

World Good Will

Seminar

A day of reflection on the theme:

“REBUILDING THE SHRINE OF HUMAN LIVING”

Geneva

Saturday November 14th 2015

**Auditorium Université Ouvrière de Genève,
Place des Grottes 3, 1201 Genève**

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PROGRAMME

13h00 Presentation of the afternoon
Mantram: "The New Group of World Servers" (in German)
Talk of World Good Will (French)

13h45 **Daniel Hersheson: *Towards a New Economy*** (Zürich, in English)
Since April 2012, Daniel Hersheson is a member of the management of a Swiss subsidiary of a global IT company and the company's CFO.
Daniel Hersheson studied business economics at the University of Greenwich, London, specializing in accounting and finance. He held several positions in the field of planning and controlling before holding various financial positions in Switzerland (Lausanne, Zurich) as well as France and South Africa. He has been CFO of the microprocessing unit and CFO of the outsourcing sector. In January 2009, he was appointed CFO of the Global Technology Services unit for Switzerland and Austria.



The evolution of humanity might be seen in terms of the changing nature of human desire as it flows through and animates the three points of what I would term the planetary evolutionary triangle of law, relationship and planetary resources. The interplay between these three factors has given rise to the three primary forms of human expression, namely, government, religion, and the finance and economic system. These forms of human expression are continually changing and adapting as the ever more connected collective human consciousness responds to the rapidly evolving and increasingly globalised society it has created. Humanity's dissatisfaction with the dire side effects of its own creation is driving the adaptation of the forms of society in which all human activity takes place. These forms must evolve and adapt to humanity's changing life expression, or face decline or complete collapse.

This talk investigates how the interplay between the three points of the evolutionary triangle drives humanity to ever greater achievement; achievement which has hitherto subordinated human relationships to material interests. Through the working out of the law of cause and effect in the crucible of human experience, humanity is learning the high price paid for its injudicious use of freewill. This is where humanity stands today... at the edge of a great reorientation.

14h15 **Thomas Bohrn – *Flow of Life, the Cardiovascular System and our Shrine*** (Brno – Czech Republic, in French)
Thomas Bohrn works in the field telemedicine specifically focused on the early detection of selected cardiovascular risk factors mainly related to the quality of the flow of blood in different parts of our physical body. The cardiovascular system reflects the solar system in ourselves and the flow of life takes a physical expression which can provide a deeper understanding of Life based on objectively measurable parameters and evidence. The key topic of the talk will consist of trying to find the correspondences between the Flow of Life, the Cardiovascular System as the expression of our Shrine and our behaviour as compared to the model we have received.



14h45 **BREAK**

15h10 Visualisation (in French)

15h15 **Oliver Rizzi Carlson – *A Sacred Society*** (Geneva - Switzerland, in French)
Oliver grew up in Italy, the US and Switzerland. Having made his Masters Degree in Peace Education at the University for Peace (UPEACE) founded by the UN, Oliver edits the newsletter of the Global Campaign for Peace Education. He hosts learning spaces with young people on the culture of peace, both at school and beyond. As a UN representative of United Network of Young Peacebuilders, Oliver raises awareness of the culture of peace, education for peace and the role of youth in peace processes. Member of "l'Equipe de Jeunes" who wrote the Report on World Civil Society at the end of the UN Decade for the Culture of Peace, Oliver is also a member of the Global Alliance for Ministries and Infrastructures for Peace among other initiatives.



The social spaces in which we interact are the expression of our vision of the world and influence our behaviour. For the current transformation of our collective consciousness, we begin to rediscover the universal principles that can be applied to our social structures to support the diversity that is at the heart of life. In particular, spaces for dialogue and conflict transformation are changing in a vision of "meeting technologies," as described by Charles Eisenstein. Through an analysis of Restorative Circles of Dominic Barter and Theater for Life of David Diamond, we seek to identify the principles of the emerging consciousness that allow us to feed the human bond and use our differences and transforming our relationship in a continuous process of harmonization of our society.

15h45 Discussions on the theme of the afternoon in little groups

16h35 *Plenary discussion with all speakers*

16h45 Conclusion and Meditation (in Spanish)

17h00 Close of the afternoon

Entrance free

This event is financed exclusively by donations.

Your contribution is warmly welcomed.

For more information, please write to:

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- I. **ALIGNMENT.** We identify on the mental plane as a group, functioning through the three planetary centres (London, New York, Geneva) as a triangle of light.

We recognise our place, as a group, within the heart centre of the new group of world servers. Mentally extend a line of lighted energy towards the spiritual Hierarchy, the planetary heart centre; to the Christ, the "heart of love" within the Hierarchy; towards Shamballa, "where the Will of God is known"..

- II. **HIGHER INTERLUDE.** Holding the planetary alignment open and the mind poised and quiescent, contemplate briefly the source and the power of the will-to-good, essential love, as it embodies Purpose and motivates the Plan.

- III. **MEDITATION.** Meditate on the keynote of the World Goodwill Seminar:

Rebuilding the Shrine of Human Living

- IV. **PRECIPITATION.** Visualise the flow of the will-to-good, essential love, throughout the planet, from Shamballa, through the planetary heart, the Hierarchy, through the Christ, the new group of world servers, through all men and women of goodwill everywhere in the world, and finally through the hearts and minds of the whole human family.

- V. **LOWER INTERLUDE.** Recentre the consciousness as a group within the periphery of the great Ashram. Sound 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.**

Reflect on the seminar theme working out through applied goodwill in all walks of life by all peoples everywhere

- VI. **DISTRIBUTION.** Sound the Great Invocation as a conscious outpouring of energy throughout the planet, through the five planetary centres, irradiating and infusing the consciousness of the whole human race:

**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

Welcome to all of you at this 2015 World Good Will Seminar and an especially warm welcome to those listeners who for the first time may follow this seminar via a direct audio broadcast through the Internet.

We are very pleased that you have come from many different countries to Geneva in this very nice amphitheatre of the Université Ouvrière de Genève. We have the pleasure to welcome speakers for this Seminar from Zürich, Geneva and the Czech Republic. We also have the pleasure to share this forum with friends from France, Germany, Spain, Italy, Russia, and Switzerland and of course I may have forgotten a couple of other countries.

The theme of this seminar, which is held simultaneously in Geneva, London and New York, is: "Rebuilding the Shrine of Human Living." The London and New York sessions will be transmitted simultaneously by video on the Internet. In Geneva we are happy to be able to broadcast the audio of this event. I would like to remind you that the seminar is an excellent occasion to establish links with all people of good will wherever in the world, be it New York, London or elsewhere.

The task of the World Good Will organisation, a branch of the Lucis Trust, is – as its name indicates – the spread of good will. What is so special about good will? Each person, each community and each nation might begin with a diagnosis of their own attitude towards goodwill, and then set an example by eliminating cleavages in the home, the business, or the nation. Goodwill is *contagious*; once a definite start has been made in a pure and disinterested spirit, goodwill will permeate the world and right human relations will be rapidly established. The healing of cleavages is a practical matter. Before, however, integration and synthesis are possible, all that prevents integration and all that is hindering a needed synthesis must be cleared or destroyed. Human beings themselves must also destroy the prejudices, the animosities and the fixed ideas which have prevented synthesis, which have created cleavages and hindered right understanding.

Geneva is a unique city in the world: in the far past of history as well as in present days, Geneva has been a place where different parties can meet, discuss and try to solve conflicts. World Good Will has the privilege to have its headquarters already since several decades in this city. Geneva is known for its great number of NGOs, the International Centre for Nuclear Research CERN, the United Nations headquarters, the Red Cross, and many more. Thus it does not come as a surprise that the theme or keynote of Geneva is: "*I try to fuse, to blend and serve.*"

To set the stage for a fruitful exchange of ideas and thoughts we have the great pleasure to introduce to you our speakers of great quality and international background:

First of all we have Mr. *Daniel Hersheson* who will give a talk in English entitled: "Towards a New Economy", a topic which seems of interest more than ever in a time where in the last decades we have seen more economic crises than in the several centuries before.

Thereafter Mr. *Tomas Bohrn*, who made the trip from the Czech Republic to Geneva, will talk on "The Flow of Life, the Cardiovascular System and our Shrine" in French.

And finally Mr. *Oliver Rizzi Carlson* will talk on "A Sacred Society" with many modern insights on how to deal with conflicts – where of course good will is at centre stage. Oliver will speak in French too.

We will end the day as usual with group discussions, where all of you are invited to participate and share your insights on the questions as well as the theme of this afternoon, "Rebuilding the Shrine of Human Living."

The Geneva centre of World Good Will has the tradition to promote all the languages which find their place there: French, Spanish, Italian, German, Russian and Dutch. Exceptionally we will have one contribution in English, but Daniel Hersheson will be happy to try to answer your possible questions in French. You will find the translations of all talks and meditations in your own language in the respective language packs at the entrance of this hall, if you haven't already picked up one. When we do a meditation or mantram together, we invite you to use your own language – even though the majority will of course be in French. And of course we will be there to assist you with translations whenever necessary, for which we invite you to make your remarks concise and brief.

As we have a rather full program, we will have a break of around 25 minutes in which we – members of Geneva headquarters – will be available to help you, for example if you were to have questions on Triangles, the Arcane School or World Good Will. There is a special table for Triangles and this is an excellent opportunity to form a new Triangle or to get further information on the Triangles project.

There will be a free coffee machine at our disposal in the lobby, but may we remind you that the direction of the University does not allow food nor drinks in this hall.

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Mantram of the New Group of World Servers (German)

**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.**

* * *

REBUILDING THE SHRINE OF HUMAN LIVING

Philippe Robert (French)

The very theme of this World Goodwill Seminar 2015 invites us to consider the following words of Alice Bailey: "What is required of everyone is the loving intention to fire the entire world with the new idea of the 'spirit of relationship,' beginning with his own self, his family and immediate group."

"A growing number of people are already committed to lead humanity to a new spiritual rebirth, many of whom work in organisations such as the United Nations and thousands of NGOs around the world."

These commitments form part of World Good Will!

We will give a short outline specifying in particular what World Good Will stands for, its principles, its policies and the objectives it has set.

World Good Will is an organised movement having its origin in the LUCIS TRUST (a non-profit organisation) starting in 1932 to help establish right human relations and finding solutions to humanity's problems through constructive power of goodwill.

The activities of World Good Will are essentially educational.

The work of World Good Will is based on principles of brotherhood, unity, sharing and cooperation - the freedoms and fundamental rights expressed by the United Nations in the Universal Declaration of Human Rights ("droit de l'homme") which today in the UN doctrine is entitled Human rights ("droit humain"). World Good Will is an organisation for world service practicing the principle of non-discrimination whether it is with respect to race, religion, ideology or political or economic conviction.

The program and the policy of World Good Will are formulated by an international group established in the three headquarters in New York, London and Geneva, in connection with groups and associations working in many parts of the world. World Good Will is an association of volunteers, men and women of goodwill, open to all who support its principles and objectives. No membership, no contributions are required.

World Goodwill is a non-governmental organisation on the roster of the Public Information Office of the United Nations. It has consultative status of the Economic and Social Council of the UN and maintains informal relations with many non-governmental, national and international organisations.

Funding: The work is funded solely by contributions from interested individuals and is based on seven objectives:

- To stimulate and encourage men and women of good will throughout the world, to establish right human relations between races, nations and classes through intelligent understanding and genuine communication.
- Helping men and women of goodwill in their study of world problems and in the search for a real application of goodwill, cooperation and sharing for the common good.
- Cooperate with other organisations in constructive activities that will contribute to world unity, stability and the establishing of right human relations.
- Make the latest information available on current constructive actions in key areas of human activity by the publication of a quarterly newsletter and write special World Good Will comments on issues of global concern.
- To help promote goodwill as the keynote of the new civilisation.

- Create a worldwide mailing list of men and women of good will.
- Support the work of the United Nations and its specialised agencies as the best hope for a peaceful and united world.

To conclude we might say that Good Will is Love in Action. In what follows it is this love in action that will be discussed.

To this end and to put the theme of the day into the light of practical examples, three speakers will take the floor:

First Mr. Daniel Hersheson with a talk on the theme "*Towards a New Economy.*"

Then Mr. Tomas Bohrn with a talk on "*The Flow of Life, the Cardiovascular System and our Sacred Structure.*"

And finally Mr. Oliver Rizzi Carlson with the theme of "*Our Sacred Society.*"

In this short introduction we have spoken of the voluntary association of men and women of good will. The word 'volunteer' is universally used today in particular in occasions of one or the other natural disaster like the recent earthquake in Nepal or the influx of refugees in Europe. Often we are ignorant or we have forgotten its etymology, which comes from the Latin word "benevolus" which means "good will."

To get an idea of what the scale is of volunteering work, it is estimated that in Europe alone about 100 million people work as such.

Historically, goodwill, love in action, has taken different paths to arrive at what would later become NGOs.

Solidarity actions find their origins, among other things, in Christian charitable orders of the fifth century, when Christianity becomes the state religion. These actions form a pretext for the aid to the neediest populations to explain the increase of their wealth. The Church thus became a charitable organisation.

Since 1812, we can start talking about humanitarian emergency actions.

But it was between 1854 and 1855 that the first NGO was created. Florence Nightingale, a wealthy British woman and nurse of some renown, sets up medical teams that will intervene during the Crimean War (1853-1856) and in the United States during the Civil War (1861-1865) as well as in France, during the war of 1870.

A few years later, Henri Dunant, humanist and Swiss businessman distressed by the horrors brought about by the battle of Solferino of June 24, 1859, creates a private charitable organisation symbolised by a red cross, which would later adopt the name by which we now know it.

The European history of the Hanseatic League (from the old German "hansen" meaning "to associate") which was born in 1241 and during four centuries showed before its time how good will and cooperation already prefigured some idea of the European Union.

We mention the European Union here, the cradle of our evolution from a more recent perspective, facing a situation of which there is currently much talk about, namely the refugee problem. As we said, the theme of the forum is: "Rebuilding the shrine of human living." Could this imply that previously this shrine might have been destroyed? Refugees and the help which Europe tries to bring them can be seen as an attempt along those lines because it is impregnated with an integrated consciousness based on life experience! How is it that this came all about?

Let us try to use some analogies to better understand and let us confront the issue of refugees with the theme of the day and then let us take the risk of a parallel with the Spirit of Relationship, mentioned in the video that we have seen and in which Mrs Christine Morgan, President of Lucis Trust, underlined this Spirit of Relationship conferring even into the world of the infinitely small, a spiral motion to the ocean of atoms in rotation, which therefore brings them together in a specific arrangement so that Life can dwell therein as in the strands of the double helix of DNA, responsible for the formation, information and development of organisms.

And it is in the background of the structure of DNA, that a spiralling fire generates the point of contact between the subjective and objective elements of all organisms - the Spirit of Relationship linking the conscious life to the form in which it resides.

The world of the infinitely small and its awesome functioning brings us back to ourselves and invites us to consider the interaction between atoms, cells, organs, bones, muscles etc. forming our entire physical body.

In the world of the small one wonders, often marvelled: what is the driving force prompting these or those atoms, these or those cells to aggregate to form specific organs and so wonderfully effective, as long as health permits!

We can also observe some kind of good will at work at this level, by taking the other into account, to discover a similarity in functioning for the same purpose, for the organ in which cells are called to serve, according to their specific criteria.

By analogy, this mode of being of the infinitely small, evokes to the mode of being on the human level. Are we not also – certainly on another level, our own – like the cells of a larger body with as its organs the nations together forming the world of humanity?

Also by analogy, imagine our solar system with its central nucleus, the sun and the elements revolving around It, which are the planets, driven in large rotary motion, structured as a Galactic Cell.

Between the infinitely small and the infinitely large, in this similarity of operation, and as if suspended in space, human beings are present.

As such, we can be moved, perhaps be taken with a sort of dizziness. But behind this vast movement we can also see, in its turn an admirable cohesion, a planetary cradle in which the Shrine of Humanity of which we spoke at the beginning can and must be rebuild, because this time the Consciousness is integrated as a key player into construction of this sacred structure which humanity is.

Thank you very much.

* * *

Philosophically, we can account for all existence in terms of the triplicity of life, consciousness and form. The interaction of life and form is said to give rise to consciousness, and the degree of consciousness which a life-form expresses is a measure of its position on the evolutionary path. Accepting this triplicity as the primordial basis of our planetary life, we can investigate how the evolutionary process works out in humanity through a series of related triplicities.

In an attempt to understand the Life principle, it is useful to consider the scientific assertion that all is energy, and then to try to understand Life as the totality of energy within the universe. It is this totality of energy or vibrational possibility, which we may call omniscience or Life.

To be able to perceive the totality of reality or Life in its fullness, presupposes an instrument of perception adequate to the task; one which can register and correctly interpret all systemic energies, and a consciousness which can perceive the presented interpretation. The human form - a physical, emotional and mental response apparatus - synthesises and interprets the energies it is able to register, and presents this interpretation to our consciousness as reality. We believe this to be reality when in fact it is just an interpretation of a tiny part of reality, and often a serious misinterpretation. Herein lies the problem of humanity, the inability to see clearly and without personal bias. We might therefore reason that the goal of the evolutionary process is to adapt form to the point where it can express the universality of Life.

The factor differentiating the quality of one energy from another is its frequency, but what is it that determines the specific qualities of the different frequencies; red from green or anger from compassion? What has 'imprinted' the energy of our planetary system with these qualities, which we experience as the laws of our planetary system? At this point, opinions diverge. Mainstream science will tell you that this is all random and purposeless, while the Ancient Wisdom tradition will tell you that it is the purposeful Will of a higher cosmic intelligence. Regardless of which you believe, it should be borne in mind that systemic laws are energies which condition human consciousness and hence perception of reality. Therefore, depending on which systemic law conditions consciousness such will be both human perspective (narrow or broad) and human conduct (selfish or sharing).

Life, consciousness and form express themselves as the qualities of will, love and intelligence. Will is the expression of the dynamic, motivating life principle, which expresses itself firstly as instinct, then desire and only far later in the evolutionary process does it become truly purposeful will. It is the energy which underlies the Law of Unity and which reveals the synthesis of all existence. Love is the expression of consciousness which relates life to form. It is the energy which underlies the Law of Right Relationship and which attracts us into relationships, both objective and subjective, which lead us to an ever-greater understanding of the nature of true relationship and how all things relate to the whole. Intelligence is the expression of the activity of form. The energy of intelligence underlies the Law of Economy which governs the world of the individual unit, be it the atom, the human being, a corporation or a nation, which always see itself as separate and distinct from other units. The Law of Economy is therefore separative in nature dividing one form from another, and as long as human consciousness identifies with such a separative world view, selfishness and conflict will reign. In this context, we should not forget that the world economy is a form created under the separative Law of Economy.

Only when the Law of Right Relationship and the Law of Unity start emerging as a reality in consciousness, and begin to practically demonstrate as the will to good, does selfishness start to abate, and only then can the Law of Economy be wielded for the benefit of the whole and no longer for the benefit of the individual or group. The purpose of the Law of Economy has been to develop the form to a point of self consciousness and advanced intelligence. The purpose of the Law of Right Relationship is to raise consciousness from the narrow confines of the human form which ever acts as if it were the centre of the universe, to the consciousness of the whole which sees the form in its true perspective, as a cell contributing in some way to the function and purpose of a greater organism.

While the perfected expression of will, love and intelligence and their respective laws may be said to relate to the ideal of a united, undivided humanity, the lower correspondences of these three aspects; personal will, personal

love and self-interest are the expression of the narrow, self-centred interpretation of reality of individuals and groups conditioned by the separative Law of Economy. During the course of evolution, therefore, these lower expressions divide humanity and work in conflict with the higher expressions towards which they are evolving. As long as humanity is passing through the stage of consciousness in which it perceives reality in divided parts and not as a united whole, humanity will be divided against itself.

Each of the three aspects of will, love and intelligence has given rise to one of the three major domains of human endeavour. Will has given rise to government, the directing, motivating principle within humanity, the key expression of which is human law. Love has given rise to religion, the connecting, binding principle within humanity, the key expression of which is relationship. Intelligence has given rise to the financial and economic system, which provides the basis for all material existence, the key expression of which is the intelligent use of planetary resources.

A picture begins to emerge in which we recognise that our national governments, fragmented religions and the competitive financial and economic landscape, have all predominantly formed under the separative Law of Economy expressive of personal will, personal love and self-interest. However, a duality is beginning to emerge in the consciousness of humanity at the point of intersection between the lower and higher expressions of will, love and intelligence as they work out through the three principle domains of human activity. The lower expression is not only embodied by the masses, but also by many powerful financial and business leaders whose small-minded focus but large financial means prohibit systemic change. The higher expression is embodied by a growing number of men and women of goodwill scattered across the globe and in all walks of life who are coming increasingly under the influence of the Law of Right Relationship.

We find ourselves, therefore, at a time when two very different, opposing world views are confronting each other. On the one hand, we have an emerging world view based on group collaboration, sharing, and true human values, and on the other hand we have the existing world view based on the power of the individual, competition, exploitation and material values. The large scale emergence of the new world view provides clear evidence that the consciousness of humanity is indeed transforming. The members of this emerging group demonstrate a personal will which is decentralising and becoming focused on the greater good, the love aspect is becoming more inclusive, and intelligence ceases to be considered a personal asset to be used solely to satisfy self interests, but is increasingly employed in the group work of improving the life conditions of humanity as a whole. Imagine a time when love ceases to be reserved exclusively for family life but is applied to all human relations.

When this transformation occurs on a large enough scale it will inevitably results in two things. Firstly, the body of accepted truths which has established our current world order, be it political, religious, scientific, economic, or other, will gradually be superseded by a new body of truths which more adequately meets the needs of the evolving human consciousness. Secondly, the institutional forms of society through which human activity is conducted will need to adapt or face decline or complete failure. This is not merely theoretical, as we currently find ourselves in the midst of the transition period. For example, the traditional corporate form which seeks to maximise shareholder wealth serves an ageing paradigm, and therefore a more inclusive adaptation of this corporate form has emerged. This is the B Corporation and the related Benefit Corporation which require its executives to ensure that corporate effort has a beneficial impact on society as a whole. Many enlightened entrepreneurs have taken up this broader vision of the business mandate.

As previously mentioned, the three factors of law, relationship, and the intelligent use of the planet's resources are the key expression of government, religion and the financial and economic system respectively. The interaction of these three factors, which we might call the evolutionary triangle, has conditioned humanity's entire history and will continue to do so into the far distant future. Just as the interaction of life and form gives rise to consciousness, so the interaction of law and activity gives rise to relationship. In other words, the prevailing law, both the systemic law conditioning consciousness and the human law governing activity, determines the motivating purpose behind any activity and the legal framework within which that activity takes place. All activity may be thought of as relationship in action because all activity involves relationship of some kind, and no relationship can exist without activity of some kind. Activity and relationship are therefore two sides of the same coin; the coin being symbolic of form which is the medium through which all relationship/activity takes place. The essence of human experience has therefore to do with the quality of relationships established by activity conducted under prevailing law. It is evident

that when the separative Law of Economy conditions human consciousness and unjust human law governs human activity, the result will be wrong relationship and activity which leads to a mis-use and mis-appropriation of planetary resources. Wrong relationship is therefore a function of 'injustice' which establishes tension between different groups within humanity and sets up a restorative movement to change prevailing law. This is achieved both by amending human law, and in parallel through the awakening of human consciousness to the Law of Right Relationship, and later, to the Law of Unity. In this context it is interesting to note Polly Higgins *Eradicating Ecocide* movement which advocates Ecocide law to protect planetary ecosystems; a movement to legally regulate humanity's relationship with the planet.

In a sense, we could define everything that exists in terms of law, the first point of the evolutionary triangle, simply because we exist in a planetary system governed by law. The physical laws of our system govern every aspect of our physical living, and it is through the scientific understanding of these laws and their technological application to the physical needs, problems and desires of humanity, that humanity has built its entire world infrastructure and world economy. For example, the scientific understanding of the electron has given rise to the entire electronics industry. Humanity has recognised that it must work with these physical laws, harnessing them to serve human purpose, and that to attempt to work against them would be folly. For example, the physical law of gravity means that the simple act of drinking a cup of tea on Earth requires an entirely different approach to drinking a cup of tea on the moon. Alignment - both physical activity and the physical forms created by humanity - with the physical systemic laws is the absolute key to the efficiency and mastery of the physical plane. Humanity now needs to learn that the mastery of right relationship is the key to peace and harmony on our planet.

We could equally define everything that happens in terms of relationship, the second point of the evolutionary triangle, simply because everything that happens, happens relative to something else. It happens in relationship of some sort.

The planetary resources or outer form (which includes the human form), the third point of the evolutionary triangle, is the medium through which relationship is experienced as a result of activity conducted under prevailing law. It provides the playing field for human evolution, the purpose of which we intuitively realise is one of endless discovery; not only the discovery of our planet, its many wonders, and the workings of its processes, but also the discovery of the true nature of reality and of human purpose, questions which have plagued scientists, religious scholars and philosophers down the ages.

If we are indeed evolving towards a perfected expression of Life, then our current consciousness represents evolutionary achievement to date, and that which is unachieved stretches before us as an evolutionary path of unimaginable potential. What does this mean in terms of Darwinian theory of evolution? It simply suggests that evolution is dual in nature, and that the adaptation of form as a result of natural selection as postulated by Darwin, is simply the physical aspect of a dual process.

It also suggests that the Law of Economy is not the most important of the systemic laws at this time, despite being the one conditioning the masses of humanity. Of far greater importance to human evolution at this time is the Law of Right Relationship. The gross imbalance in the distribution of planetary wealth and the deteriorating state of the planetary ecosystems testifies to the fact that our economy is based on principles which subjugate true relationship to the relationship between human beings and the money they so love.

Money provides the link between supply (business) and demand (consumers) through the system of remuneration for human activity (gainful employment). Money is to the economy what blood is to the human body. However, in the current economic system this vital energy does not find its way to all cells or human beings, because supply recognises only monetised demand and not human need. The proliferation of NGO's and of initiatives such as the Bill Gates and Warren Buffet Giving Pledge announced in 2010, demonstrate humanity's widespread recognition that the system of economic distribution is dysfunctional. To address the economic problem of distribution requires the will to share or the will to sacrifice for the sake of others. This is happening correctively, but not yet within the economic system itself.

If we assume that the perfected will of humanity is the impersonal will of the whole of humanity directed towards the achievement of human purpose, where does humanity stand today? At the macro cosmic level of humanity, we

find an absence of a collective human will. The United Nations strives to embody the collective will of humanity but has as yet insufficient power to be really effective. It has, nevertheless, managed to establish many constructive initiatives, not the least of which is the beginnings of a common human purpose as embodied by the 2015 Sustainable Millennium Goals soon to be replaced by the 2030 Sustainable Development Goals. The nation states, in which material power resides, often stand in opposition to the UN because they continue to embody nationalism or the personal will of their citizens. So while the governments of most nation states do to some degree express the Law of Right Relationship when oriented internally, they predominantly express the Law of Economy when oriented externally. The major transnational corporations, on the other hand, each embody in miniature an integrated, well functioning world of nations, but expend all their power in the pursuit of narrow, material objectives and care insufficiently about the problems of humanity or the well being of their corporate citizens. The political and economic agendas followed by the various players in the world economy are still largely uncoordinated and do not represent much more than a short sighted ego-centric response to the economic environment in which they find themselves.

The above presents a systemic problem for humanity because the major political and economic sub-divisions within humanity have objectives, which differ and conflict with those which would optimise the economic system for humanity as a whole. This is curious, because when man consciously creates, he always endeavours to ensure that what he creates functions efficiently as an integrated whole. This is the case with a business, with a football team or with a technology. This recognises the fact that cooperation between team members is far more effective than competition between team members in achieving effective outcomes, and it is absolutely indispensable in the case of the sub components of a technology. If this applies to teams, why wouldn't it apply to teams of teams? Why do we believe that for the economy to function optimally we must set economic players in competition with each other? With the technological advances humanity has achieved, is it not possible to coordinate and align economic activity such that humanity functions as one large integrated group of groups all working collaboratively towards a common human purpose?

It is evident today that humanity is in the process of rapid global integration, driven by economic exchange and facilitated by technological progress, while at the same time it continues to function under the law of competition. Such a constellation - competition within an integrating organism - can only work out destructively. Businesses are recognising this problem and are responding by forming collaborative business ecosystems; a trend which is expected to continue and expand.

To someone who accepts the hypothesis that there is one, undivided Life manifesting through diverse forms, the fact that humanity is integrating so rapidly and to such an extent is inevitable, as the outer physical reality is being drawn into alignment with an inner, subjective reality. The fact of this integration (regardless of cause) is no more evident than in the world of technology which is connecting people with each other and with the planet. Consider for example the Planetary Skin Institute cofounded by NASA and Cisco in 2009, and which *collaborates with research and development partners across multiple sectors regionally and globally to identify, conceptualise, and incubate replicable and scalable big data and associated innovations, that could significantly increase the resilience of low-income communities, increase food, water, and energy security and protect key ecosystems and biodiversity*. This NGO recognises no artificial human boundaries, it integrates diverse groups across humanity, and it integrates humanity with the planet through its network of sensors. This is the type of collaboration which will typify the emerging economic order.

The general lack of common human purpose and values has meant that the whole process of globalisation has taken place directionless from the bottom up, and is the result of the mass interaction of self centred players, each motivated by their narrow, material self interests...and with as little government intervention as possible in order to preserve the free market system. It is for this reason that the UN Sustainable Development Goals are of such vital importance as they provide the beginnings of a common human vision, with which all groups within humanity can choose to align. These goals should be a central part of the educational curriculum in every school in every nation. In fact the key to inducing the systemic change which will lead to that point of equilibrium we call peace, resides in the right education of the world's children who will not only form tomorrow's world leaders, but also tomorrow's world public opinion. It is likely that systemic change will only be brought about by the force of an enlightened public opinion.

The collective human consciousness which we call public opinion is becoming increasingly connected and powerful as technological progress enables an increasingly rapid and effective flow of information. Today, with all information to hand, humanity looks upon the society it has created with shock and dismay. The dire side effects of the free expression of selfish personal will is today considered unacceptable, and yet individually we struggle to let go of our own selfish tendencies which collectively have created this very system. This is the duality with which each of us battles. The selfish quality of supply which leads to the enrichment of the financial elite and to an unjust allocation of planetary wealth, is but a function of the same selfish quality of demand. To change the system will require a change on the demand side of the equation, and the will to share must prevail over the desire for material accumulation.

Two trends may be cited. The first trend which is clearly emerging is that the economy is becoming increasingly automated and so will require diminishing labour as time proceeds. This means labour needs to find new lines of activity for which there is an emerging demand. The second trend which may be expected to emerge as humanity become increasingly responsive to the Law of Right relationship, is the gradual decline in material orientation as physical objects loses their appeal. To what will humanity turn? Will entirely new markets be created, and if so, what would this mean for the economy for goods and services? It is conceivable that humanity will enter into a new cultural era, as an increasing number of people come in touch with realms of consciousness which we might call the source of all genius. They will undoubtedly want to creatively express what they perceive in some way or another; perhaps through new forms of painting and music or perhaps through science, philosophy, or even enlightened business, or perhaps something entirely new. More importantly, however, there will be a demand for knowledge and for a systematic approach to the unfoldment of consciousness; the innate urge towards growth and betterment will then shift from material growth to inner growth or self actualisation, which according to Abraham Maslow's theory of hierarchical needs, represents the growth of an individual towards fulfilment of the highest needs; those for meaning in life. This trend is likely to lead to a dramatic change in approach to education as well as to the type of knowledge demanded. We can also expect that mainstream science will eventually realise - as many leading edge scientists already do - that physical reality cannot be fully explained without reference to metaphysical reality. This will lead science into new domains of investigation, which may one day see the age old gulf between religion and science bridged.

Interestingly, or perhaps inevitably, the first trend enables the emergence of the second trend because it liberates human labour from the mundane activity of furnishing the material supply needed for physical plane living.

For the first time in human history, the collective power of the consumer is powerfully influencing business. Consumer empowerment has arisen as a result of technological progression which is causing business model disruption in all industries. One aspect of this disruption is the powerful emergence of the peer to peer business model in which there is a direct exchange between supplier and client without intermediation by a traditional business or bank. Uber is perhaps the most well know example.

However, the change that is going on in the economy goes far beyond mobile devices, social media and internet commerce; business processes previously transacted between human beings are increasingly transacted electronically between multiple computer servers. W. Brian Arthur, a leading economist and technology thinker, wrote in an article entitled *The second economy* written for McKinsey & Company, that *this vast global digital network that is sensing "computing," and reacting appropriately... is starting to constitute a neural layer for the economy... The individual machines - servers - are like neurons, and the axons and synapses are the communication pathways and linkages that enable them to be in conversation with each other.* As cognitive computing matures and gains traction, products, systems and processes will become increasingly intelligent and autonomous. One can therefore envisage a time when the economy will largely be run by an electronic brain or a series of cognitive interconnected servers. Much as the human body works as an automation, so perhaps will one day the world infrastructure, which might appropriately be termed the body of humanity; the structural form in which and through which human beings live out their relationships/activities.

The competitive drive towards integration and automation will paradoxically see the end of competition, as competition simply does not work in an integrated system. In this context, perhaps the most interesting development in the economy is the emergence of business ecosystems. In a recent corporate study entitled *The new age of ecosystems*, reference is made to the fact that *as the world becomes more connected, organizations will*

encounter increasing difficulty competing as solo entities... The new economic equation favours transparency and collaboration. It goes on to state that *Ecosystems exist because participants can deliver more value within the ecosystem by acting together. Mutuality reflects an enhanced coordination with formally or informally shared ideals, standards or goals.* The consequence of entering into ecosystem partnerships, is that business success depends increasingly on the mutual success of ecosystem partners, and so group collaboration becomes a necessity.

In a similar way, groups of countries have formed or are forming trade relationships in order to strengthen their economic hand relative to other groups of countries with similar trade relationships. This means that the fiercest competition is gradually being raised to a higher level of aggregation, and perhaps this is the way that humanity will eventually integrate its various economic players into a synthetic whole. However, competition and economic aggression first need to run their course and demonstrate their inadequacy and destructiveness in an integrated world economy.

In developed countries we live at a time when physical aggression is generally considered intolerable and hence legislation has been passed to prevent or punish such activity. Economic aggression, on the other hand, accounts for countless millions of preventable deaths each year through starvation or disease from unsanitary conditions, and yet despite the UN's efforts and those of other NGO's, solutions are entirely inadequate. We need to ask ourselves whether there is really a great distinction between someone using their superior physical strength to take something from another person, and someone using their superior intelligence or power to do the same thing in a more subtle way? In the latter case, the relationship between cause and effect is often difficult to establish, and this is perhaps why economic aggression largely evades the legal profession, but this in no measure diminishes the factual causal relationship which has established the rich/poor divide.

As humanity integrates further, we can expect that economic aggression will become equally as intolerable to humanity as physical aggression, and perhaps the legal profession will find a solution to what essentially amounts to economic crime - it is not a crime against contemporary human law but it is a crime against the systemic law of Right Relationship towards which human law will inevitably gravitate. In this context we should note the disappearance of the feudal system, the abolishment of slavery, the protection of children, the equality of women, the protection of the workplace, the protection of animals and increasingly of the environment... this is not the case everywhere all the time, but increasingly.

In conclusion, a successful transnational CEO effectively manages a world of nations in miniature. Does this not suggest that the same could be possible for the world economy? Imagine a world executive board comprised of wise individuals of the highest integrity overseeing the entire world economy - one corporate enterprise comprised of nations and businesses. Viewing the economy in this way, the following questions and observations might emerge:

- 1) What should be the purpose of the world economy? Is growth in national GDP, corporate profit and personal wealth the right measure of economic success for humanity today? Is not the purpose quite simply the intelligent use of planetary resources and the equitable distribution to all humanity of those finished goods and services needed for physical plane living?
- 2) The world economy is a human creation over which humanity has no real control and which has lead to a gross misallocation of planetary wealth. With today's technology does a controlled global framework governed by right business incentive and based on true human values, become a possibility?
- 3) The world economy is rapidly integrating but it is still governed by the law of competition. From the perspective of one global enterprise, there is no competition, and there can be no competition within an integrated system. As the integration of humanity proceeds, competition will intensify until the system finally breaks down. How can we avoid systemic failure by shifting from a competitive to a collaborative mind-set while retaining the efficiency and creative entrepreneurship of the existing system?
- 4) Non human planetary resources are actually cost free, but we face the problem that certain individuals and groups have appropriated them, and our legal system supports this. Let us recall the time in US history when the African American was considered a resource just like oil or wheat. The legal system was used during the time of Abraham Lincoln to ensure that human beings (human resources) could no longer be the property of

powerful men. To what extent can the same principle be phased in over time with respect to all planetary resources?

- 5) Supply responds limitlessly to monetised demand while true human need unbacked by money goes unheeded. This complete dysfunction in the system of economic distribution will intensify as the economy for goods and services becomes increasingly automated and the need for human labour diminishes. What new lines of activity will humanity find and how can we ensure that it is appropriately remunerated so that all human beings have access to the supply they need? What does this trend mean for the economy for traditional goods and services?
- 6) The type and level of education generally determines the type of employment for which a person is eligible. To address the inequality in the economic system requires a different approach to education and one which applies globally. The foundational basis of all education has to be those true human values which lie at the heart of all world religions.
- 7) Money is created by the commercial banks by imposing debt on all other units within the economy. This leads to an inequitable enrichment of the financial sector via an endless interest stream. How can money creation and investment be made in a way which benefits the world society as a whole?

Humanity has the means within its hands to make this world a better place for all of humanity, not just for an elite class of human beings. The ramifications of continuing on the current trajectory of economic activity are becoming increasingly clear, and many initiatives have been launched to prevent further planetary degradation as a consequence of business expediency. Furthermore, the fact that all of humanity is concerned with all major planetary events is emerging with clarity in human consciousness. This deepening acknowledgement of human interdependency, which continues to intensify as humanity integrates further, is felt most profoundly within the economy, which yields and adapts, but only within the constraints imposed by the current paradigm of material growth and the law of competition.

At no time in human history has it been so evident that humanity is an evolving organism adapting its laws, activities, relationships and forms in response to internal and external pressures arising from the cause and effect of human experience. Nations and transnationals are themselves just reactionary organs within the greater organism of humanity. However, while these organs react consciously and intelligently (albeit with self interest) to their environment, humanity as a whole responds as a function of the cause and effect of its reactionary component parts. Hence humanity suffers as it blindly twists and turns in response to forces it is unable to control. The UN is the human organ which endeavours to perceive humanity as a whole, and its influence on the nation states is evident. It represents the light of wisdom in the collective mind of humanity which resonates with a rapidly growing number of men and women of goodwill scattered across the globe. The UN is attempting to bring order into planetary processes, such that humanity is able to respond consciously, holistically and without any personal bias to major planetary events and happenings.

The economic paradigm of material growth, be it national, corporate or individual, and its associated law of competition, is the single greatest barrier to human progress. Breaking through this economic paradigm is the major challenge of our time.

* * *

*More precious than a wishing gem is this human form with leisure,
To have found such a life happens but this once.
Difficult to acquire and easily destroyed, it is like a flash of lighting in the sky.
Contemplating this, one must realize all wordly endeavors are like winnowed chaff,
And strive day and night to obtain what has true value.
I, a yogi, have carried out such a practice.
You, O seeker of liberation, should also do the same.*

Je Tsongkapa, Hymn of Spiritual Experience, Brief Stages of the Path

1. The Flow of Life

The flow of pure Life is continuously provided to us as a Gift. Opportunities to use and apply this Gift pass close to us. There are, however, very few precious moments when we are able to sense and consciously and effectively participate in the flow and do our part by the right expression of this potential. Still these moments do come and each of these represents a stable building unit of the one Shrine. Yet, this one Shrine can express itself to us both in its aspect related to us as individuals and our group or humanity as whole. These building units follow the principle of duality which is confirmed by modern physics where subatomic particles like electrons behave both as pieces of matter and as quantum of energy or light. Indeed the famous equation of Einstein brings into relation matter and energy or light $E = mc^2$. The characteristic high speed of light is linked to the inherent capacity of space to respond to this stimulus and participate on the propagation of light even in the so-called vacuum. Each point that comes into contact with light, maybe a conscious contact, then becomes a source of its propagation itself. In this sense space itself seems to possess inherent sacred characteristics. Is it our natural ability to act in the same way and try to participate on the propagation of light and life?

If so, are there any hints and models in ourselves and in the Nature that could help us on this Way?

It might be worth to further explore:

- a) Space and light transmission
- b) Atoms and metallic bond
- c) Cells and Endothelium
- d) Trees and ecosystems
- e) Solar system and our cardiovascular system

2. Cardiovascular System – Expression of our Shrine

We might assume that the cardiovascular system reflects the solar system in ourselves. One of the expressions of the flow of Life on the physical level can be found in the circulation of blood. This activity of sharing and intermediating the Gift of Life to all cells within the body is completely continuous and represents an aspect of mindfulness interrupted only at the end of a given incarnation.

This sharing takes place not only on the level of individual cells but goes deeper even on the atomic level. A key role in the distribution of oxygen is provided by iron. A metal that usually in the atmospheric conditions loses its superficial shine due to reaction with oxygen and the formation of rust. In our blood, to the contrary, iron creates a bond with oxygen with the purpose of sharing and distributing the pure Life and rust formation does not occur. Indeed sharing represents a key characteristic of iron and metals in general.

Most atoms create their bonds by sharing some electrons usually between two neighbours or in a smaller kind of family. Atoms of iron and of metals, however, give up some electrons and create a so-called sea of almost free electrons that can be virtually shared by all atoms present in the given object.

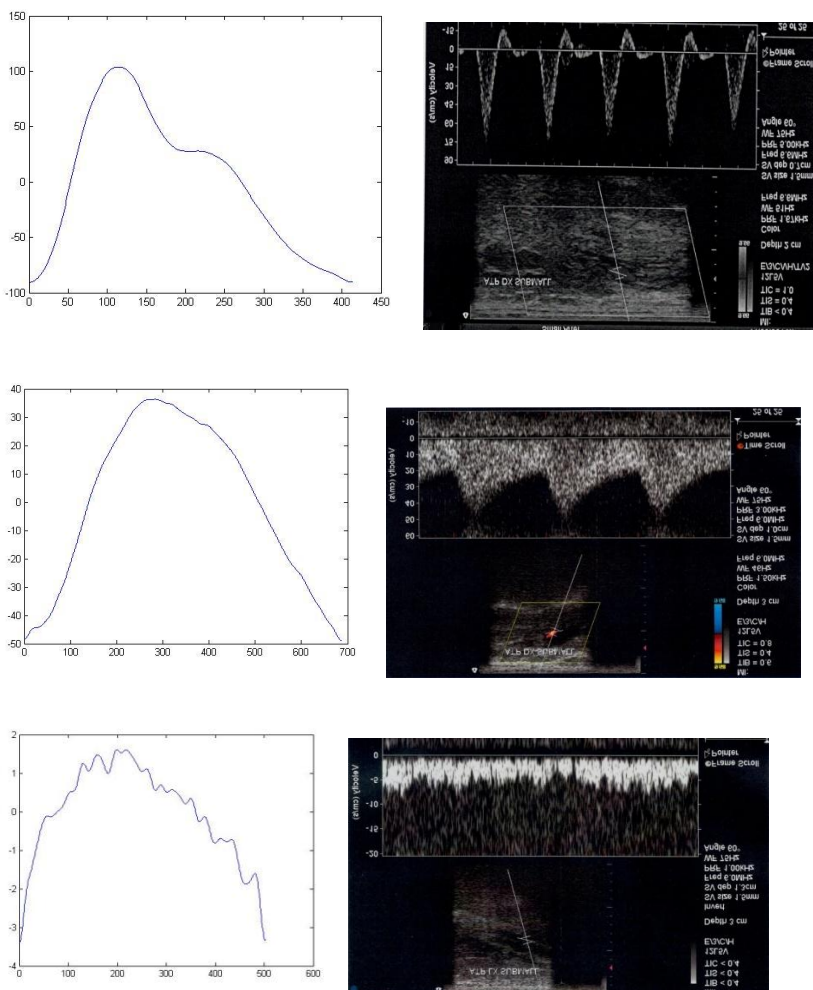
This metallic bond based on sharing not limited by the borders of the family enable the following key material characteristics:

- A) Metals are very good conductors with low resistance to the electric flow
- B) Metals, and mainly iron based materials, are very reliable and able to sustain heavy dynamic loading every discipline surely needs.
- C) Clean and not corrupted inside ourselves. Even though the contact between iron and oxygen often leads to the formation of rust the atoms of iron remain clean and non-corrupted in the oxygen distribution.

The physical heart itself is a very effective service provider. Only about 4% of the total flow of blood is used for the keeping the heart muscles in operation during the normal regime. All the remaining part of the pumped volume is used for the right perfusion of all the systems, organs and cells. So far the cleaning and filtration effected by liver and kidneys requires more than 45% of the blood flow, compared to 13% used by our brain.

Coming back to cellular or tissue level, it might be convenient to have a look on the tissue called endothel which is contact with blood both in our vascular system and also in other organs. The recent research shows how important the status of this tissue is for our health. Mainly the elasticity of arteries is important for the ability to correctly absorb the stimuli and assure the right blood distribution to all parts of our body and cells. This elasticity is gradually lost as we grow older mainly due to the accumulation of elements that were not shared and distributed properly. The status of our arteries and the endothelial function or dysfunction can be easily and non-invasively measured with a so-called pulse wave. The continuum of shapes from healthy to dysfunctional status are provided below:

Fig. Pulse waves and the corresponding sonograph images: Normal endothelial function, Intermediate alteration, heavy dysfunctional.



3. The Status of the Shrine

What is the status of the Shrine? And what can we learn from the models around us on how to be more effective in the construction of the Shrine?

Do we seek light so that we could create a true value like the trees? Trees seem to be very close to the Hierarchy in terms of their ability to continually seek light and penetrate the Earth in order to create a Shrine of Life. Each single moment and every effort is used for this only Purpose which serves not just for the trees themselves but for the intensification of Life around them. Trees indeed enable an ecosystem of other plants and animals where a smart Light and Water circulation takes place.

Do we share enough like the atoms with metallic bond and particularly iron to reach the high levels of the conductivity in reaction to the spiritual inspiration offered in the cosmic bloodstream of pure Life?

The value of 200 EUROS represent a place for one child in a Buddhist monastery for one year, including all food, lodging and education in English and some other languages as well. In this way one life of a child can be saved from poverty or even more serious dangers. How much is spend on consumption not necessarily needed instead of investing in the Life of others?

Our current economic model is very much focused on creating the economic growth via increased consumption of often unnecessary goods and services that often were not purchased with any noble aim or higher purpose. This crystallised economic model is, however, in a complete contradiction to what could be learned from the natural models. Creating a real value in tune with the Plan and sharing it almost freely with no barriers and obstacle seems to be a natural model.

The creative tension between this potential evolutionary goal and the current reality is probably expressed in the importance of cardio-vascular disease which represents the most spread illness. Under the ethico-therapeutical approach each disease is understood as a signal of deviation from the right path and an evolutionary and educational mean on how to realise it and to improve. Can a heart-based economic model become our reality?

* * *

BREAK

* * *

VISUALISATION

PROBLEMS OF HUMANITY

Adopt a comfortable position. Breathe calmly.

As a soul we share this creative visualisation in linking up with the souls of all men and women of good will in the world.

Align us with the soul and a definite conscious polarising of realisation as high in the head and as high on the mental plane as possible.

Then look out, in your imagination, over the world of men. See that world as one of light, with here and there intensifications of the light in certain localities or centres or areas.

- a. Then imagine this web of light with its radiant centres of force as pulsating to the rhythm of the world aspiration.
- b. Regard yourself then as the onlooker, but also as a channel, among the many channels, for focused spiritual energy in us and released into the world.
- c. Then meditate on the following seed thought:
Love is the substance of our living in the world- with it we are building a more humane society.
- d. Imagine the energy of love flowing through the network of light, stimulating each of the many centers to a more intense radiation.
- e. Return quietly into the now of the moment.

* * *

Social spaces in which we interact are the expression of our world view, and influence our behavior. Through the present-day transformation of our collective consciousness, we begin to rediscover universal principles that can apply to our social structures in order to support diversity which lies at the heart of life. Specifically, spaces for dialogue and the transformation of conflicts evolve, in a vision of “meeting technologies”, as they are described by Charles Eisenstein. Through an analysis of Dominic Barter’s restorative circles and David Diamond’s Théâtre for Life, we will seek to identify the principals of an emerging consciousness that nourishes human relations and utilizes our differences as well as the transformation of our relations for a continuous process of harmonization of society.

Life and natural systems have cycles, rhythms and processes sustained by structures and specific principles that allow them to continue over time. The sustainability and durability of natural systems derive, therefore—whether we believe in creation or evolution—from an organizational form which, in any case, displays a greater than us complexity. We constantly rediscover an elegant simplicity behind life’s apparent complexity, that therefore unveils for us other dimensions of complexity and simplicity as our consciousness evolves.

In all that, for the attentive observer there is a great amazement for life’s sacred structure. Whatever our ideas on their origins, one may feel a deep fascination as we discover the principles that seem to govern our world. The respect that hence grows in us leads us to the idea of sacredness in life: the discovery of that which heals us in each moment and allows the world to spin as it does.

That sacredness is always around us. It is, however, often lacking in the human systems we have created. We seldom associate the word ‘sacred’ with human creations. In fact, sacred is distinguished from human; even opposed, in our world conception. We have separated the material from spiritual, ‘mundane’ from celestial, mortal from divine. We also separate natural systems from human consciousness in science. The latter enacting itself as a power game in which it tries to control nature, then it recognizes it’s impotency and thus recognizes it’s dependency towards that same nature, moving from one end of the continuum constantly. All this is arguing for separateness, and in separateness we suffer. Indeed, as human beings, we seek connection.

Separateness is therefore our way of seeing the world; that which influences our vision of the ‘natural’ and determines our creations and the social systems we implement.

Our societies systems, social, economical, political, etc. are creations—worlds in the world—whose origins are to be found in our world conception, and which determine our lives by creating environments in which we experience life. It is within these systems that we often find suffering, a reflection of the suffering of separateness which is the base of our world vision.

If, on the one hand, this suffering justifies the crystallised ideas we may have about human nature and it’s indwelling pain, and if on the other these systems are created from these conceptions in relation to life, the world and the human being, this then is the expression of their of reality. Since we can change our social constructs, the challenge is to evolve in our consciousness till we can create systems that do not create suffering, and which therefore emanate from an integrated world view. To this end, we can inspire ourselves from the sacred principles of life that we discover elsewhere.

This means, especially, to take back the fleeting sight of connection, from a vision we may have had, even briefly, in the smallest moments of life. It requires nourishing a quality of spirit and presence that allows us to see the world through another perspective, seeing the principles of relations behind life. This awareness is increasingly influential in our society.

For instance, quantum science, the natural world's principles and our spiritual conceptions of life have been applied to the economy (cf. "sacred economy" by Charles Eisenstein), as well as to our agriculture models (permaculture for instance), education (Montessori, etc.), health (yoga, energetic therapies, etc.) and many other fields. We live a cultural modification that transforms every domain of our lives. It is with reference to the application of these principles in the way we respond to conflicts that I would like to address you today.

Indeed, we are often devoid of conflict transformation systems. Where there exists a system it often doesn't target the transformation of conflicts, but is an exercise of power in order to punish or control the involved bodies. The goal is generally the restoration of a predetermined pre-existing order, not to listen to that which is expressed through the conflict itself, in an evolution of dialogue.

Most often there is no system carried forward by the parties involved, but we speak in terms of state-controlled structures, at the national level, who apply laws and rules, with coercive methods, and what is more important, a vision of fault and guilt, good and bad, etc. All this creates an experience of conflict that is not sustainable, that is very painful for everyone involved, and that has serious repercussions for a long time.

Separateness and control, which is its complement, lie at the base of our world vision; behind the way in which we respond to conflict. Alike in other domains of life that were mentioned earlier, a new world and life vision is modifying the way we respond to conflicts. Indeed, the systems we can create in relation to conflict, in addition to contributing to its creation, are themselves tailored on our learning processes and the observation-creation of what, appears to me, as a "culture of peace". This culture, this world vision, has its origins in, and is at the same time promoted by the way we respond to conflict. The "sacred structure of life" is therefore something that teaches us, and that multiplies throughout culture by the means of the social structures we create.

As I mentioned, there is a wide array of conceptions that form the foundation of the systems and the models by which we respond to conflict nowadays. Since the problems with our approach to conflict are well known, I will only mention part of the concept at its origins: Guilt, punishment, control, good and evil, power over someone, merit, separation, security, compensation, duty, rights etc. To see the violent nature of these concepts is often hard (we speak of cultural violence), since we have used them in order to respond to conflict for a long while. Indeed, they do have some usefulness; but we increasingly notice their limitations. If I used the word "violence", it is because we begin to acknowledge the way in which these conceptions *violate* life, it is a vision that parallels the continual discovery of the sacred structures of life's dimensions.

Concepts that do not violate, but respect and allow life (that is to say they create space for that which emerges) are the same we find in permaculture, alternative education, new economic models, and quantum science, among others. In these, interdependence, fluidity, autonomy, diversity, the relevance of thresholds, change, the return to local, retroaction, energy and meaning containers, the valorization of all elements of a system, decentralization, sharing of resources and power, law of least effort, etc.

These aspects all have in common the idea of connection and it is on this momentum that we succeed in (re)creating intrapersonal, interpersonal and social connections; as they lie at the base of a different vision of peace. Peace is no-more behavior control and stasis (that which we call "order" and "security", with its predictability), but a connection that allows us to maintain the link between us and life, that which emerges, that which moves us. Life, on the bottom line, is movement; and peace systems allow the movement of our needs, of our feelings, of our behaviors and of the meaning that different moments bear to everyone. Dialogue is this very same movement, which expresses the self while respecting ("observing") the other, starting from and creating a larger connection and unity.

All of this is very easy to imagine yet much harder to put in practice. This is why behavior modification and cultural change rely on social systems in which we live and interact. These are therefore tools that allow us to create a more “just” world with more “peace” as time goes by. The topic here is of apprenticeship and informal education, relying on the daily, and bearing a great power on the way we co-create our world every day. I will provide the example of the “restorative circles born in Brazil”.

Restorative circles are part of a vision of human relations as naturally pregnant with conflict, and of conflict of being relational by essence. Conflicts are seen as unavoidable, and even as life’s vehicles, as their origins stem from relations, and not from the circumstances of a given situation. In this context the conception of conflict is different from what we normally understand by conflict; the parties of the conflict are not two, but always three. For example: it is he or they that act, he or they who receive the action directly, and the community affected by their links with the actors in the conflict. Conflict is therefore a systemic question, in which the roles I have enunciated are very fluid and do not represent the circle’s process but are nonetheless relevant details. In fact, the circle, being the reunion of the different parts, doesn’t have as a goal the resolution of a specific situation, but is a resource-space for all entangled actors to benefit from the necessary support to enter the garden of their relation(s) and so to reconnect to themselves and with each other. It is from this connection that change in people’s arrangements will emerge.

This connection is elementary, and we understand that the connection relies on the support that we have: with enough support, everything becomes possible. For this support, connection is important in turn. This is how the true strength of the Restorative circles is in restorative systems, as they create a scale of support that builds connection at each step of its cycle, which allows the creation of a connecting space at a higher level of complexity, and so on, until reaching the circle, where all the people involved in a conflict can listen to one another and be heard even with all the difficulties inherent to the presence of pain, judgment, fear, etc.

In this way we give ourselves the means to move toward conflict rather than to try to avoid or control its consequences. We create a space that will make us able to welcome the expressions of pain, which can sometimes be violent, in order to hear the need lying beneath and to contribute therefore to the creation of “safety” that only the bond can give us. Violence is indeed seen as tentative to bridge a perception of distance (separation) and have the depth be heard. Albeit it is rather inefficient in reaching that goal. So we give ourselves a space in which the message carried in our expressions may be more easily heard, making superfluous any violence at the same time.

In practice, the Restorative Circles live the sacred principles of life on different levels. The identification to these principles being in itself a process of learning; I will propose a reading of Restorative Circles that may provide an idea of the different logic at play in an approach to peace which is amongst the most innovative today.

First, the creation of a restorative system depends on the agreement of a constitutive group of persons. Nothing is forced, and the people agree on the principle that their relations are important beyond the problems they may be facing. There exists, therefore, a recognition of interdependence amongst everyone. There is also recognition of the conflictual nature of relationships, and that conflicts are natural. By agreement on the creation of a restorative system, we decide to be prepared for conflicts in a long term way rather than to react with the goal to eliminate them as they present themselves.

There is no hierarchy in the creation of a system, and the sharing of power (expressed by the circle, shape in which we are all equal) expresses equally by the second element of a system: that the agreements in

relation to its functioning be spread and accessible at all times and to all its members. In this aspect we also find decentralization and an equality resulting from shared knowledge, where no one has more power stemming from the fact of being more knowledgeable of the system than another.

The system activation mechanism, the third element which has the purpose of essentially communicating the existence of a conflict, is a detail of the system determined by all members. It is therefore an accessible and practical mechanism, with the possibility to have different manners through which to communicate the existence of a conflict (diversity). The simplicity of the first step in this process expresses the principle of progressive change, which expresses the primary importance of support. It is not by demanding a definite pre-requisite, but in giving the necessary support to each step, that the path may be tread. The principle of least effort also inspires the way we activate a system, which is actually the easiest way possible as, in doing so, the rest may follow. It is important to have an easy first step, in the moments when the weight of a conflict makes everything hard, in order to achieve a connection from the conflict's onset.

A fourth element of a restorative system is the creation of necessary resources to lead the process: the circle facilitator's development. By using the existing resources of a community, the facilitators are part of it and give themselves the means to evolve in their facilitation training. Autonomy and the local principle are at the heart of this element. It is the members of this group that offer themselves in service to the community, and answer when someone activates the system. The principle of self-referentiality is highlighted by developing the facilitators' competence and their learning and development system within the restorative system itself. It is thanks to this that when someone communicates the existence of a conflict, we have the possibility to answer the need for connection by the means of a *pre-circle*.

The elements that comprise a pre-circle express the principles of the emerging world vision that can be found in the foundation of the restorative circle. Starting from the simple, non-judgmental observation of that which occurred, we want to connect in a deep way, as facilitators, to the experience of the person in the situation. Beyond an empathic connection, we recognize our immanent interdependence by allowing the other person's sharing to touch us. We attune to our vulnerability and we do not try to separate ourselves for the other's experience, without being affected, as we recognize, that, in reality that is impossible. After having shared again the method that can follow the pre-circle (sharing of knowledge and power), the request that is made to the people involved—related to finding out what would be required by the circle of conflict—represents recognition of the interdependence and the systemic nature of the conflict. Finally, confirming the agreement of the person to follow the process respects the autonomy of the individual and serves to verify if the support given until now is sufficient – not just so that the person be ready, but in order that she be willing to go forward. This distinction allows us to see the importance of thresholds and liminal spaces, where it is our disposition and that of which we are in contact that creates a zone of wealth and learning.

The subsequent pre-circles with the persons mentioned by the first occur in the same way, sharing thus the power and following the connections that become visible through the process. Connection with the experience of one another allows us to recognize the value of each experience; to become not impartial, but rather multi-partial.

The fifth element of a restorative system becomes as important during the circle: a physical space where the material environment contributes to the connection through the absence of nuisance, noise, by giving comfort and ease of access, and the symbolic importance that it may have for the community that has established the system. It is a further supporting element to the process begun by the people in conflict.

The circle, which is made up of a meeting between all the people involved, rests on trust in the group's collective consciousness and its ability to recreate links and change the agreements between individuals in order to reflect the modified reality that the conflict has made the parties aware of. The goal is to re-

establish the link amongst people by a deep listening, and not to arrive at a pre-determined point. The facilitator(s) are only present in order to provide the necessary support for this connection to arise, and not in order to take the place of the people involved by doing the listening for them. The absence of rules, the intervention of the facilitator(s) only if required for a deeper hearing, and intentional limitation of the ways by which they would intervene, recognizes the living nature and the group consciousness. This, in turn, results in the creation of a space in which it is possible to (learn to) bring about the re-establishing process of the bond of its own accord. This decentralization contributes, therefore, not only to a process enriched by the diversity of the contributions, but also to the durability of the results. Furthermore, this modifies the group's nature in such a way that the capacity of people to recreate links between themselves and live in a dialogical manner, by moving together, is enhanced, thus bringing about the autonomy of the circle in the inevitable occurrence of conflict.

The kinds of support given to facilitators at different moments of the circle also recognises the fact of re-establishing the link between people in a circle at a particular time, in order that they may re-establish the link (to re-humanise) to the past, and that this would allow them to see the agreements that may support the satisfaction of their needs.

The post-circles are used in order to follow-up on the agreements taken during a circle in order to see if they have attained their objectives.

This process and the restorative system in itself serves as liminal space in which we come in contact with the other, and, more largely, with conflict itself. The creation of this bridge permits the working-out of meaning, which has a space to be expressed and heard, and thus a transformation of relations.

It is evident that such a system may seem detached from reality. It is through experience, however, that the above approach and its principles have been discovered. They have revealed themselves as functioning, and new discoveries occur constantly. Life's sacred structure is unveiling more and more as we search for the principles that underlie life and to apply them to our human systems. This training is itself a vision and an important principle that inserts the existence of human consciousness into our world, with which it is interdependent.

At the end, we come to the question of that which we think is possible – our vision of the world. It is in the search of that which we believe exists that we rediscover this. This is as true to the method of Circles, with which we seek the transformation of relating, as to the development of all the "reunion technologies" (as Charles Eisenstein calls them) in the various domains of our lives, with which we can re-discover the sacred principles that underlie life and rest on them in order to create a world of peace.

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DISCUSSIONS IN SMALL GROUPS ON THE THEME OF THE AFTERNOON

Question 1

What values do you believe can contribute to the stabilisation of the economy? How can competition be replaced by cooperation?

Question 2

What solutions can we offer with respect to the responsibility and the sharing of common global resources (water, air, earth, ...)?

Question 3

The cardiovascular system coordinates the life of an organism. What is the analogy with respect to global resources? What is the body responsible for coordination of life? For example: the human heart, the heart of human society or humanity, the heart of the planet earth, the heart of the solar system ...

Question 4

Can we resolve conflicts without goodwill? What is the role of goodwill in the harmonisation of divergences between several parties?

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Debate and Plenary Discussion together with the speakers

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***We heartfully thank our translators without whom
this review would not have been possible.***