

# **TECHNIQUES OF GOODWILL**

*Goodwill is Love in Action*





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## INTRODUCTION

Many people, concerned at trends in world affairs, are anxious to find new ways of helping to solve world problems. They wish to work in new and practical ways, but very often they do not know where to start or what to do.

Something must be provided – something based upon the essential human qualities of love and understanding, and sufficiently practical to give promise of constructive results.

The most contagious human quality which can be utilised and made effective is the energy of goodwill. And the greatest need in the world today is for activities based upon a more widespread use of this dynamic and harmonising energy.

The techniques which follow are designed to give practical direction to all those who have goodwill in their hearts and who want to do their share in bringing stability and peace to the world - a peace based on surer values than in the past, upon sounder planning, and upon the growth of the spirit of understanding and cooperation.

These techniques are strong enough to break down barriers, and to build a new world order adequate to the intelligent demands and needs of all humanity. They can be used by individuals or developed for group use; they are flexible and adaptable to any circumstances.

## THE SCIENCE OF GOODWILL

The intelligent use of goodwill is a science. There are definite techniques which can be used: first, to locate and tap the source of goodwill; and, second, to use the energy of goodwill intelligently and constructively in one's environment.

Many people have mistaken ideas about the nature of goodwill. They tend to see it as something ineffective, as a passive kindness or sentimental attitude. These are misconceptions which need correcting.

Goodwill is concerned with holding right attitudes; but it is much more than an attitude, and it is certainly not ineffective or negative. It is a positive and dynamic energy. It is, in fact, "the will to that which is good" – a purposeful energy which can be used effectively by those who are working for human progress.

Goodwill has beneficent qualities which produce seemingly magical effects on human relationships. Its contagious and magnetic influence facilitates the solving of all types of relationship problems. Any human problem can be solved if the energy of goodwill is creatively and practically used, but it will not be possible to find lasting and effective solutions if this energy is lacking.

The potency of goodwill derives from its own essential nature – it is an aspect of divine love, and divine love is the most powerful energy on the planet. It is said that goodwill is as much of the energy of true love as humanity, at its present stage of evolution, can respond to and express in practical terms. By using it deliberately and scientifically, humanity will be able to solve the urgent world problems with which it is faced and establish right human relationships.

The source of goodwill is to be found at spiritual levels. Each of us is part of a great inner system of relationships – what might be called a *vertical* system of relationships. We are linked, through our minds and hearts, to the soul, to the spiritual Hierarchy, to God and to the whole universe.

Goodwill and other spiritual energies are constantly flowing through this vertical system, available as a potential influence on human affairs. Our contact with this system can be maintained and strengthened through the controlled use of the mind and the emotions. This is achieved to a certain extent through prayer. But it is through meditation that we can scientifically tap the source of goodwill and provide a channel through which it may flow, for our own use and for the use of others.

Each of us is part of another system of relationships, comprised of our relations with our family, the people we work with, our friends and neighbours, the groups and organisations with which we are in contact, our local community, our nation and the whole family of nations. This complex network may be called our *horizontal* system of relationships. Difficulties of many kinds occur within this horizontal system. Conflicts arise which cause pain and suffering. Problems develop for which there often seem to be no solutions. And from time to time there is a complete breakdown. We all contribute to these difficulties, and it is within our power to help remove them. We can do so by the intelligent use of goodwill.

Our first task is to link up within the vertical system of relationships and by the use of focused thought and meditation, become open channels for the inflowing energy of goodwill. Our next task is to radiate this vital, harmonising energy throughout the whole horizontal network.

We can radiate goodwill systematically and potently by the power of thought. We can likewise radiate goodwill by holding right attitudes and basing our decisions on the principle of the greatest good for the greatest number. We can also radiate goodwill by taking positive action.

### **TAKING ACTION IN THE ENVIRONMENT**

How can humanity be persuaded to use this energy? Too often it lies dormant and unused – a great but undeveloped potency. The absence of goodwill is one of the fundamental causes of human problems. The power to solve these problems lies with individual people of goodwill. They need to rouse themselves from inertia and *take action*, thus demonstrating the effectiveness of this powerful energy.

The energy of goodwill may be used in various ways. It may be expressed by thought, by feeling and by the spoken word. It may also be dynamically expressed through practical action. To take action in some area of human need, to work creatively and constructively in the interest of human welfare, is a powerful and practical expression of goodwill.

Everyone is surrounded by countless opportunities to take action. But we must seize these opportunities and turn them to good account. We must respond to human need in the place in which we live and work. And above all else, we must act on our own initiative.

The establishment of goodwill begins with the individual's personal commitment to take dynamic action. Making a start is like turning on a switch! Once it is done the energy begins to flow. As the work develops, energy flows more abundantly, making the individual a channel in his environment. There is no question of the supply running out: it is infinite and unfailing. If one stops working, then of course the energy will stop flowing. But conversely, the harder one works, the more powerfully will it flow.

Men and women of goodwill are potentially the richest asset in every nation, and they can have tremendous influence when properly associated and focused. There are, of course, millions of people of goodwill today, but many are so burdened with uncertainty, with a sense of futility and a lack of clear vision and leadership, that they remain inactive. They need to be inspired, encouraged and shown how to use the powerful energy to which they have access. There is a great need for leadership based on goodwill. Collective action starts with the individual. One person making a stand for goodwill become a rallying point for other men and women of goodwill. A positive example is invariably the best call to action.

A group of people working together is much more powerful and effective than the sum of their individual contributions, because the energy of goodwill flows more abundantly through a united group than through its separated units. It is said that two people working together increase their united power to the strength of three, and that three people working together increase their united power to the strength of seven. And the strength of the energy flow will continue to increase in a geometric progression as new people join with the group.

To sum up, the energy of goodwill can be likened to a current of electricity. As with electricity, one needs

to “plug in” and “switch on” before the current will flow. And just like electricity, it can be used in a number of practical ways to provide “light”, “warmth” and “running power” for the transformation of one's environment.

And again, using the electrical analogy, as one works with the energy of goodwill, an “electromagnetic field” or aura is set up in one's environment which is capable of attracting and orienting those who come within its radiatory influence.

## **GOODWILL DESTROYS BARRIERS AND BUILDS RIGHT RELATIONSHIPS**

*“Let inner union demonstrate and outer cleavages be gone.”*

*“The mobilisation of a trained group of men and women of goodwill is no mystical dream which waits for God to take action and which relies on the future to straighten things out.”*

One effect of goodwill is that it reveals cleavages. Today there is widespread recognition of the existing cleavages in political, social, economic and religious life everywhere. There are cleavages between individuals, groups and nations. But this revelation of cleavages is accompanied by efforts to heal them. Today this is evident in the activity of thousands of groups and organisations working to pull down the barriers to right human relationships.

Thus in an approach to the problem of cleavages, goodwill manifests in three ways:

1. the revealing of cleavages,
2. the breaking down of barriers and separating walls,
3. the building of bridges to restore right and healthy relationships.

In building right relationships and healing cleavages we need to recognise another effect of a practised attitude of goodwill: *the vision of new alternatives.*

Our perception of the world, what we each identify as truth, is determined to a large extent by our values and attitudes. This may lead us to confuse partial truths for the whole truth.

Most cleavages result from individuals, groups or nations having opposed *fixed ideas*. An attitude of goodwill aids the recognition that the differences between fixed ideas are the result of differences in perception. This recognition opens communication to an inflow of new ideas and a freer exchange among people of diverse viewpoints.

Until now the effect of world public opinion has been felt in times of crisis in response to some single event. This outcry is usually a reaction against some wrong or injustice which has been committed or is about to be committed. As yet there has been no concerted effort to mobilise world public opinion for longer term goals or along positive lines. However, there are signs that public opinion is stirring, with recent reference to it as “a second superpower” appearing in the *New York Times*.

The hindrance to sustaining such a mobilisation is the absence of a strong tide in the interests of humanity as a whole. Efforts are mostly along the national, cultural or regional lines. Yet the larger interest or concern for the one humanity must be fostered if we are to meet the problems facing us as citizens of one world.

How is world public opinion to be organised along sound lines of goodwill? Some practical steps are possible:

1. look for similarities in problems appearing in two or more nations;
2. find out about solutions that have been offered in other areas – their success or failure;
3. search out those people and groups who spend their energy and money in educating and

implementing programmes along creative and inclusive lines, rather than attacking the suggestions and personalities of other groups.

A first step in creating a dynamic public opinion is education in the goodwill activity going on in the world. Never before have there been so many groups and organisations striving to meet human need in constructive ways. The trend in human thinking towards a cessation of conflict indicates a great step ahead in human affairs. The procedures for resolving conflict are not yet fully active, but the tremendous aspiration toward harmony is slowly turning people away from separatism and divisiveness and towards the use of the energy of goodwill to build right relationships.

## **TOWARDS RESOLVING THE CONFLICT BETWEEN THE OLD AND THE NEW**

If world affairs are to be transformed in such a way as to lead to the establishment of right human relations, it is essential that the new values emerge into the livingness of humanity. Yet, as these values are emerging into human expression it is evident that they are coming into conflict with the outmoded values which are characteristic of the past.

Where there should be inclusiveness, cooperation, sharing and responsibility for the common good, there is found separation, competition, greed and irresponsibility. Standing amidst the conflict between the old and the new are the people of goodwill throughout the world. Seeking to establish right human relations, they constitute a worldwide group which will be the agent whereby world affairs are transformed. Yet facing this problem, they face a fundamental challenge: how can the conflict between the old and the new be resolved?

A first step towards answering this question is to examine conflict from the perspective of force. Essentially, a conflict is the collision of two opposing forces. In human life, force can take the form of an idea, an aspiration, a desire, or a physical action. Another characteristic of force is the will, intention, or motivation which impels it along a direction. Where forces come together in mental, emotional, or physical form, and their impelling intentions are in opposition to each other, conflict will result.

A look at world affairs from this perspective reveals two great forces struggling for dominance in all areas. There is an evolutionary force seeking to establish right human relations, a new civilisation and a new consciousness: and there is also an involutory force present in the forms and life conditions which are impeding the evolutionary unfoldment of the human kingdom.

The evolutionary force is the force of divinity itself, striving always for more perfect manifestation in matter. Those who affirm a divine principle in man and the universe should not overlook the implication that this principle must necessarily be unfolding in world affairs. It is ever present in the visions, ideas, values and ideals which are intended to guide humanity towards its next divine achievement during any period of world history.

Today the evolutionary force demonstrates in the vision of the one humanity and a global civilisation based upon unity amidst diversity. It is present in the values of inclusiveness, cooperation, sharing and responsibility for the common good which must now characterise international politics, world economics, race relations, religion – all areas of human life. The evolutionary force manifests through all those actions taken by humanity which are leading it to a spiritual and physical realisation of its unity.

In contrast, the involutory force takes the form of the entrenched ancient ideals and habits of thought which have served their purpose in bringing the race to its present point of development, but which must now disappear if the new age is to be ushered in as desired. The involutory force is the inertia of those separative and selfish tendencies which, if they were permitted to dominate, would lead to the imprisonment of the life force and to eventual destruction.

Understanding the basic conflict in world affairs in terms of force, the role of people of goodwill becomes evident: to balance the forces leading to disintegration and destruction by embodying in themselves the

forces of integration and construction which will establish the new world order.

The word “embody” holds the key to the understanding of how goodwill can harmonise the conflict between the old and the new in such a way as will contribute to the unfoldment of the divine Plan. Webster's Dictionary defines embody as “to give a body to; to render concrete and definite.” To embody the evolutionary force, men and women of goodwill must give this force form in their own lives through their words, aspirations and actions. In this way they are serving as channels for a force which will create the new world order.

Through the embodiment of the evolutionary force there is a focus upon the building of those forms which will lead to the emergence of the new age, and by means of this focus upon building, attention is drawn away from the attacking of those forms which are hindering progress. Thus, a gradual tendency to stabilisation and harmony results.

The conflict between the old and the new will not be resolved satisfactorily through the attacking of those forms which embody the involutory force. Attack leads only to greater divisiveness and separation and to greater defensiveness and, therefore, entrenchment of those forms one is seeking to replace. Let the individual “resist not evil, but so organise and mobilise the good and so strengthen the hands of the workers on the side of righteousness and love that evil will find less opportunity.”

The recognition of the principle of nurturing the positive rather than criticising the negative is evident in recent developments in the youth movement and in the work of the United Nations. Commentators on the youth movement have remarked that the relative quiescence of youth during recent years is not due so much to apathy as it is to the recognition that the only realistic way of transforming the world is not by attacking existing conditions as embodied in “the establishment,” but by taking an active part in the positive transformation of those conditions. As one popular slogan has expressed it, “If you aren't part of the solution, you are part of the problem.” Similarly, a significant portion of the United Nations' efforts is devoted to peace-building, the building of cooperative and interdependent relationships in many areas of human activity which will serve as a foundation for a new world order.

Today, the positive evolutionary force is impending in every area of human life. Men and women of goodwill who recognise that their lives are inextricably interrelated with the whole and that they affect the whole through the force of their ideas, aspirations and actions, need to learn to embody in their lives that force which will lead to the emergence of the new man and new civilisation. This will require learning how to discern both the evolutionary and involutory forces as they manifest in world affairs.

As men and women throughout the world increasingly take an active part in fostering the evolutionary force of divinity, the balance in world affairs will then shift, leading humanity to its next great achievement.

### **THE PRINCIPLE OF UNITY**

Unity is. Life is one. Scattered throughout the ages, humanity's great intuitives have repeatedly given witness to the unity that underlies the diversity of forms. Today, scientific discoveries are rapidly revealing the unity which embraces all life. With the joy and certainty of this knowledge, men and women of goodwill may go forth to heal cleavages.

“Under heaven, one family.” Confucius said. Today, through the investigation of how different forms of life interact, science has determined that there is a chain of life, extending from the most minute protozoan on to man, composed of interdependent and interrelated ecosystems. Still, man believes the satisfaction of his own selfish needs may warrant interference with and possible destruction of the delicate balance of nature.

Socrates remarked, “When you are asked your country, never reply, 'I am an Athenian' or 'I am a Corinthian,' but say, 'I am a citizen of the world.'” Today individual nations persist in the belief that their national interest is different from that of the one humanity, that the satisfaction of these national interests is of greater importance than whatever injustices may result to the rest of mankind when it “gets in the way” of

a nation. Clearly, it is thought that a nation's people are different from the rest of humanity and that the individual unit is more important than the whole.

Nations struggle for military superiority, political advantage, and the satisfaction of inflated economic greed, defiantly asserting their separateness when, in fact, through genetics, science has revealed that there are no genetically separate peoples or races but only the one humanity. The diversity of races is not due to different genes. All races and peoples share a common genetic background. What determines the differences in physical appearance is simply the greater frequency of occurrence of certain genes – genes shared by all humanity. The natural selection of the environment causes the greater frequency of appearance of certain genes just as environment also engenders different cultures. The scientific study of genetics has provided a factual basis for the brotherhood of man, thus affirming St. Paul's declaration that "God hath made of one blood all nations."

St. Paul also affirmed the unity of life as "the One in Whom we live and move and have our being." Nuclear physics has reduced all forms of life to one essence pervading the universe – energy. Furthermore, recent developments in the field of psychology have revealed that during the heightened perception of reality in "peak experiences" *this* world, not another, is seen as an intrinsic unity. Nevertheless, people continue to stress their differences rather than their similarities. They refuse to subordinate their individual selfish wills to the good of the greater whole.

Such selfishness, whether it be national, racial, political, economic, religious or individual, is founded in the "great heresy of separateness." Separateness is determined by the belief that man by nature is isolated, independent of a non-existent greater whole, and, therefore, bears no responsibility. Besides being a contradiction of the insights of humanity throughout the ages, such a belief is now a direct contradiction of scientific truth. In the words of Barbara Ward in *Only One Earth* (pub. 1983):

"The astonishing thing about our deepened understanding of reality over the last four or five decades is the degree to which it confirms and reinforces so many of the older moral insights of man. The philosophers told us we were one, part of a greater unity which transcends our local drives and needs. They told us that all living things are held together in a most intricate web of interdependence. They told us that aggression and violence, blindly breaking down the delicate relationships of existence, could lead to destruction and death. These were, if you like, intuitions drawn in the main from the study of human societies and behaviour. What we now learn is that they are factual descriptions of the way in which our universe really works."

Both ignorance and knowledge have helped divide man against man and nation against nation. On the one hand, humanity cannot help but acknowledge the vast diversity of appearances, customs, cultures and civilisations. And it is almost inevitable that where no deeper understanding exists, such diversity would be conducive to separateness. Furthermore, at a certain point in the evolution of human consciousness, selfishness is a natural expression.

Nevertheless, just as humanity's consciousness has expanded from the family to the tribe, to the community, and to the nation with ever increasing inclusiveness, if humanity is to survive the present era, it is imperative that its consciousness be expanded from the national to the planetary – the one humanity. Global problems now confront humanity, problems which single nations cannot hope to resolve. In addition, the power now given to man through science and technology so enhances the dangers inherent in selfishness and separateness that humanity is as likely to be undermined by its own lack of integrity as it is by external problems. If unity is intrinsic to nature and, therefore, human nature, and if mankind does not conform to natural law and the law of its own being, it is inevitable that humanity will become extinct.

What is needed is the recognition of the one humanity, of unity amidst diversity. It must be realised that the whole of humanity is the essential unit and of greater spiritual importance than any of its parts. Just as the spiritual Hierarchy sees only the one humanity and not the superficial and transient national identities, so too humanity must learn to think in terms of the one humanity which transcends diversity. Diversity must also be recognised for what it is: the uniqueness which each people can offer for the greater wealth and

potential of the whole.

Since separateness and selfishness are the root hindrances to the development of the new planetary order, these hindrances can be removed and the new order nurtured through *thinking and acting in terms of the one humanity*. On every level the individual or unit needs to submerge its own interests in the good of the greater whole.

The individual can further contribute to the emergence of world unity by observing his own life and seeing how he acts separatively. By fostering his own recognition of unity and practising the resulting values of cooperation, sharing, responsibility and serving the common good, his separativeness can be transmuted into inclusiveness. Is the individual being harmless in his mental, emotional and physical expression? Harmlessness is not a passive and negative attitude. It is an active way of life by which the law of love is positively expressed. The individual can also help to create the right mental atmosphere for the emergence of the one humanity through the use of the power of thought in world service, by daily using the Mantram of Unification:

The sons of men are one and I am one with them.  
I seek to love, not hate;  
I seek to serve and not exact due service;  
I seek to heal, not hurt.

Let pain bring due reward of light and love.  
Let the soul control the outer form,  
And life, and all events,  
And bring to light the Love  
That underlies the happenings of the time.

Let vision come and insight.  
Let the future stand revealed.  
Let inner union demonstrate and outer cleavages be gone.  
Let love prevail.  
Let all men love.

One can also refuse to cooperate with or give energy to any manifestation of separativeness whether it be mental, emotional or physical. On the other hand, one can actively encourage those inclusive manifestations whose activities are characterised by spiritual values. Thought, aspiration, time and money are all contributions which persons of goodwill can dedicate to the service of the common good.

Every day, in the news, there is a collage of images demonstrating how selfishness and separativeness undermine the greater whole, from the international to the local community. It may be the selfish interests of two nations which could annihilate all humanity in the wake of their conflict. It may be the conflict of the labourer and the capitalist who, each in pursuit of his economic greed, destroys the stability of the very community they both serve. Search for the cause of the problem and it will inevitably be some form of separatism and selfishness.

Unity, peace and security will come through the recognition – intelligently assessed – of the evils which have led to the present world situation, and then through the taking of those wise, compassionate and understanding steps which will lead to the establishing of right human relations, to the substitution of cooperation for the present competitive system, and by the education of the masses in every land as to the nature of true goodwill and its hitherto unused potency.

It is essential that humanity recognise its unity and interdependence. Men and women of goodwill who give living expression to this reality in their daily lives can be the decisive factor in the birth of the one humanity. Then the basis for the new planetary order will be laid and we can proclaim with Schiller: "Joy, divine spark of the Gods. . . . Your magic reunites what custom has sternly parted. All men become brothers, where your gentle wings rest."

## COOPERATION – THE ACTIVE EXPRESSION OF UNITY

To cooperate is to operate, or work, together. No single living object in nature is completely independent, and when this principle of interdependence becomes conscious and purposeful, it finds its perfected expression in the principle of cooperation.

Cooperation is essentially a human characteristic and is based on the equal worth of every individual. Yet it is in the human kingdom that this very factor of equality makes cooperation so unacceptable, for few men will admit that their nation, their race, their class or family, is not superior to any other.

In order truly to work together, a recognition of the uniqueness of others and an appreciation of what they have to contribute to the common effort is needed. Every individual is unique and every race and nation has a unique contribution to make in producing the rich variety of humanity. Every man, woman and child suffers, loves, hopes, fears and aspires. We are all capable, whatever our race, nationality, religion, or class, of sacrifice and service, of joy and sadness.

The principle of cooperation should be born, not from condescension or patronage, but from a recognition that in working with others for the common good we benefit mankind and, thereby, ourselves.

The main obstacle to such a recognition and willing cooperation is that, initially, pride and the sense of superiority must be sacrificed. The subconscious fear must be eradicated that in opening one's mind and heart to another, one may have to make an uncomfortable adjustment which may be alien to all one's standards of behaviour, habits and beliefs.

Cooperation exists today on many different levels and for many different motives. In many cases it is based on individual and national self-interest. In war there is the cooperation of allies for victory. In politics there is cooperation between nations, usually for the benefit of each particular nation. In business there is cooperation between multi-national combines for the benefit of those concerned. In science there is the broader objective of the development of some theory for the good of all.

Other examples of cooperation range from space travel to projects of the United Nations and its specialised agencies for abolishing want and disease and improving agriculture, industry and education on an international scale. These and the tens of thousands of philanthropic organisations provide ample evidence against the theory that man is a competitive animal who can only reach his full potential in fighting against and exploiting his fellowman. The World Goodwill blog, which can be reached from our website home page at [www.worldgoodwill.org](http://www.worldgoodwill.org), contains numerous examples of the creative expression of goodwill in many fields. Competition and, worse still, hatred between nations, classes, ideologies and races are products not of human nature but of the distortion and the suppression of human nature. When all men respect their brothers and every man is his brother's keeper, poverty as well as personal wealth will be a thing of the past.

This sense of mutual respect and justice is not, by any means, a new factor in human history, for many so-called "primitive" communities have created just and harmonious societies. Greed and exploitation appear not only when there is a lack of food and possessions, but also when there is an excess of them. For then man's lust for self-indulgence is stimulated and the weak are exploited by the strong. This has never been so evident as today, when the powerful "have" countries are growing richer and the "have-nots" poorer. It is not only that the rich countries do not help the poor countries, but also that the aid is given in such a way that in the end the rich country benefits and the receiving country has to struggle just to maintain its economy, much less improve it. Even at national levels, where one would hope to see the principle of sharing in operation, we often see the steadily widening gulf between the poor and the wealthy.

However, the forces of globalisation are showing nations that the deeper a country falls into poverty, the greater the danger it will be to the world community: for in failing to produce its economic share of the world's goods, it becomes a burden on global resources. Moreover, it is a potential source of instability and violence.

Whether at home or abroad, the principle of cooperation goes hand in hand with the principle of sharing. Sharing of responsibility, as well as sharing physical resources, contributes to the quality of life and is an aspect of cooperation. In industry, for example, we must realise that high quality goods and efficient production are not solely dependent upon capital or management, but principally on the skill, the pride in work, the enthusiasm and the goodwill of the men and women who produce the goods. As one enlightened chairman has said: "The soul of a company lies in the hearts and minds of those employed in it; and these have to be captured first if any results worth having are to be achieved."

In education we have the same need for sharing and cooperation. To cooperate in the process of world education every individual can be both pupil and teacher. He can be a pupil to whoever possesses the knowledge and skills he needs and a teacher to those who need such knowledge and skills as he possesses. Children can learn from their elders and can, in turn, increase their own knowledge by teaching younger children. The community itself can be a constant source of knowledge to all, as all participate in community life and communal service. And from the community every individual can widen his awareness both outward into the world and inward into his own and his fellow's subjective experience.

Similarly, in government, all can contribute to the common good by exercising the basic tenets of good citizenship – caring for and taking an active interest in the whole of society, pursuing harmony and well-being for all, and respecting cultural and philosophical differences. People in every nation and community can then participate actively and willingly in sharing the responsibility for building a rich, varied and cooperative life for all.

To cooperate is to give with generosity, and also to receive with gratitude. In the coming new era, right human relations and worldwide cooperation for the good of all will be the universal keynote.

### THE PRINCIPLE OF SHARING

One of the major problems facing the planet today is that of the just sharing of Earth's resources. The enormity of the task and humanity's inexperience in dealing with this aspect of global life conspire to virtually overwhelm us when faced with the dire needs in various parts of the world for food, fuel, housing, education and freedom from oppression. It sometimes helps clarify our individual understanding of both needs and solution to look at this task from a higher point than the obvious physical level.

One aspect of the meaning of sharing is to partake of, use, enjoy with others, with no particular implication of ownership – simply mutual use. There is no suggestion of charity or giving something of our own to another, whereby gratitude is implied; rather there is the assumption that whatever is being shared is owned by none or all. No giving and no receiving – merely sharing that which is provided by the planet for the well-being of humanity. This is a particularly tricky concept in view of the habit of ownership which we have so firmly established. The emerging concept of the **global commons**, meaning all those goods, such as the atmosphere, that cross all state boundaries, and are depletable or pollutable, can help to focus our thinking in this crucial area. When it is understood by men and women of vision all over the world that the goal of right sharing is a major step towards right human relations, this aspect of life will be studied more thoughtfully and seriously.

It is rarely understood that sharing is in essence a manifestation of synthesis and the natural effect of justice in its clearest form. From a global point of view, all resources, all land and all effort belong to humanity. We speak here from a point of justice and realism in an inclusive way. A truly global civilisation will recognise that the produce of the world, the natural resources of the planet and its riches belong to no one nation but should be shared by all. A fair and properly organised distribution of the grain, oil and mineral wealth of the world will be developed, based upon the needs of each nation, upon its own internal resources and the requirements of its people. All this will be worked out in relation to the whole.

As an example, the Food and Agriculture Organisation (FAO), a specialised agency of the UN, is responsible for leading international efforts to defeat hunger, and, as part of this task, monitors the production and stocks of important food stuffs, such as cereals. Working with other agencies, it is helping to

put the world's computers to the task of a running inventory of the resources available to humanity. Armed with this knowledge, food can be directed to countries in emergency need, and it is surely not too big a step to envision a future in which the nutritional needs of all are equitably met. Similar plans could and should be put in place regarding other essential resources.

Perhaps sharing, as opposed to giving and receiving, might be more clearly understood in the light of an old Sufi saying to the effect that a man possesses only those things which cannot be lost in a shipwreck. That eliminates just about everything! Taking such thinking into account causes one to re-examine the practice and even the idea of ownership. How can the concept of those who have and those who have not be cleansed and purified in a practical manner into a more inclusive, lighted concept of sharing for the benefit of all?

Within the family of nations, the shouldering of responsibility for the one world must be realised as the goal of all national enterprise. This concept does not involve a world state, but instead involves the development of a universal public consciousness which realises the unity of the whole. It involves, for instance, the right management and proper development of every national unit so that it can adequately perform its international duties, and thus form a part of a world brotherhood of nations. When the sense of national security is more properly based on right relations and not on force, it will be possible to face this task with courage and insight.

The old rhythms are so deeply ingrained, so closely aligned with the ancient glimmers of greed and fear, the duality of wants versus needs, that an abstract approach is needed to begin to clarify our thinking in a personal way. Ownership attitudes began the first time we were instructed to share *our* toys with another child. We were told, "Share your toys," and yet rarely is the child told that the toy is only in his safekeeping to use so long as he needs it. It is not necessary that he give up the toy, only that he give up his claim to ownership, his attachment to the idea that it is his to do with as he wishes – forever. Rarely is a child taught the responsibility of guardianship of things, as opposed to ownership. In educating our children in the need for sharing, for a free circulation of all the essential commodities, we make a real beginning in establishing a new order of values.

It is seldom understood that it is not so much the actual owning of many objects and things which holds us back in our efforts towards inclusiveness, but our mental picture that we *do own them*. If mentally we give all back into the planetary flow, and yet physically retain guardianship, we will be freed of the weight of ownership at once. It is the idea of "holding and keeping" which is not in line with the natural flow and rhythm. As we begin to examine and readjust our attitude from that of ownership and possession to that of trusteeship and guardianship, we contribute to the clarification of this planetary hindrance. As we realise that all resources belong temporarily to those who have the need at the moment, then the circulatory flow of nature will begin to distribute the riches more evenly among the human family.

From the point of view of the one planet, the one humanity and the one Soul, the justice of sharing the wealth and life-giving resources of Earth is the most practical and reasonable of ideas. As energy follows thought quite naturally, each of us can begin in the task of reorienting humanity's attitude of selfishness, by eliminating these attitudes from our own life. As one man thinking clearly and with goodwill can transform the mental climate of his environment, so thousands of men and women of goodwill thinking in terms of justice, sharing, and right human relations can have the cumulative effect of radiating light and love all around the planet.

## **THE SIGNIFICANCE OF CREATIVITY**

In considering the role of individual creativity in the transformation of the planet, let us first clarify our understanding of the creative process. We will focus upon creativity as the giving of form to values which are formless. This view of creativity will, hopefully, lead to some interesting observations.

There are many examples of the form-giving process. We have but to look at a painter who gives form to his way of seeing the world, the dramatist who gives form to subtle emotions. Then there is the philosopher who may give a verbal form to abstract ideas. But the most significant example is the individual who

embodies in his own life the highest spiritual and moral principles he is capable of expressing. For creativity is not the exclusive province of the artist; creative life is an opportunity – and responsibility – for every conscious individual.

So the role of the creator is that of a mediator, a transformer of energy. The creative individual provides a physical outlet for the expression of any ideas or energies he can contact. The energy which flows through the creative individual manifests spontaneously, as it is focused and directed by that individual. The specific focus and direction of this spontaneity is dependent upon the receptivity of the individual's environment and his personal tendencies. The flow of ideas and energies through creative people ranges from the artist at his easel to the conscious soul utilising his very lifetime for the expression of some ideal or work of God.

The question is, how does creativity help to establish a world order based on right relations between man and man, and between man and the other kingdoms of nature, a world whose key note is harmony?

A simple review of history reveals the importance of creative endeavour. Human advancement has depended upon those who could contact and express coherently those energies and ideas whose expression would lead to humanity's next step, in religious, political, educational and scientific terms. It has depended upon those who have gained the ability to touch in varying degrees the source of all wisdom.

Even as history demonstrates the value of creativity, it does not reflect the number and quality of the individual lives who have helped to shape the course of human events unseen. The dual recognition of what history says and what it leaves unsaid suggests our own significance as creative agents at this time. For every Christ or Einstein, there have been thousands who have worked within their respective spheres of influence effectively, and have played their parts in the anchoring of new ideas and qualities who have remained unknown save to their friends and co-workers. Likewise, each individual can now, through a creative responsiveness to the needs of the time and a vision of the future, serve to establish the patterns of cooperation and concern for the welfare of all men which will serve as the foundations of a new era.

One may express goodwill in all aspects of life. Those who are concerned with the arts can express goodwill in the works they produce. But there is also the creativity of the shopkeeper who looks after his patrons as well as himself. There is the creativity of the plant manager who motivates his workers by his respect for their rights and his inspiration, rather than by the use of authority. There is the creativity of the farmer, who enters into harmonious relation with the land and the vegetable kingdom. In short, there is no area in which goodwill cannot be expressed creatively.

The effectiveness of these modes of creativity in bringing about change may seem small when considered individually. There is a definite effect, however, and when the global group is considered the effects are far beyond any expectation. The demonstration of techniques of goodwill has an impact on the minds and hearts of all people which cannot be achieved by the most enlightened discussions. For this reason, the truly creative individual will always be distinguished by his willingness to do as well as to speak of doing.

The value of creative initiative in effecting change is inestimable. The welfare of our planetary society depends upon those who can sense new ways of working and demonstrate those ways to their fellow beings. Let each of us, then, renew his effort to stand in creative spiritual being. Let each of us do his part to implement the solutions to the problems which face humanity as a whole, for the solutions are available to those who will-to-know. And let us all, joined in one subjectively linked group, work together in creating the new world we have envisaged.

## **THE USE OF THE WILL**

Every expression of goodwill depends for its potency on its correspondence with the divine will, so far as we can understand it. The inflow and stimulation of will, contacted on the mental plane of consciousness, will inevitably empower both those of selfish will and those of goodwill. The urgent need becomes obvious for men and women of goodwill to focus their efforts on using the increased inflow of will energy for positive,

dynamic thinking. With this energy we can synthesise the many facets of planetary crisis, think in global terms, and work for the good of the whole.

How can this be accomplished? We know that subjective channelling and radiatory work in meditation have a constructive and healing effect because goodwill is an expression of the energy of love. Love is the universal characteristic and quality of divine life in our solar system and on this planet. Using the principle that “energy follows thought” the mind can invoke and direct many energies, including goodwill, wherever needed. When a group of people think the same thoughts in unison, thought power increases geometrically. We use our horizontal system of relationships to family, nation and humanity to distribute the energy we contact on the spiritual or vertical levels of awareness. It is from these spiritual sources that the inflow of will energy will enter human consciousness.

This energy can inspire thinking in line with humanity's highest held planetary good and provide the power to implement inclusive solutions. This energy has seven aspects indicating seven lines of manifestation. These include the will-to-initiate, unify, evolve, harmonise, act, cause and express. These aspects of the will outline the progressive descent of ideas from formless sources to their anchored expression in the world.

The *will-to-initiate* is the source of a clearly held purpose which we contact through an understanding of divine purpose and the Plan for humanity. Through meditative thought we can grasp new ideas and increase our vision. This inspires initiative in action.

Our *will-to-unify* results from this initiative as we see the need to end cleavages between men and nations. The energy of goodwill, as an expression of love/wisdom, is a unifying energy, creating the atmosphere of unity and oneness in which solutions to any problems can be found. A true experience and expression of right human relations will inevitably lead to human unity.

The *will-to-evolve* can be lifted from aspiration for individual progress to the will to aid the evolution of all humanity. Realising our total unity with all life, we know individual evolution is inevitably linked to the growth of every member of the human family. We save ourselves by serving and loving others.

The *will-to-harmonise*, or relate, utilises a fundamental method of evolution. Through harmonising and relating all parts of the vast planetary whole, conditions can be established offering the maximum opportunity for the evolution of every member of the human family and of the sub-human kingdoms. Harmonisation of the conflicts now conditioning human affairs can be achieved through sacrifice of material interests, resulting in sharing of physical resources and a growth of spiritual values.

The *will-to-act* on behalf of all humanity, to assess our actions according to their benefit to the entire human family, further aligns our activities with higher purpose. It is through humanity and the dedicated action of men and women of goodwill that the purposes and plans of divine will can be manifested.

The *will-to-cause* consciously aligned with higher purposes can set in motion those events supporting the Plan, for every action we take causes ripples of effects.

The *will-to-express* is the final anchoring of energies in outer daily living. This means living a life expressing to our utmost divine purpose and the plan of evolution. Every facet of life is involved, from our overall purpose in life to daily thoughts, words and actions.

The fire of the will-to-good is available for right usage, but power to express it lies in its group use. As we see ourselves as part of a worldwide group of men and women of goodwill, our capacity to give right expression to the will is enhanced. Through holding the group of planetary servers in the circle of divine love, we can think through into human consciousness the needed ideas of sharing, cooperation, brotherhood and unity which can inspire humanity to move towards new evolutionary goals. Through our intensified will-to-good, we serve as a powerful stimulus to the expression of goodwill throughout the world.

## FREEDOM AND RESPONSIBILITY

The new age worker “. . . must be taught to focus on constructive activity and to refrain from pulling down the old order of living. He must be set to building for the future, and to thinking along new lines. He must be warned not to waste time in attacking that which is undesirable, but must instead bend all his energies to creating the new temple of the Lord through which the glory may be manifested. In this way public attention will gradually be focused upon the new and beautiful, and the old established creations will fall into decay for lack of attention and so disappear.

“He must be taught that partisanship is in no way a sign of spiritual development. He will not therefore use the words anti this or pro that. Such terms automatically breed hatred and attack, and effort to resist change. They put the user on the defensive. Every class of human beings is a group of brothers.” (*A Treatise on White Magic*, pp. 420-1)

“Freedom fighters” and “liberation” movements of all kinds for all purposes and of many nationalities have sprung up all over the world. Some are non-violent, some openly proclaim themselves as terrorists, using indiscriminate violence to achieve their ends. Rejection of law, national or international, and a disregard for the rights and freedoms of others, produce not freedom but anarchy. Freedom of action always operates within certain well-defined limits which set a standard of behaviour for all, penalising no individual or group.

Whether violent or non-violent, however, the proclaimed objective of these movements is, in most cases, the liberation of some grouping within the human family which continues to suffer the effects of an imposed limitation of one kind or another. That motives are, at best, mixed, and that political pressures and ambitions distort original principles, are always factors to be considered. Ends do not justify means; but freedom and liberation for those prevented from enjoying the human rights to which all are entitled are matters of justified concern. How, therefore, should we show our concern?

Freedom is a fundamental principle. It is not a concept dreamed up by mankind out of our despair and need as soon as we become conscious of oppression or exploitation. The substance of the world, of which we all partake in equal divinity and with equal rights, is impregnated with certain principles or qualities. These principles are the basic differentiations, the essential qualities or types of energy, upon which all things are built. They give a distinctive quality to all form.

Because freedom is a basic and fundamental “intention” lying within the plan and purpose for life on Earth, it must obviously relate to the working out of divine will; it must depend on the manifestation of pure and selfless love; and it must be expressed through wise and intelligent action. It has been truly said that “freedom brings its own responsibilities.” The real “freedom fighters” of this world, therefore, are those in whom an established and active sense of responsibility is at work, those who have achieved a personal freedom within themselves from restrictive attitudes of mind and heart which limit intelligence and blind the eye of vision.

Free-thinking, free-acting men and women, through a developed and sensitive acceptance of personal responsibility, will choose to act within the realities of whatever situation they may face. We are still living through the transition period between the old age and the new – the Piscean and Aquarian eras. During this period, there is the danger that people may seek to apply Piscean techniques, which, in the extreme, are fanatically idealistic, to Aquarian group-conscious ideas. This can lead to unnecessary conflict and the potential rejection of the much needed Aquarian ideas, simply because the Piscean method of presentation is repugnant to intelligent, forward-thinking people. A classic example of this is the idea of world government. There will surely come a time when such a vision can and must be realised, but it cannot be created by fiat, as some of the more idealistic adherents of this idea seem to think. Instead, it must be painstakingly worked out, step by step, beginning from where humanity is now

The well known Four Freedoms of Franklin D. Roosevelt are still the goals of many within the human family. Freedom from want and from fear and freedom of speech and of worship go to the heart of the physical, emotional and intellectual needs of many millions around the world today. These are freedoms that

depend almost entirely upon provision by others – by those in positions of power and authority in government, in religion and in other forms of social institutions. Freedom is therefore relative; there is probably no such thing as absolute freedom in the human kingdom, since few indeed have learned wholly to control their lives and activities in the light of the Plan for humanity, that great design for living which brings mankind into conformity with the divine Will with which he consciously cooperates.

Freedom of the spirit, that inner, subjective ability (which all inherently possess) to liberate consciousness from the effects of control and limitation in the daily life, is a built-in divine asset. It can be nourished and released into active expression to become the agent of a transformed way of life. True freedom, spiritual freedom, works from within out, affecting not only the personal life of the “free soul” but touching with a liberating force the consciousness of all who struggle against the bonds that bind them.

It is becoming an acceptable, and accepted, idea that in an interdependent, united world such as we experience today, no one individual can free himself from his own chains and limited states of consciousness, without at the same time affecting the consciousness of the whole human family. Those basic planetary principles of will, love and intelligent activity infuse the substance of our daily lives, the air we breathe, the work we do, the relationships we establish. They motivate those who are in process of achieving mastery of themselves and their circumstances. They impregnate the atmosphere of world thought, world politics, world communication. They stimulate the tendency to unite and to function in all relationships with goodwill and in good faith. They touch the seeds of divinity in human hearts and minds and increase man's capacity for freedom.

Therefore, while we strive to find solutions to world problems of hunger, aggression, poverty, ignorance and suppression, meeting the immediate needs with food, education, economic stimulation, and a constant effort to cure the causes of war, let us place these in the perspective of mankind as a kingdom in nature, a spiritual part of the divine whole. Meeting the needs of daily life is a worthy act; setting the people of the world free from want and from fear is a basic charge and responsibility of mankind as a whole. But this is only a beginning, a first step in physical and emotional relief which can lead to the opening up of human consciousness towards a realisation of the subtleties and potencies of life itself, spiritual life, awaiting liberation within each human form.

A “free man” in reality is one whose life is Plan-ordered and soul-controlled, responsible and committed, wise and enlightened, loving and intelligent, fully involved in the evolutionary process within this planet of ours, a cooperator in the Aquarian goal of brotherhood, unity, peace and progress for the whole human race.

### **CREATION OF AN ENLIGHTENED PUBLIC OPINION**

The history of humanity has been that of the apprehension and the use of ideas. Ideas deal primarily with that which will eventually be, and are those spiritual and creative impulses which will supersede the old and build the “new house”, the new civilisation in which humanity will live. Cycle after cycle and civilisation after civilisation, the fresh stream of inflowing ideas has conditioned humanity's mode of life and expression. Through the impact of these ideas, humanity passes on to something better and greater and more appropriate to the life of a slowly manifesting divinity.

There are seven ways of working with ideas of constructive value and spiritual uplift. These seven ways are:

1. **Imposition.** Those who use ideas in this way wield them with powerful impact, emphasising the governing principles which must be assimilated by humanity. These workers bring about two developments. First, they initiate a period of destruction and of breaking up of that which is old and hindering, and this is later followed by the clear shining forth of the new idea and its subsequent grasping by the minds of intelligent humanity.
2. **Deep thought, meditation, assimilation.** Those who work with ideas in this way carry them deeper into the mass of humanity by building a matrix in which the ideas have a chance to

grow and develop. By magnetic, attractive, sympathetic understanding and the wise use of action, based on love, they give ideas steadily increasing power to affect and change consciousness.

3. **Manipulation, adaptation.** As ideas emerge from the elevated consciousness of those who impose principles, they are rendered attractive (magnetic) by the second type of worker; these ideas are then taken by a third type of worker, adapted to the immediate need, and rendered vocal by the force of the intellect.

4. **Harmonisation.** New ideas must be blended with the old so that there can be no dangerous gap or break. Those who work in this way bring about a “righteous compromise” and adapt the new and the old so that the true pattern is preserved. They are engaged in the bridging process, for they are the true intuitives and have a capacity for the art of synthesis so that their work can help in bringing forward a true presentation of the divine picture.

5. **Investigation.** Some workers investigate form in order to find its hidden idea, its motivating power. Theirs is the art of scientific investigation. By understanding the meaning behind outer events, by recognising the causes which create circumstances, these workers are preparing that new world in which all will work and live a more deeply conscious spiritual life.

6. **Idealism, evoked desire.** The main work of servers along this line is to capitalise on the developed tendency of humanity to recognise ideas and – avoiding fanaticism and superficial desire – train world thinkers to so ardently desire the good, the true and the beautiful, that the idea which should materialise can shift from the plane of the mind and clothe itself in some form on earth.

7. **Organised movement.** This work lies naturally on the physical plane and is characterised by potent rhythmic implementation. It is a method now coming into power and increasing use. Translating the ideal into constructive activity, so that it will embody as much of God's purpose as humanity can produce, calls for much skill in action. The difference between the methods of the old age and those of the new can be seen in the idea of leadership by an individual and leadership by a group. It is the difference between the imposition of an individual's response to an idea upon his fellowmen and the reaction of a group to an idea, producing group idealism and focalising it into definite form, carrying forward the emergence of the idea without the dominance of any one individual.

Public opinion is the growing responsiveness to mass ideas by the rapidly evolving human mentality. This potent force has been much abused. Mass psychology and mob determination have been exploited down the ages, for the unthinking and the emotional are easily swayed in any direction. Hitherto this has been turned to advantage by those who do not have the best interests of humanity at heart. It has been used for selfish and evil ends far more often than for good.

Focused, determined, enlightened public opinion is the most potent force in the world. No ideology, no nation, no powerful group of human beings is immune to its reality. It has no equal but has been little used. Therefore, the problem before us is the creation of an enlightened public opinion based upon spiritually sound principles as a force for good within the world. Enlightened public opinion is positive; it does not draw upon negative receptivity for its effects. Its underlying premise is that mass thought and energy can be directed into right lines so that good motives and wise action can dominate human affairs.

At the heart of the responsibility for enlightened public opinion lies the power and the worth of the individual, epitomised in the Universal Declaration of Human Rights. Each of us, as an individual, is a definite and integral part of the whole. The value of the individual is surely based on the inherent divinity of the human spirit and on the integrity of the whole. The recognition of the common good, “each for all and all for each”, is the basis of enlightened public opinion.

Two spiritual principles are needed as focal points for the creation of an enlightened force within world affairs. These are light upon the way and practical goodwill. Light demonstrates as positivity. Light upon the way is the illumination of men's minds so that they can see things as they are, can apprehend right motives

and the way to bring about right human relations. The motivating power of goodwill is essential to right action. Light reveals the goal; action, motivated by goodwill, releases the energy needed to achieve the goal. One spiritual activity which focuses upon increasing the inflow of both light and goodwill is World Goodwill's sister service activity, Triangles. Individuals agree to form groups of three, and use a world prayer, the Great Invocation, to channel the energies of light and goodwill into human consciousness. For further information, please go to [www.triangles.org](http://www.triangles.org)

Through the seven methods of imposition, deep thought, adaptation, harmonisation, investigation, evoked desire and organised movement, these two formative creative impulses, essential light and love, have the power to re-orient the mass ideas of the entire human race. Seized upon by many minds, they can bring the idea of right human relations to a point where it becomes the ideal of the masses and will begin taking form in all national, public and community affairs.

We are all capable of adding our share of thought to the resource of an enlightened public opinion. It has been said that "nothing can stop an idea whose time has come". Anyone who has struggled to work with ideas, to think them through into constructive forms, knows well that preceding the emergence of an idea into clear life expression is a long, often arduous process of thought, application and repeated rethinking and relating of the idea to daily circumstance. This holds true within the world body as well. An idea whose time has come within the public mind has done so because deep responsible thought by many individuals has prepared the way for its inclusion into the arena of world events.

### **GOODWILL: THE BRIDGE TO THE NEW CIVILISATION**

There are around seven billion people living on our planet today. Within this aggregate we call humanity, each single individual has a life of his own, functioning as an individualised point of consciousness. This sense of individual orientation is the outstanding characteristic of a human being. Yet no single person stands alone, for each one of us is integrated into larger wholes from the moment of birth. Family life constitutes our first unit of experience; but race, religion, nationality, the type of work we do, the group interests we develop, are aspects that we come to see as facets of our being. These various categories of human living interpenetrate each other. We do not find this unusual. Humanity throughout the ages has created rich and varied civilisations and we live and function within them as a matter of course.

Our civilisations indicate an ascending life of human aspiration and endeavour. Humanity is not following a haphazard or uncharted course. There is a Plan. This Plan has always existed and is part of a greater design of the cosmos. Our civilisations are entities of varying life spans with the inevitable effect of conditioning man's existence. Civilisations are created by human beings, but they are built in response to the divine will of God. Ultimately it is more abundant life that we seek to express through our civilisations, but we must unfold our knowledge of God and our love for His creation in progressive, sequential order.

Material emphasis, not spiritual realisation, has governed the latest civilisation to emerge from humanity. Material perception, material desire and material purpose have guided our growth. But this focus could not have been maintained if mankind were not shifting from an emotionally polarised sensitivity to a truer, more mental apprehension of life's principles. Our gradual mental development, although relatively limited, is proceeding according to plan. Man's mind is threefold. It is the lower concrete mind that finds expression through material means. The soul, the middle principle of the mind, governed by love, and the abstract mind, are gradually becoming a conscious part of our lives.

Material development as a stepping stone to growth in consciousness has found its consummation in the preceding age of Pisces, lasting 2500 years. Although the momentum developed over the past hundreds of years exerts a powerful influence upon us, the weight of our concern must rest with the birth of a new civilisation as we gradually make the transition into the age of Aquarius. On it our care and attention should be lavished.

This new civilisation has the potential to restore God's Plan on earth. Through it the soul, the spiritual centre in man, can find its first expression through an entire civilisation. Politics, education, religion and

economic concerns will continue to form the elements of our societies, but the foundation of our lives will be entirely changed. Self-centred awareness will be transcended as the focus of our attention is shifted to giving embodiment to the spiritual energies of light, love and power in a new civilisation.

Mankind is one. The barriers that exist between individuals, the partitions we have erected between nations and groups, the separatism that has plagued the human condition since time immemorial will be revealed as artificial constructions of our concrete minds. This does not mean that we will cease to be individuals, for each of us has a part to play in the ascent of humanity. It means that our individualised sense of self will be tempered by an enriched, expanded consciousness of the whole of mankind. We will see ourselves in a new light, the light of one humanity.

How is this massive change in consciousness to come about? The nucleus of the new civilisation exists today, nurtured and upheld by thinking, loving members of the human family whose lives are dedicated in service to the unfoldment of God's Plan. It is the first task of the new group of world servers, as they are called, to expand this nucleus outward. To accomplish this they must turn to the men and women of goodwill throughout the world.

Men and women of goodwill exist in their millions. Theirs is the power to change human ways of life. These men and women are not necessarily in the spotlight. They would be, however, conspicuous by their absence for they are the responsible, responsive members of our communities, cities and nations. They are the lifeblood of the world body and hold the key to the solution of world problems. They are energy transmitters.

The widespread recognition of the evils caused by greed and aggression in every national policy has made possible the emergence of a new worldwide attitude based on goodwill. The energy of goodwill is available to mankind in abundance, but it is largely an untapped resource. Stimulation and circulation of the energy of goodwill in human affairs will in its turn infuse the mass consciousness of humanity. Public opinion reflects a growing response of great masses of humanity to ideas of all kinds. The attitude of goodwill can become a staple of public opinion serving as a sane, sweet ingredient in the turbulence of these trying times.

Using the creative imagination can we see this vision? Can we become its bestower? Thousands of men and women stand as points of light upon the face of the Earth. This light radiates forth from the very heart and centre of their being, and this radiance will light the way into the new world. Through the lighted expression of goodwill the way is opened for our transition from one civilisation to another.

### **GOODWILL MEDITATION GROUP**

The Goodwill Meditation Group is a worldwide group of people who link together in thought each week to meditate upon the energy of goodwill. The group's purpose is to stimulate and increase the use of goodwill in a troubled world. Its function is to act as a channel through which the energy of goodwill can flow more abundantly from spiritual levels into the hearts and minds of men. The group is composed of a wide range of people of various races and nationalities. Many of the group's members are highly trained and proficient in meditation and have been working together for many years.

Although some individuals may choose to meet and meditate together, the group as a whole never meets – there is no need, of course, for the work is done at mental levels. The members of the group simply link up mentally and work together in meditation wherever they happen to be.

The group members aim to meditate at least once each week. They try to synchronise their meditation and work at twelve o'clock noon on Wednesdays. High noon on Wednesday – the mid-point of the week – is the focal point of the whole group endeavour. However, the meditation work can be effective whenever and as often as the individual may choose.

Any sincere and thoughtful persons who wish to be of service and help their fellowmen are most welcome to participate in this work and add the potency of their own meditative power to the group's effort. The

following meditation outline is offered to all who care to use it. It is not necessary to formally join the group or to write to anyone. But those who do wish to signify their participation in this work can do so by writing to World Goodwill, and such communications are welcomed.

The service of meditating on goodwill is, of course, not limited to any one group or organisation, and there are various types of meditation outlines which can be used. The Goodwill Meditation Group seeks to work in cooperation with all who are working towards the same end. It is a service activity for people who believe in the power of thought, because its work takes place strictly at the mental level.

The power of thought is now accepted as a reality, and the quotations, "Energy follows thought" and "As a man thinketh . . . so is he", are frequently heard. Energy does indeed follow thought, and the energy of goodwill is no exception. The mind is, in fact, a better carrier of the potency of goodwill than the emotions. Goodwill needs directing, and it is the mind that gives the direction, enabling the individual or group to invoke this energy and direct it into the desired channels.

Cooperation and rhythm are two highly important factors in the group's work. When two or more people think the same thoughts, the potency of their individual thought-power progressively increases not arithmetically but geometrically! When such thinking is carried out regularly, the very rhythm itself produces an even greater potency. One can see what a tremendous influence for good lies dormant in the massed thought-power in the world and, when it is focused and intelligently used, it undoubtedly alters the course of world events.

Each of us is involved in a complex system of relationships – individual, family, group, community, national and international. These may be described as our "horizontal" relationships, and each of us is responsible for keeping these relationships on the right basis by the practical and consistent use of goodwill.

But man is also part of another relationship system – the "vertical" – which links him to spiritual levels of awareness, to the spiritual Hierarchy, to God and to the universe. This vertical system can be his unfailing source of love and goodwill, provided he can make contact with it through the use of prayer, meditation or reflective thought.

Working at the centre of both vertical and horizontal systems of relationship, the Goodwill Meditation Group helps to act as a link between the world of spiritual realities and the world of men – as a channel of communication between God and man, through which spiritual energies and power can flow to rebuild a troubled world. It is this power which can energise and vitalise men and women of goodwill throughout the world, and if it is properly used and directed it can become humanity's "saving force".

## **PREPARATION FOR MEDITATION**

### **Practical Points**

1. Sit in a comfortable position, erect but not tense or strained. Relax. See that your breathing is even and quiet.
2. To meditate in the same place whenever possible is helpful.
3. Regular periods of 10 to 15 minutes are recommended. Five minutes of regular meditation is of far more value than 30 minutes done irregularly.
4. If you have not had previous experience of meditation, difficulty in concentration is to be expected. Perseverance is needed. If necessary bring the mind back to the required work every time it wanders. Patient practice brings ever-increasing ability.

### **Attitude to be Assumed**

1. Remember you are sharing your effort with thousands of other men and women of goodwill.

2. Realise that essentially you are a soul and as such have telepathic rapport with all souls.
3. Remember that energy follows thought.
4. Remember that meditation is not a passive, reflective form of devotion, but a positive, creative use of the mind, actively linking the inner and the outer worlds.
5. Use the creative imagination to see yourself at one with all humanity and with all that is progressive, spiritual and working for human welfare and right human relations.
6. Adopt a confident attitude, knowing that you are acting as a channel for the energy of goodwill. This “as if” attitude can produce potent results.

P.T.O.

## MEDITATION ON GOODWILL

### Stage I

1. Link up in thought with all those people throughout the world who are working with this Goodwill Meditation group.
2. Reflect upon the fact of relationship. You are related to:
  - a. Your family
  - b. Your community
  - c. Your nation
  - d. The world of nations
  - e. The One Humanity, made up of all races and nations.

3. Use this mantram of unification:

The sons of men are one and I am one with them.  
I seek to love, not hate;  
I seek to serve and not exact due service;  
I seek to heal, not hurt.

Let pain bring due reward of light and love.  
Let the soul control the outer form,  
And life, and all events,  
And bring to light the Love  
That underlies the happenings of the time.

Let vision come and insight.  
Let the future stand revealed.  
Let inner union demonstrate and outer cleavages be gone.  
Let love prevail.  
Let all men love.

### Stage II

1. Reflect upon your own and humanity's relationship with the spiritual Hierarchy – the inner Government of the planet.
2. Imagine that you are standing within the centre of the spiritual Hierarchy and are immersed in the consciousness of the Christ, the Heart of Love within the Hierarchy.
3. Maintaining that high point of contact, let your thoughts reach out to include all members of the human family in whom the energy of goodwill is active.
4. Silently use the affirmation:

In the centre of all Love I stand.  
From that centre I, the soul, will outward move.  
From that centre I, the one who serves, will work.  
May the love of the divine Self be shed abroad  
In my heart, through my group, and throughout the world.

### **Stage III**

Visualise the energy of love flowing from the spiritual Hierarchy, through the men and women of goodwill, and into human hearts and minds, infusing them with goodwill and creating loving and harmonious human relationships.

### **Stage IV**

Meditate on ways of spreading goodwill, creating right human relationships and restoring peace on Earth.

### **Stage V**

Realise that you are helping to build a channel between the spiritual Hierarchy and humanity, through which the energy of goodwill may flow, uniting the human family, solving its problems and healing all differences and cleavages.

### **Stage VI**

Linked in thought with men and women of goodwill all over the world, say the Great Invocation. Say it with deliberation and full commitment to its meaning, knowing that you are radiating its potent energies to humanity:

#### **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.

OM                      OM                      OM

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And may it seal the door where evil dwells.

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

The above Invocation or prayer does not belong to any person or group but to all humanity. The beauty and the strength of this Invocation lie in its simplicity, and in its expression of certain central truths which all men, 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 A. Bailey

## The Objectives of World Goodwill

To stimulate and encourage men and women of goodwill everywhere to establish right human relations between races, nations and classes by an intelligent understanding and adequate communication.

To assist men and women of goodwill in their studies of world problems, and in the effective application to these problems of goodwill, cooperation and sharing for the common good.

To cooperate with other organisations in constructive activities contributing to world unity, stability and right human relations.

To make available up-to-date information on constructive current action in the main areas of human life through the publication of a quarterly newsletter.

To establish a goodwill Commentary on issues of world interest.

To aid in establishing goodwill as the keynote of the new civilisation.

To create a worldwide mailing list of men and women of goodwill.

To support the work of the United Nations and its Specialised Agencies as the best hope for a united and peaceful world.

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World Goodwill  
3 Whitehall Court  
Suite 54  
London  
England SW1A 2EF

Bonne Volonte Mondiale  
1 Rue de Varembe  
Case Postale 26  
CH-1211 Geneva 20  
Switzerland

World Goodwill  
24th Floor  
120 Wall Street  
New York, NY 10005  
U.S.A.

