



World Goodwill

NEWSLETTER

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A regular bulletin highlighting the energy of goodwill in world affairs

FREEDOM

RECENT TERRIBLE EVENTS have turned a spotlight on the principle of freedom. What is the meaning of a free nation? or a free person? What, ultimately, is the value of freedom? These are urgent questions that humanity must find better ways to answer than in the past. Unless the world can strike a wise balance among differing visions of freedom, the tension of conflicting ideas may lead to further physical conflict.

Talking about freedom isn't easy because, on the one hand, it is a highly abstract idea of basic importance in many different fields, from politics to physics; yet, on the other hand, everyone understands its application in everyday situations. We can all understand the question, "Am I free to walk across the grass?"; but making sense of what freedom is, apart from concrete examples, is not so simple. Also, it is easier to understand what's meant by freedom when it is seen as an absence of restraint ("freedom from"), than it is to understand freedom when the idea of restraint doesn't really apply ("freedom to"). Just what is the individual free to do? The most obvious answer is that we are all free to *think* what we like; it's only when our thoughts enter the realm of action that various social constraints appear. Leaving aside for the moment the question of just how free our thoughts really are, let's briefly examine some of these constraints.

While social constraints on freedom come in many different guises, for the sake of simplicity we can reduce these to three broad types: political, religious

and economic. In each of these arenas are institutions and practices, both national and international, that influence the degree to which people are free to do as they like. Many volumes have been written on the complicated ways in which these institutions interact within societies around the world. At the centre of these complex webs of influence stand individual persons, seeking to exert their own free will. Freedom is essentially about making choices, and therefore about values. Freedom of action must be responsibly exercised, since every choice we make, every value we uphold, affects others around us, and on outwards in incalculable ripples of influence. So outer freedom can only be safely entrusted to those who have successfully *internalised* the restraining influence of an ethical code. They have, in a sense, become their own authority.¹

This process takes place at differing rates in different individuals. The same is also true of groups and nations.² So it would be unwise to assume that the balance of freedoms in one country will *automatically* be right for another. As a better understanding of the psychology of individual societies emerges, we might expect to see a careful, culturally specific nurturing of each society's approach to freedom carried out by international bodies such as the UN and its specialised agencies. There is no doubt that valuable work is already being done along this line. But one significant factor, among others, that hampers this process, is the dominating position in global thought – a

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position largely created by a paralleling dominance of the world's media – of the specific model of freedom presented by the democracies of the richer countries, particularly the USA. A vast image, difficult to ignore, is projected on the screen of collective consciousness. Some find the image, or parts of it, seductive; others caricature it, so distorting both its bad and good aspects; and others reject it. Few are able to draw upon its best aspects in a creative yet discriminating manner, in order to incorporate them into their own societies without disruption. So, ironically, a particular model of freedom, through its overwhelming visibility, may partly obscure, or crowd out, solutions based on other models that are more culturally appropriate for a given society. It is not surprising that this can fuel resentment, particularly in societies where the balance of freedoms among the political, religious and economic spheres is significantly different.

Of course it's not just societies as a whole that are affected by the looming image of the richer nations. The pervasive messages of consumerism also impact most individuals on the planet. Here, we return to freedom of individual thought. It is questionable how free our thinking is, bombarded as we are by images from the media; then there are the effects of our upbringing, with the political, religious/spiritual and economic presuppositions that we will have absorbed. How many can truthfully say that their mind is free enough to explore these many different ideological influences impartially, without fear or favour? Yet unless some measure of freedom of thought is obtained, the individual, the group, the nation, and ultimately the world,

will be condemned to stagnate, using the answers of yesterday for the challenges of today. The role of education in freeing the mind is championed by many progressive educators, although most of their techniques still await wider application. The freedom to explore ideas and feelings responsibly – to direct consciousness wherever one wills, unconstrained by habits, desires or outer circumstance – is a difficult skill to learn, which is why it should be emphasised right from the earliest years of an individual's life. This state of inner freedom is only attained through continuous, disciplined effort, a point underlined in *The Bhagavad Gita*. The principal method of attaining this state is meditation, and its achievement produces exemplary citizens of both nation and planet, for they can understand the ways in which social norms have evolved to meet the needs of different groups, and can point out the next step required. Surely all societies should aspire to the creation of such free individuals, making it the goal of their educational processes: for it is only through the freeing of individuals that the world itself can progress in freedom.

1. This ability to assume responsible authority over one's own actions is a symptom of the shift from the Age of Pisces, where authority was externally enforced, to the Age of Aquarius, where a growing number of individuals have reached a stage of conscious development that permits them to act as their own authority. Needless to say, this shift is an ongoing process.
2. The idea that there is a spectrum or hierarchy of conscious development for individuals and nations, and that there is a well-defined sequence of evolving from one state to the next, has been explored in more depth in the article "The Development of a Hierarchy of Wise Compassion", in issue 2001 No.2.

GOODWILL IS...freedom of mind combined with openness of heart.

IDEAS, IDEALS, IDEOLOGIES

The ancient Indian seer, Patanjali, taught that the source of all human inspiration emanates from what he termed the "raincloud of knowable things". This is a beautiful image that helps us to visualise in our mind's eye the inner source of all wisdom. This raincloud can be tapped through a process of mental focusing and alignment with one's inner spiritual centre. Visionaries and forward-looking thinkers throughout time have been able to tap this centre and "translate" it into forms that adequately "house" or contain the energies upon the physical plane. Such efforts often bring disruption in their wake – but it is through such efforts that the needed evolutionary changes are brought about.

In the writings of Alice Bailey, it's said that the task of the world servers is to "modify, qualify and adapt" the divine ideas to meet the exigencies of the times. It is not the task of all workers to bring in new ideas: to some is left the no less daunting task of revitalising the already existing ideas into forms adequate to meet the ever changing demands of the time. Ideas, as they work out within the confines of time and space, become the fundamental ideals that govern any given age. The nature of ideals is, therefore, temporary – mutating and coalescing under the impress of the ever-changing currents within any particular world period. But the fundamental essence or core of truth within all ideas

can be retained while the outer form evolves to meet the ever expanding inner light. And with the increased rapidity of planetary evolution and change evident on all fronts in recent decades, all world workers need constantly to review their methods and formulas of working and adapt the outer forms accordingly. Whereas at one time in our planetary history, a particular form may have proved adequate for many years or perhaps even centuries, today it seems there is need for a continual process of review and change as we transit into a new age and a consequent new civilisation.

The divine circulatory flow

It is through humanity that the divine Plan must work out; this is one of the key points of revelation that is gradually dawning within human consciousness. Humanity is stepping forward and manifesting its divinity and taking its place, actively, within the divine circulatory flow of energy – no longer short-circuiting that flow as in the past. But we know that, as we seek to “modify, qualify and adapt” the divine ideas captured by the intuitive thinkers, we can easily run into danger. The workers of the world, perhaps with the best of intentions, all too often distort the vision’s original intent, tainting it with their individual shortcomings and predilections due to their inability to penetrate into the totality of the synthetic nature of the whole as grasped by the mind of the original thinker. The ideas mutate into ideals – into forms and theories and belief systems – that are then grasped and taken up by those individuals who respond to their particular and, perhaps, diluted note. The teachings of Christ become the teachings of the Catholic Church, the Protestant reformers and the present day evangelical movements. At the same time, underlying these outer “ideals” and resultant ideologies, stands the original essence, the original “idea” that is ever inspiring and life-altering to many who see behind the outer trappings. Beethoven’s original inspiration, when played by the right performers, on the right instruments, conveys as near as possible upon the physical plane a replica of his original intent. The same theme, taken up by a contemporary pop artist centuries later, is stepped

down and brought to the attention of the masses, still retaining a fragment of inspiration as found in the mind of the creator. And who can say this is not a service and a source of joy to many?

Within the political field at this time we witness a decided period of turmoil; certain ideologies clearly no longer seem viable while others are plagued by problems on many levels. No political system is perfect; all have their shortcomings, all are flawed; there is no system of government at present that manifests the true vision upon which it was founded. While at the moment communism seems to be viewed as a failed system, the ideals contained within its manifestos, if truly realised, have much to contribute to bringing a measure of economic justice and parity to a world decidedly out of balance. The democratic models currently suffer under the weight of the abuse of freedom with a consequent greed and materialism. The world’s totalitarian regimes infringe upon the fundamental principles to which all men and women of goodwill adhere, the principles of the freedom and dignity of the human soul. The leaders in totalitarian regimes and groups seek to impress their individual, personal will upon others. Unfortunately, they are usually unable to adequately handle the powerful inflowing energy of the divine will, with disastrous results that can take hold of large groups of people.

Any ideology – whether political, religious, social, economic or within the workplace and the home – that seeks to enforce its standards and beliefs with little or no regard for individual and cultural differences, leads inevitably to oppression and subsequent revolt. Such abuses are affronts to the human spirit and to the essential freedoms which can and should govern the incoming Aquarian age. As stated previously, all ideologies are essentially flawed, and their followers need to clean house so that the ideologies can become more adequate reflections of their essential inner truths. The great principle of freedom works out in creativity and growth on all levels and is a reflection of the true Aquarian consciousness.

FREEDOM FROM FEAR

The events of September 11, 2001 have altered the world we live in. The acts of a few individuals have impacted the entire world community and we are feeling the ever-widening ripples from the rocks they cast into the global pool.

The vast network of communication devices circumnavigating the globe brought the unfolding events to the world community almost as they happened. Witnessing the destruction of the twin World Trade Center towers,

seeing the smoking ruins of sections of the Pentagon, viewing the wreckage of the plane in Pennsylvania, just after they occurred, gave an immediacy and horror to the terrorists’ attacks not previously experienced. Events that initially resembled footage from some spectacular special effects film have now become all too real, leaving in their wake a dark, threatening cloud, portending much more turbulence for humanity if we are unable to change the type and flow of energies and forces that have been generated.

The realisation that the world's only "super" power was powerless to protect itself from a carefully crafted plan presented the world with a new perspective on power. Neither bombs, nor missiles, nor the latest technology in the biggest military arsenal in the world, could defend against the human mind and will bent on destruction.

The world media has speculated on the probability of more terrorist acts, escalating an already heightened state of public anxiety. All nations have recognised their vulnerability to such onslaughts, and no group or country can claim immunity. Suddenly, the global community is being infected with the deadliest toxin of all – fear itself. Fear spreads quickly, feeds on hype and speculation, and infects groups like a contagion. It clouds the mind with anxiety and makes us doubtful of the future. When we feel threatened, we are capable of doing fearsome things. There are many fears troubling society now, among them: fear of more terrorist activity; fear of the loss of human rights and liberties; fear of persecution; and fear of economic hardship.

Worldwide impacts

Many fear the loss of human rights in the tense situation after the terrorist attacks. Increased security at airports is only one sign of the new times. For example, new security measures have been implemented in many buildings in New York and other cities around the world. A strong outward show of police or troops is seen in many places. And new and more stringent measures for national security are being discussed. The overall curtailing of liberties and privileges that have been enjoyed and taken for granted are real possibilities in these days of uncertainty, with many feeling that the need for a more secure environment now outweighs greater measures of freedom. But others fear that these liberties and privileges, once surrendered, could prove difficult to regain. And there are those who fear that a mandate to eradicate terrorists and "all those who harbour them" can be unjustly extended to pursue or eradicate old enemies, and settle old political scores. This latter point threatens the legitimacy of international law, a dangerous thing in a time when humanity must increasingly rely on international law to guide it in tackling global problems.

Some minorities fear persecution because of their ethnic background or their religion. Some Muslims have been injured, a few even killed, by enraged and frightened fellow citizens since the terrorist attacks. Many more live in fear of retaliatory acts by those in their communities. Some Sikhs have been attacked because they have been believed to be Arabs. Many Muslim women are fearful to come out on the streets to do errands for their families because of the harassment some of them have experienced. Many of these groups

have lived for years in their communities and adopted countries, only to now become fearful for their lives and property among those whom they considered neighbours and fellow-citizens not long ago.

Growing numbers of people are experiencing financial hardship due to the terrorist activities. Airline travel and tourism have dramatically dropped all over the world. Immediately affected were all those working in the service industries, but the effects of the drastically slowing global economy are steadily rippling out and all sectors are being increasingly hurt.

Strengthening right relations

All of the fears associated with the above situations are legitimate, and must be tackled. Fear derives much of its power from a pervasive sense of foreboding and helplessness. When we feel empowered to change a situation, we diminish fear. We recognise that we are not helpless and we lose the hopelessness that always attends a sense of impotence. It is clear that the world community cannot allow terrorist acts, and the fear of more to come, to paralyse it, or to compromise its integrity. Terrorists are aptly named, because their main weapon against society at large is simply terror. Because they are prepared to kill indiscriminately, no-one feels safe from them, and the impact of every violent act is amplified. So it is not in the isolated acts of violence, however appalling, that the long-term danger to humanity lies: rather, it is in the effects produced by the fear of violence. If this fear is allowed to corrode our trust in institutions, and, even worse, in our fellow citizens, then the bonds of human community will weaken and fray, and relations at every level – community, national and international – will be damaged. This is why people of goodwill, wherever they are placed, must make every effort at this time to strengthen right human relations.

The United Nations Charter states that the UN was founded in order "to save succeeding generations from the scourge of war." The Four Freedoms enunciated by President Franklin Roosevelt which underpin the United Nations Charter and the Universal Declaration of Human Rights offer us keys to release us from the continuing threat of war: 1) freedom of speech and expression; 2) freedom of worship; 3) freedom from want – "economic practices which will secure every nation a healthy peacetime life for its citizens"; 4) freedom from fear – "a world-wide reduction of armaments to such a point and in such a thorough fashion that no nation will be able to aggressively attack any of its neighbours." To date, these four freedoms are only ideals and the United Nations awaits real empowerment to fulfil its potential to save the world from war. Currently, each country tends to seek its own betterment and primacy, most often at the expense of others.

In the past, a handful of national leaders made determining choices and the citizenry had to abide by those choices. But today more members of the human family have the capability to communicate with their leaders and with each other than ever before in history. And we are learning the truth of the statement that "focused, determined enlightened public opinion is the most potent force in the world." Individuals can and do make a difference. And groups can make even more of an impact. The most potent energy in the world is love. And the most potentially powerful group in the world is the people of goodwill – their numbers are legion. But to be effective, love must be wedded to wisdom and focussed by will. If we find ways to concretely anchor

the energies of Light, Love and Goodwill, will we not make a start in eliminating one of the chief motivations for finally resorting to terrorism – the anger and despair born of a sense of outraged injustice, coupled with feelings of impotence? Could we not aid in disarming the terrorists by listening to the disenfranchised groups and those ethnic, racial and religious minorities who rarely find a venue to express their frustrations? Should we not begin to make real use of the global institutions that can work on behalf of all of us? If we do not learn to work for the common good, there can never be true peace or plenty. In truth, what affects one of us, eventually affects us all.

TRANSITION ACTIVITIES

Throughout the period of transition into a new world of unity, peace and right relations, many groups of people of goodwill are emerging whose activities are characteristic of the new group of world servers.

Forgiveness Week 2002. The annual forgiveness week – a global event now in its twelfth year, takes place during January 27 – February 2, 2002. The week of forgiveness includes meditation on the theme of forgiveness whereby energies can be created leading to reconciliation, healing and unity. At this time of world crisis, calm, measured thought and meditation can lead to a greater understanding of the causes behind events; "Understanding gives us the knowledge and tools to forgive the wrongdoer even though the wrongdoing may be unforgivable." And, according to the Dalai Lama, "...to approach Forgiveness one has to make the distinction between persons and their actions. Be unbiased in compassion. To forgive means to live in Light and the result will be mental peace and spiritual growth." For those who would like to actively participate in the Forgiveness Week suggestions are available which will prove helpful in starting each day's work with clarity of purpose. A meditation outline is also available for use on the dates given and, where necessary, this can be adapted to meet a particular need. It is recommended that the dates given for the specific themes of forgiving are adhered to in order to create a global focussed intent. The themes for each day are: Jan 27 *Forgive* living members of your family; Jan 28 *Forgive* friends and fellow-students; Jan 29 *Forgive* associates in your work situation; Jan 30 *Forgive* across local and international political lines; Jan 31 *Forgive* across religious, ideological and racial lines; Feb 1 *Forgive* deceased persons in any of the above categories; Feb 2 Have you been able unconditionally to give yourself to others by absolving them and so "*Forgiving*" yourself? More information on suggestions and techniques and a meditation outline are available from Gajalomawa Foundation Inc, 25 Grey Street, East Melbourne, Victoria, AUSTRALIA 3002. Email: Gajalomawa@bigpond.com

The University for Human Goodness (Ufhg) is "soul-centered education for a lifetime." People of all faiths, backgrounds and ages (students range from 12-81 years of

age) discover a common ground through their spiritual connection with the goodness or soul within. The programme combines three elements: service, study, and reflection. The university offers scholarships to full-time and part-time students, including free room and board to full-time students. All of the faculty and administrative staff of the Ufhg serves without financial compensation. Ufhg is an all-volunteer university. The programme is a year long in duration. Teaching groups consisting of three teachers work cohesively together to oversee student progress. Each student is matched with a teaching group member who functions as a mentor.

The school year is divided into four quarters with courses offered each quarter following four interdependent themes or tracks that provide both information and practical experience. The Synthesis Track focuses on becoming group-oriented and learning practical group skills; the Service Entrepreneurship Track is based upon the premise that a) service-oriented goals bring out the best in people; b) personal responsibility and commitment are keys to success at any worthwhile endeavour; c) at its core, leadership is service; and d) success can be magnified in a non-competitive setting. The Totally Responsible Person (TRP) Track is designed to eliminate the victim mentality and replace it with traits that help one stay positive, productive and effective, no matter what. These traits have been taught to over 70,000 people in the past four-and-a-half years. In the Science of the Soul Track, classes focus on learning what the soul is, the difference between soul and personality, learning how to make choices in greater alignment with soul and soul purpose, and learning how to effectively employ universal (spiritual) laws in daily life. The University holds "Come and See Weekends" on February 16-17 and May 18-19, 2002. For more information and applications, contact: University for Human Goodness, 3983 Old Greensboro Road, Winston-Salem, NC 27101, USA. Phone: +1-336-761-8745; Fax: +1-336-722-7882; Email: inquiry@ufhg.org; Web: www.ufhg.org

The Great Invocation

This Invocation or Prayer does not belong to any person or group, but to all Humanity. The beauty and the strength of this Invocation lies in its simplicity, and in its expression of certain central truths which all people, innately and normally, accept – the truth of the existence of a basic Intelligence to Whom we vaguely give the name of God; the truth that behind all outer seeming, the motivating power of the universe is Love; the truth that a great Individuality came to earth, called by Christians, the Christ, and embodied that love so that we could understand; the truth that both love and intelligence are effects of what is called the Will of God; and finally the self-evident truth that only through humanity itself can the Divine Plan work out. Recently, the original wording has been adapted, to facilitate an even wider distribution. For a more detailed explanation of the reasons for adaptation, please either consult the article *The Great Invocation: Service in a Changing World*, in newsletter issue no.4 for 2000, or write to World Goodwill at the address below.

THE GREAT INVOCATION

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

From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.

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

From the centre which we call the race of men
Let the Plan of Love and Light work out
And may it seal the door where evil dwells.

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

(adapted version)

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

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

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

From the centre which we call the human race
Let the Plan of Love and Light work out
And may it seal the door where evil dwells.

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

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

HELPING TO BUILD RIGHT HUMAN RELATIONS

World Goodwill is an international movement helping to mobilise the energy of goodwill and to build right human relations. It was established in 1932 as a service activity of the Lucis Trust. The Lucis Trust is a registered educational charity in Great Britain. In the USA it is a non-profit tax-exempt educational corporation, and in Switzerland it is registered as a non-profit association. WORLD GOODWILL is recognised by the United Nations as a Non-Governmental Organisation and is represented at regular briefing sessions at UN Headquarters. The Lucis Trust is on the Roster of the United Nations Economic and Social Council.

The World Goodwill Newsletter is published three times a year. Multiple copies for distribution are available on request. The newsletter is also available in: Danish, Dutch, French, German, Greek, Italian, Portuguese, Russian, Spanish and Swedish.

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

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