World Goodwill

Newsletter

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A regular bulletin highlighting the energy of goodwill in world affairs

THE ART OF COMMUNICATION

With the rapid growth of global communication systems, social networking sites and the media in general, humanity finds itself with many new challenges. We live on a chattering planet, our senses constantly assailed by information, and much discrimination needs to be applied to the way in which we use our time and energy in communicating with one another. The art of communication is the means of spreading the energy of goodwill around the globe and the age old spiritual lesson of right speech is needed more than ever and applied equally to the keyboards of our computers and text messages as to our mobile phones. At the other end of the scale, international dialogue is taking place at world conferences to tackle the many crises that are arising due to humanity's wrong interactions with one another and the planet. The Nations are going through a period of psychological rehabilitation, world conferences providing a platform for them to learn how to communicate and relate to one another in the spirit of the One Humanity.

This issue of the newsletter features articles connected to the theme of right communication, and how quality can be added to the sheer quantity of human discourse taking place all over the planet. The newsletter concludes with an article on the necessity of becoming a trained observer of human affairs, in order to see clearly through the outer world of events to the meaning that lies behind them. This bestows the power to communicate and bring to light "the love that underlies the happenings of the time".

Please note: the text of the articles is drawn from the latest "World View" articles that are, since the end of last year, being posted monthly to the World Goodwill home page on our website (www.worldgoodwill.org) An archive of past World Views is also available. Another recent development is the addition of a blog focusing on examples of goodwill in the news.

On civil discourse

Most sensible people recognise that speech is a better way to resolve disagreements than war is. Yet, the war of words that passes for "civil discourse" these days is too often anything but civil. In a thriving, robust democracy the right to free speech is inviolable and a true necessity if there is to be a broad presentation of ideas and a free sharing of opinions. In such a society, how can speech become the vehicle for achieving understanding and the establishing of common ground, rather than a means to subdue one's "opponents"—meaning, all those who think differently?

First of all, we need to understand that speech is a means of clothing ideas, of giving form to thoughts so that they may be shared with others. Speech reveals, and hypocrisy is put on display when our actions do not match our words; most intelligent people understand this. But more subtle than that is the need to identify the conditioning thought which lies behind the words one speaks. There is a spiritual exercise that can be an interesting experi-

ment: trying to listen to oneself as one speaks. This requires a degree of detachment in the moment when speech occurs, an ability to sufficiently disengage the attention from the act of speaking so that one can assume the stance of the observer. It requires an effort to identify the real underlying motivation behind what one is saying, to strip one's words of all innuendo and let, simply, truth as one understands it be the conditioning factor. And, ultimately, it demands an effort to imagine what the experience of listening to oneself must be for the one spoken to-not an easy achievement but one that can be cultivated with practice and sensitivity. Until one learns to get in touch with the forces conditioning one's consciousness, there will be a disconnect between the level of one's speech and the mobilising forces impelling it. It is this gap in consciousness that led Emerson to remark, "What you do speaks so loudly that I cannot hear what you say".

Hate speech--the demonization of those who hold

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different beliefs, different world views—is increasingly common today. We see it in the media, particularly on the Internet, which provides the shelter of anonymity, allowing people who are so inclined to express their opinions and evaluations free of the restraint that personal responsibility for their words would entail. And we see hate speech even, sadly, in the face-to-face encounters which all democratic institutions require: town hall meetings, public gatherings concerning issues in dispute, community gatherings where different viewpoints must be considered and decisions reached. People of goodwill are appalled at such rancorous displays but no one seems to know what to do about them. Perhaps an understanding that speech must be guided by a sense of timing would help. As in all things, there is a time to speak and a time to be silent; wisdom comes in knowing the difference. Pythagoras's school of spiritual development at Crotona required all incoming students to maintain silence for two years before they were given the privilege of speaking. Why? Not as a sort of rite of passage into a secret society, but rather to teach them the enormous reservoir of power which is contained within speech—power for good or for ill.

Today, however, silence is becoming more and more difficult to cultivate even if one sees the value of it. Technology, the

media, and the general "thrust and parry" of modern life all seem to be conspiring against creating a space for silence in one's life. But it can be done, particularly if one remembers that silence is not dependent so much on outer conditions as on an inner, psychological state. This is not the introverted attitude of the anti-social or self-centred individual, but rather, the practice of one who is becoming aware of how to wield energy rightly. For speech is essentially energy, as is silence, and both can be used for purposes of healing discord and even for creating the breakthroughs of understanding that are deemed miraculous by onlookers. Just as wrong speech separates, the right words at the right time can be a powerful aid in establishing common ground. This is the meeting point in consciousness which honours the essential principles within all sincerely held points of view, while submitting the less significant particulars, where disagreements are often based, to the fine art of spiritual compromise.

Increasingly, the coming age will be an age in which right human relationships are not just an idle hope but a universally acknowledged goal. The urge to find common ground will be the shared intention, and the purpose of speech will be dedicated to this achievement.

GOODWILL IS...the precondition for enlightened communication

The power of oratory

The purpose of speech to find common ground has been demonstrated throughout history by those gifted in communicating a vision through the power of oratory. The recent awarding of the Nobel Peace Prize to President Obama is an example of humanity awakening to the vision that the art of communication relays.

Some see it as an embarrassment and encumbrance to the work before him, others see it as a triumph of good intentions over effective implementation of policy; others still, regard it as little more than a slight against the previous administration. Whatever the rights and wrongs of these and the many other points of view, a more expanded perspective can be gained by exploring the meaning behind this event.

According to Alfred Nobel's Will, the Nobel Prize should be awarded to the person who "during the preceding year... shall have done the most or the best work for fraternity between nations, for the abolition or reduction of standing armies and for the holding and promotion of peace congresses".

While this dictum may be interpreted in terms of outer events and measurable changes, its psychological aspect is arguably more important, for those fundamental ideals which can bring about international peace must first gather sufficient mental and emotional force to empower outer changes. The skilful projection of a vision through the right use of oratory is of

immense importance in this process. Great oratory awakens hope and adds its momentum to the transformative process to ensure its emergence in the world of physical plane events. Tied down as we are in the world of the five senses, it may not be easy to relate cause and effect; but in the realm of conscious energy, every momentous thoughtform must reveal itself in the mundane world at some point.

Not for nothing is the term "a ray of hope" evoked in journalistic circles in contrast to the gloomy background of world affairs. Diana Mukkaled, a prominent and respected journalist in the Arab world, remarks that "Obama possesses a particular ability to push matters towards hope, not only in America, but also in the rest of the world. Perhaps the Nobel Peace Prize will contribute towards making this hope a reality, particularly in our countries that are drowning in despondency and despair."

Though hope may be transient, it is a carrier wave for a principle or truth to be ushered into the collective consciousness. There it resides in latency until the next wave of hope reawakens and strengthens it. The recognition of a new truth, a spiritual principle, thus makes its way incrementally to the forefront of public consciousness, its pressure eventually achieving sufficient influence to become an effective agent of change.

President Obama's many speeches have "captured the public imagination", thereby energising a positive vision of hope for the future. Their quality could be described as that of the practical visionary rather than the mystical dreamer. The difference between true vision and non-pragmatic idealism is a fine line, but when the hope of nations soars in response, it is a sure sign that the right spiritual note has been sounded.

When people are brought together by such a vision, a bond of world unity is recognised and this provides an unique opportunity to the spiritual Hierarchy Who stand behind world affairs to help further integrate the consciousness of the "one" humanity. For unity is the destiny of humanity, as a clear-eyed study of the evolution of social consciousness and its imaginative projection into the future reveals.

Rehabilitation for the Nations

While a world leader's skill in the power of oratory can communicate a vision of unity, the hard, unglamorous work of international dialogue is required between all the nations of the world in order to make it a reality.

At this critical time, we see an increasing number of world conferences taking place. It would be easy to despair at the fact that the crises these conferences seek to address have been caused by the ingrained behaviour patterns of the nations who meet there. Yet despite this, the flame of hope still burns deep and bright within the psyche of humanity; it is as if the collective subconscious is aware of the prize that awaits at the end of the difficult road it has chosen - no less than world integration and the emergence of the One Humanity. The path of each nation towards this goal is one of psychological rehabilitation - the word 'rehabilitation' meaning "to restore to good health or useful life, as through therapy and education." These days, glamorous personalities and celebrities from all fields are reported going into "rehab" to throw off addictions of one kind or another. But it is no less a form of therapeutic re-education that nations are currently undergoing through international dialogue, as they endeavour to correct the degenerative habits that have resulted in nuclear proliferation, the threat of terrorism, environmental degradation, the world banking crisis, and so on.

Another interesting definition of the word 'Rehabilitation' is "to make habitable again", the word 'habilitate' originating from the same source as the word habitat. Other associated words are habit and inhabit. These related words illustrate a sequence of wrong attitudes in consciousness. First, a selfish and isolationist 'habit' of thinking builds up patterns in the subtle essences through which consciousness operates. Then, these patterns in low grade thought and feeling surround the consciousness like an imprisoning shell. Finally, the consequence of this habit of wrong thinking is that the consciousness now inhabits an unhealthy habitat; and from within this, it forms a distorted perception of itself as separate from 'the outside world'. The spirit of relationship that should synthesise each unit of life into an organic whole is thus diminished and the consciousness turns in upon itself, further crystallising its isolation.

Thus, as with the human being, the psychological dwelling place of a nation is often to be found in "habits of residence that imperil the resident", to quote one of the great Eastern sages. It is all too easy for a nation to reside in the isolation of separative thought processes. An inflated sense of importance then settles down upon its people and the nation falls under the spell of glamour — the thraldom of an alluring but deluded

perception of itself. In the book Discipleship in the New Age Vol.II by Alice Bailey, one of the many types of glamour that distorts perception, is termed the 'flight into safety of the racial consciousness'. Here we read that "Every individual, without exception, is subject to this racial glamour and its potency is unbelievable. The subjective life of any nation, producing as it does racial psychology, national inclinations and traits and characteristics, lies behind every single individual and into it he can at any time throw himself, and into it he can retreat thus taking refuge in the past and emphasising certain racial attitudes." The difficult rehabilitation process consists of "the breaking of such bonds.... and a subsequent entering into the freedom of humanity itself." Hence rehabilitation involves the redemption of the psychological dwelling place of any given entity, be it person or nation, making the habitat of the psyche a healthy place in which to reside, where interaction is welcome.

The current dislocation/relocation of people through emigration is helping to hasten this bond-breaking process, with world communication networks also expanding the sense of world community. But the main organ of hope for humanity remains the United Nations and the cycle of world conferences it hosts. Despite constant criticism of its effectiveness, the UN has been integral to the survival of humanity, smoothing its rough passage into the new world era. Its purpose of maintaining international peace and security, developing friendly relations among nations, and promoting social progress has far to go, but it is the outstanding organ for international dialogue - providing a forum for its 192 member nations to express their views to the world community. Dialogue between the nations is of the utmost importance, and indeed, the world conferences that have taken place since the world war have averted further major conflicts on the physical plane - providing a stage for the clash of national ideologies at a mental level. So, although many commentators may deride the UN as little more than an ineffective talking shop, a more thoughtful analysis indicates that this is far from true. Without the fierce debating and arguments that have taken place in various world conferences, further conflict would undoubtedly have spilled out onto the physical plane - and in this age of nuclear weaponry, the consequences are unthinkable.

To the trained observer, penetration of the outer form of international dialogue reveals the quality aspect of national psychologies, and the spectrum of both the lower and higher impulses at play. The stage of spiritual unfoldment of each of the nations is thereby revealed. Any practical results emerging from world conferences represent the highest common ground

between the participants; and while this isn't very high as a rule, the detached observer can trace the path of redemption which is being carved out towards the light of new values and principles. He sees that as each nation faces crises of decision and searches for resolutions through international dialogue, so is opportunity presented for rehabilitation through the establishing of right relationships with other nations.

To become the trained observer, liberation from the conditioning thoughts of our own nationality is essential, for without this detachment it is well nigh impossible to gain an unbiased world view of the psychological condition of other nations; and this in turn is a prerequisite for all who wish to

work subjectively and influentially with the various international conferences taking place around the world. The Cycle of Conferences project involves a group building bridges in consciousness between the inner spiritual realms and the group of diplomats/representatives who bear responsibility for resolving the problems which form the focus of any given conference. By helping to provide an atmosphere of lighted goodwill in which these conferences can take place, the medium through which all communication occurs is spiritually charged, and barriers of misunderstanding progressively dissolved. It is an essential service that can be provided by a worldwide meditating group, and one to which all people of goodwill are invited to participate.

The Trained Observer

As suggested in the previous article, in the world today, there is a great need for trained observers of current affairs. This might seem a strange idea - most people probably think they are competent observers of world events. Yet, if we assume this, we ignore a number of factors that can distort our vision. These factors are the biases, prejudices and preconceptions (or glamours and illusions as they are known in the works of Alice Bailey) which we acquire as we grow up. They come from many sources - nationalist feelings, political ideologies, religious conditioning, and other social influences. Furthermore, such internal distorting filters are quite separate from any distortion due to the various agendas of the media. So, to be able to observe an event clearly, one must be aware of both these internal and external distorting factors, and able to detach oneself from them. In effect, the individual steps outside of his own distorting filters, his own personality, and sees life and events not as they affect him and those closest to him, but as they affect the world. And beyond that, he sees them not so much in terms of the outer forces at play, but in terms of the inner flow of consciousness. He then comes into touch with the world of meaning.

To be an observer is essentially to learn the art of paying *attention*. This is one of the first lessons in meditation, and as we begin to brood upon seed thoughts, we learn how difficult it is to focus attention for long periods. Conversely, this shows how little attention we usually pay to most things. As Gurdjieff observed, "How awake are we, really? Is consciousness relative? People are asleep when they think they're awake. They sleepwalk through life. They live and die for the most part asleep, at best half-waking in fitful starts."

We tend to pay attention to those things that attract us (the root meanings of "attention" and "attraction" are quite close), but "attraction" implies desire, i.e. the emotions, while "attention" is more mental. Thus, we can take a step in training ourselves in a more detached perspective by deciding to pay attention to things we may find *un*attractive. The observer must also train himself in exercising *dispassion* with regard to his own emotional reactions to events. This is particularly hard nowadays, when greed, injustice, and other abuses are coming

to the surface. As a result, the public consciousness is in turbulent motion. While the observer may be free from the more chaotic forms of mass emotion, he must also see to it that emotion's subtler veils do not blind his vision. For example, when we see the dignity of our fellow human beings being trampled upon, the natural reaction is a feeling of indignation, an indignation that is understandable, and, in a sense, righteous. Yet, as soon as that feeling becomes the *focus* of attention, it draws the focus away from where it is most needed for the observer, namely, the underlying causes. The observer may then be in danger of becoming caught up in seeking to reform individuals or groups, rather than striving to identify the conscious impulses in all people that lead to such events.

A complementary ability to detachment and dispassion is discrimination. This faculty must also be trained. As Alice Bailey points out, discrimination may begin by distinguishing right from wrong in the world, but it must progress to distinguishing between a situation that is right within a narrow context, and one that is right within a broader context, i.e. between a less inclusive and a more inclusive principle.

We can also train ourselves in placing events within the widest possible context, seeking to detect their relationship to the evolutionary Plan of love and light for humanity as it exists in the Divine Mind. One part of this is the skill of stepping back from the short-term vision that blinkers the individual self – and also, it seems, much of economic and political thought – and view events as part of a historical sequence in the evolution of human consciousness. In his article, "A Marvelous Victory", the recently deceased historian and social activist, Howard Zinn, counsels against thinking that the status quo will necessarily continue. By striving to expand our vision out into longer time cycles, we stand a better chance of detecting the emerging Ideas of the Divine Plan.

So to sum up, we could say that the trained observers take a firm stand in consciousness, unswayed by outer events, looking above and helping below. Looking above, they recognise Ideas and the need to transform them into Ideals. At the same time, they are aware of the limitations of **Ideologies** (a form

of glamour) – where Ideals are crystallised into fixed and inflexible forms, so that the inflow of new Ideas is blocked. And there is the added temptation for people to identify themselves exclusively with specific ideologies – "I am a socialist", "I am a libertarian" etc. – thus blinding them further to the value of other Ideals. So, observers train themselves to remain free of ideological blinkers. As the statesman Václav Havel remarks, "...I have never espoused any ideology, dogma, or doctrine – left-wing, right-wing, or any other closed, ready-made system of presuppositions about the world."*

The trained observers help below, by standing apart from the froth and foam of surface events, and from the turbulent emotions that so often propel the thinking of the public. By seeing through the glamours of the times, they sense the underlying currents of consciousness which shape the evolution of culture and civilisation. Thus, their work helps illuminate the consciousness of humanity, freeing it from outmoded ways of thought.

* p.60, Summer Meditations (1992)

World Goodwill Interviews

World Goodwill recently restarted its Interviews with servers. These are available to listen to online as MP3 files at http://www.worldgoodwill.org/meetings_interviews. We welcomed back one of our previous interviewees, John Bunzl, to remind us of the work of the Simultaneous Policy Organisation, and its relevance to global challenges.

John Bunzl summarised the Simultaneous Policy as a means whereby citizens in democratic countries can use their votes in a new way to drive politicians and governments to tackle some of the most urgent issues threatening us today — such as climate change, financial market chaos and so on. Explaining that international competition normally prevents governments from addressing these issues, John indicated that this problem is solved if a way can be created to make action by

all governments simultaneous. This is what the Simultaneous Policy aims for, and it seeks to give voters a way to bring this about. The thinking behind this concerns the need to shift consciousness towards a more global perspective. John noted that if serious efforts are not made to tackle world problems now by democratic means, there is a danger we will slide towards an authoritarianism even more influenced by corporations. Also discussed was the difficulty of coordinating a coherent response by NGOs to world problems, and the factors handicapping the United Nations. John cited Ken Wilber's point that the material side of globalisation — technology and economics — has moved faster than people's consciousness, and we are now struggling to deal with the consequences.

The purpose of all speech is to clothe thought and thus make our thoughts available for others. When we speak we evoke a thought and make it present, and we bring that which is concealed within us into audible expression. Speech reveals, and right speech can create a form of beneficent purpose, just as wrong speech can produce a form which has a malignant objective. Without realizing this, however, ceaselessly and irresponsibly, day after day, we speak; we use words; we multiply sounds; and surround ourselves with form worlds of our own creation. Is it not essential, therefore, that before we speak we should think, thus remembering the injunction, "You must attain to knowledge, ere you can attain to speech"? Having thought, let us then choose the right words to express the right thought, attempting to give correct pronunciation, proper values, and true tonal quality to every word we utter.

Then will our spoken word create a thought form which will embody the idea we have in our minds. Then too will our words carry no discord, but will add their quota to that great harmonizing chord or unifying word which it is the function of mankind ultimately to utter. Wrong speech separates, and it is interesting to bear in mind that the word, the symbol of unity, is divine, whereas speech in its many diversifications is human.

As evolution proceeds, and the human family rises into its true position in the great plan of the universe, right and correct speech will be increasingly cultivated, because we shall think more before we utter words, or, as a great teacher has said, "through meditation we shall rectify the mistakes of wrong speech;" and the significance of word forms, true and correct sounds, and vocal quality will become ever more apparent.



WORLD INVOCATION DAY 2010



To build a more just, interdependent and caring global society what humanity needs above all, is more light, love and spiritual will. On Thursday May 27 2010, people of goodwill from all parts of the world, and from different religious and spiritual backgrounds unite in invoking these higher energies by using the Great Invocation. Will you join in this healing work by including the Great Invocation in your thoughts, your prayers or your meditations on World Invocation Day?

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.

If you would like to send this message to others, two colour ecards are available from our website: the original Great Invocation is at www.lucistrust.org/ecard/, and the adapted at www.lucistrust.org/ecard2/

* Many religions believe in a World Teacher Who is to come in the future (hence 'Coming One'), knowing Him under such names as the Lord Maitreya, the Imam Mahdi, the Kalki avatar etc.. These terms are sometimes used in versions of the Great Invocation for people of specific faiths.

Mantram of the new group of world servers

A strong subjective relationship exists between all servers of the Plan. This coherent, integrated group is transmitting spiritual energy throughout all areas of human thought and action to strengthen world unity and right human relationships. Men and women of goodwill link up in thought every day at five pm local time using the following brief dedication, silently and with focused attention:

May the Power of the one Life pour through the group of all true servers

May the Love of the one Soul characterise the lives of all who seek to aid the Great Ones

May I fulfil my part in the one Work through self-forgetfulness, harmlessness, and right speech.

(mantram card available on request)

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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Multiple copies for distribution are available on request. The newsletter is also available in: Danish, Dutch, French, German, Greek, Hungarian (online) Italian, Portuguese, Russian, Spanish and Swedish.

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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