avatar, whose appearance is anticipated at a time of great difficulty in human affairs. Buddhism refers to the Lord Maitreya; Christianity to the Christ; Islam to the Imam Mahdi; Hinduism to the Kalki Avatar of Vishnu. The tremendous potency of this imminent spiritual event stirs up strong and sometimes conflicting currents in the psyche of humanity. For believers of any faith, the idea that the Coming One whom they expect could be about to emerge would be a matter of supreme importance; while for those who belong to no faith, particularly those who actively reject religious ideas on intellectual grounds, the idea might seem pure fantasy. If we accept as a working hypothesis that this reappearance could happen, then it may be possible to remove some of the confusion which is produced by this polarisation of opinion, along with the many shades of interpretation between the two extremes. In this way, the significant danger that very many will not recognise this great individual when he (or she) next appears on the world

stage might be reduced. So it is worth examining some of the sources of potential confusion, to see if some of the glammers and distortions can be dissipated, producing a clearer and more realistic picture.

Consider, for example, the times which the returning World Teacher will enter. It would be easy to allow the historical context of the stories related about World Teachers of the past to colour our understanding of how a future World Teacher will speak and act. But surely we should not expect someone whose techniques and ideas are obviously antiquated and do not speak to the modern psyche. Rather we should expect someone who, because of a total identification with struggling humanity, understands the times far more completely than the most seasoned international commentator, and whose knowledge of the human heart is far more comprehensive than the most enlightened psychologist. Those who have led humanity further into the light have always been of their time, and we may expect that the revelation which the coming

World Teacher brings will speak to the times, giving humanity a fresh understanding of the Ground of all Being.

Perhaps ironically, a major obstacle to recognition for the religiously inclined may be the unspoken assumption that the World Teacher would have to be a religious figure. This assumption is understandable, because those great individuals who have enabled humanity to make major steps forward in consciousness have in the past primarily come either to found or to reform the religious life of humanity. However, this does not necessarily imply the same will happen in future. Indeed, in the recent past, we have seen and are seeing a major revision take place in human thinking, brought about by scientific investigation. For example, isn't Einstein's great insight that "All is Energy" a conclusion of tremendous spiritual significance? So we should strive to be more open-minded about which field of human endeavour the World Teacher will primarily work in, although the effect of that work will surely be felt in all other areas.

An open mind

Another aspect of the World Teacher's identity which calls for an open mind is that of gender. Who would deny that in the last fifty years, there has been a great shift in the collective psyche of humanity, which could be called the resurgence of the feminine principle? This has worked out in many practical ways, leading to far more equitable opportunities for women in many different spheres. And both males and females are judging more soundly, and expressing more fully, the qualities of compassion and sensitivity which are the distinctive gifts of the feminine pole of consciousness. So since a woman can hold just as high and respected a position as any man, is there any reason to believe that the World Teacher could not be a woman?

There is one aspect of this issue which may attract much of the derision of doubters; namely, the idea that this great individual could solve, at a stroke, all human problems, and usher in a time of effortless plenty¹. But why should this occur, when it has never happened before? Neither the Christ nor the Buddha produced miraculous instant remedies to the many social difficulties of their times. But they did sow powerful seeds of renewal and regeneration which have borne fruit over millennia. They did not infringe human free will, but expected their followers to

"work out their salvation with diligence." So it seems reasonable to suppose that a future World Teacher would act similarly, requiring humanity to exert responsible choice regarding the new revelation given to them.

Related to the previous point is the distortion which may arise from an over-literal interpretation of the prophecies and predictions which exist within world scriptures. It is important to remember that prophecies are often written in symbolic language, which can serve both to reveal and to partially conceal their meaning. A simple example is the prediction in the Bible² that Christ will come "in the clouds of heaven." Nowadays, millions come and go in the clouds by day and night; could this passage not be interpreted simply in this way? In fact, almost any symbol can be interpreted in a wide variety of ways, so it is important to retain a fluid, open approach to prophetic literature.

A flame of loving will

A more sophisticated perspective on the return of a World Teacher is to suggest that this reappearance is a way of talking about a collective shift in consciousness; what could be called the rebirth of Christ consciousness within the heart. From this

perspective, humanity itself, or perhaps a portion of it, is cast in the rôle of the World Teacher. There is no doubt that a widespread ignition of wise compassion does need to happen if humanity is to survive and flourish, and there are already signs that this is happening today, in the multitude of groups and individuals striving for justice, peace and right relations. But there still remains a crying need for some great individual who can fan the many flickering sparks, fusing them together into one flame of loving will

which can transform the world. In the writings of Alice Bailey, the collective shift in consciousness is seen only as precursor to the much greater event of the reappearance of the Avatar. She indicates that what is needed *before* the World Teacher reappears, is that there should be enough men and women who have "enough of the will-to-love with the fiery essence" to provide a group who can respond intelligently to the influence of the Avatar, distribute this influence more widely, and interpret the new revelation to the masses of struggling humanity.³ This perspective stresses the importance of human responsibility in preparing the way for this great spiritual event, something which

The Great Invocation

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. Recently, the original wording has been adapted, to facilitate an even wider distribution. For a more detailed explanation of the reasons for adaptation, please either consult the article *The Great Invocation: Service in a Changing World*, in newsletter issue no.4 for 2000, or write to World Goodwill at the address on the back.

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.

(adapted version)

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

From the point of Love within the Heart of God
Let love stream forth into human hearts.
May the Coming One return to Earth.

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

From the centre which we call the human race
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.

Card copies for distribution are available in a number of languages. The Great Invocation is currently translated into approximately 70 languages (see our website at www.worldgoodwill.org for a selection of translations). Offers to help in both these areas are always appreciated.

may give all those who love and serve their fellow human beings pause for thought.

Indeed, all of the above points are offered in the hope that they may help stimulate clearer reflection upon an event whose importance cannot be overstated. The full implications of the reappearance of a World Teacher may be beyond our understanding. Who can say what new attribute of Divinity may be revealed, conditioning life for another epoch? But by careful consideration of the nature of the times, the need of the hour, and the opportunities to move forward, we can arrive at a less distorted

view of what may occur, and generate a field of expectant thought which can prove useful when the moment arrives.

1. In truth, humanity *already* possesses the means to distribute planetary resources in a way which would significantly reduce the burden of human suffering. What it so far lacks is the political will to do so – the good of the artificially isolated parts is still regarded as more important than the good of the whole.
2. Matthew, XXIV, 30.
3. *Discipleship in the New Age*, Vol.I, p.721. Lucis Publishing Companies, London and New York, 1944.

Reflections on Glamour and How to Resolve It

These thoughts are based upon talks given at the World Goodwill meetings in October 2000 in London, New York and Geneva, entitled "The Will-to-Good: Dispelling the Glammers of Our Times".

The increasing development of the mind has revealed the desire nature. Because glamour is an expression of the desire for superfluous – even sometimes harmful things.

Often glamour is the result of false ideas from the past that have never been recognised and which we have never corrected.

The extent of our own freedom from glamour is a measure of how helpful we can be in freeing others.

Think of the North which is so rich and the South so miserable; the rich who possess nearly all the raw material and capital. Even today the politicians and the arms industry want us to believe that the production of arms is necessary, even if they are never used. The abuse of capital or rather unlimited profit to enrich oneself is a very ancient glamour. Nevertheless it must be dispelled.

Intensive use of the mind allows us to comprehend and to translate the wisdom of the Soul, without seeing ourselves as the centre of the universe. Since wisdom applies to everyone and all situations, these practical directives apply also to problems of glamour. Personal problems, even private problems, then have a more universal human character (which everyone must face) which gives us an advantage, an increased sentiment of synthesis with all humanity.

It takes a lot of courage and humility to begin to tackle the problem of glamour. It takes courage because we don't generally like to look too closely at ourselves, we're comfortable in our denial. But eventually our glammers will be brought to our attention and it's up to us to then begin the painful process of change and letting go. It's not pretty to begin to see ourselves clearly, to realise that most of our cherished qualities and patterns of behaviour are really distortions or shields hiding us from our own deep-seated separateness, selfishness and materialism.

When driving in a fog one sees very little, sounds are muffled and one becomes quickly wet. Everything appears deformed. A well known street becomes unrecognisable because we don't see all of it. Distances are misjudged, sounds are not the same, they are deformed and the sense of orientation disappears. That is a good example of what glamour does to a person; all reality disappears.

Glamours foster preservation of forms more than essential principles. They are glamours because they veil and hide truth behind the fog of feeling and emotional reaction.

How can we "let in the light" on world and human affairs? By focussing on principles, by the cultivation of humility and harmlessness, the use of the mind, and by a watchfulness to the three indicators of glamour: the spirit of criticism, of separateness and pride. We're advised to cultivate "a deep distrust of one's reactions to life and circumstance, when such reactions awaken criticism, separateness or pride."

We can all contribute to the creation of a state of consciousness in which glamour can be dissipated, and our most constructive tools are the cultivation of goodwill and an emphasis on our mutual interdependence. Everyone has an opportunity on a daily level to foster these two qualities: goodwill and mutual interdependence. These, more than anything else, will create the climate in which glamour cannot survive, for light and love are the enemies of glamour and illusion.

The spiritual security that is such a deep human need hinges, above all else, on the recognition and trust in a broadly shared commitment to truth. A society, a nation, a business, school or family in which truth is desired, sought and obeyed is a place of spiritual security.

Transition Activities

Throughout the period of transition into a new world 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.

United Nations Spiritual Forum for World Peace. In June 1995 the proposal for a United Nations Spiritual Forum for World Peace was presented at ECLAC (the Latin American Headquarters of the UN Economic Commission) in Santiago, Chile. The aim of the Forum is to provide "the creation of a United Nations

Spiritual Forum for World Peace under the General Assembly. The spiritual forum would be a permanent space for the leaders and representatives of all major and minor religions and spiritual movements for dialogue and concertation, as well as a bridge with the political forum."

This project is the idea of T.Y.S. Lama Gangchen, a Tibetan healer and spiritual teacher. Lama Gangchen was born in western Tibet in 1941. He studied medicine, astrology, meditation and philosophy in two of the major monastic universities in Tibet. At the age of twenty-two, he went into exile in India

and continued his studies in Benares. After leaving university Lama Gangchen worked as a lama healer amongst the Tibetan communities in Nepal, India and Sikkim. Since then, Lama Gangchen has been involved in holistic initiatives throughout the world. In 1989 he founded the Kunpen Lama Gangchen Institute in Milan, Italy for the propagation and preservation of the Tibetan medical tradition. The Institute holds courses on Himalayan medical and astrological studies, Buddhist philosophy, thangka painting and other arts. All of the Institute's work is dedicated to the promotion of world peace.

In 1992 the Lama Gangchen World Peace Foundation was founded following an international conference of visionary thinkers. Each year the Foundation holds international congresses in Madrid, Spain and Kathmandu, Nepal for the exchange of ideas between scientists, doctors, therapists, educators and philosophers from the Eastern and Western traditions.

Several branches of the Foundation have also developed over the years. In Brazil, for example, The Foundation opened the Amazon Healing Arts Association to provide the indigenous people of the rainforests with a healthy and safe environment. And in Milan, Italy the Peace Radio and the Lama Gangchen Peace Publications work to broadcast information about "Inner and World Peace Education, self-healing, self-responsibility and self-morality; natural therapies, environmental awareness and inter-religious cooperation."

There are in the world today many groups and organisations focusing on world peace. One of the main aims of the United Nations Spiritual Forum for World Peace is to unite all these initiatives into one voice "by creating a permanent United Nations Spiritual Forum within the existing United Nations structure, to contribute and bring both spiritual and material support to the United Nations." Lama Gangchen World Peace Foundation, Via Marco Polo 13, 20124 Milan, Italy. Tel: +39-02-29010263; Fax: +39-02-29010271; Email: info@peacenvironment.net; Web: www.peacenvironment.net

Be the Change - Youth Solutions for the New Millennium, a global initiative that raises money to fund as many youth led projects as possible ahead of the World Summit for Sustainable Development in 2002. *Be the Change* empowers young people at grassroots level by harnessing the power of the Internet and extending an opportunity that acknowledges their power to make a positive and informed contribution to the community and the world at large. *Be the Change* is supported by a wide variety of businesses, individuals, foundations and governments and was created by the 600 young people who gathered at the Millennium Young Peoples Congress held in Hawaii in 1999 to determine their priorities for the new millennium. Peace Child International has expanded and developed their initiatives, assisting youth between the age of 12 and 25 to submit proposals for sustainable and local community

projects. By reaching the under 25's who will shortly form more than 50% of the population, harnessing their energy and vision to prepare for sustainable lifestyles, the long term hope is that youth-led initiative will become an accepted mainstream feature with governments, UN and other international development agencies. Mentors work with the youth proposer to bring the proposal to completion and those which meet the *Be The Change* criteria are posted up on two state-of-the-art websites. A visit to these websites shows the range and diversity of proposed projects, those that have achieved sponsorship and how to help – donors can make secure donations via credit card. *Be the Change* programme empowers young people to be socially aware and knowledgeable citizens by encouraging them to undertake projects in the field of sustainable development and community improvement. In a world of increasing youth violence and rising pessimism about the future, *Be the Change* inspires hope. Young people are finally doing more than just pleading for their voices to be heard, they are being supported in their efforts. To learn more, visit www.netaid.org for projects from the developing world and www.peacechild.org for projects from all over the world. Peace Child International, The White House, 46 High Street, Buntingford, Hertfordshire, SG9 9AH, UK. Tel: +44-176-327-4459; Fax: +44-176-327-4460; Email: contact@peacechild.org; Web: www.peacechild.org

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.

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www.worldgoodwill.org is the address for World Goodwill on the Internet. The newsletter is available on this site.

World Goodwill relies solely on donations to maintain its work. The newsletter is distributed free of charge to make it as widely available as possible, but donations are always needed for this service, and are much appreciated.

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