

World Goodwill

NEWSLETTER

2012 N° 3



A regular bulletin highlighting the energy of goodwill in world affairs

Sharing the Earth

How should we rightly allocate planetary resources? While a meticulous tracking and precise allocation of every resource might be preferable over the current situation, it remains too fixated on the concept of ownership. The spirit of goodwill can lift our eyes from the material world and institute an era of right sharing.

Imagine a world in which it's possible to estimate the total monetary value of all the material resources of the planet. Then, in combination with accurate population data, each new child is granted ownership of their fair share at birth – one seven billionth of all of the world's titanium, eggs, tea etc. And because certain resources such as titanium require the cooperation of others to collectively use for mutual benefit, that it is predominantly a world of group ownership. Each group or company is only allowed to operate on that share of the world's resources allocated to its members, though they can trade their rights with one another to engage in operations with other resources. Maximum limits are set, so that any one company cannot acquire rights, either through its own inherent size, or through trading, to more than an agreed percentage of any resource. And if any company is unable to show that it is putting its allocation of resources to good *planetary* use, which would necessarily involve the fair re-distribution of either the resources themselves, or products based upon them, then its right to exist for that purpose is revoked.

The details of such an imaginary world structure could be endlessly elaborated, but the question is, would this world, independent of the inheritance of previous concentrations of wealth or power, or the lucky accident of geography, be a fairer and happier place to live in? Curiously, while the vision appears to embrace the idea of the 'one humanity', it has an unsettling undercurrent, something akin to a benign "big brother" feel wherein the spirit of sharing, goodwill and right human relationships is eclipsed by an excessive scrutiny and control of the matter aspect of the planet. Perhaps the key problem is that the vision doesn't actually address the concept of ownership itself. As long as we hold on to the idea that we are entitled to own material property too rigorously – be it a piece of land, a house, a car, the oil, gas and

minerals of the earth, a business, etc. isn't it likely that the human species will continue to be bound and imprisoned in the material world? For too intensive a focus on 'ownership' can inhibit the spirit of sharing, especially where large amounts of material wealth (money and profits) are concerned. And this tends to produce more separateness. The willingness to share unfolds gradually as human consciousness is freed from the control of material forces. So while humanity must continue to use the substance of the material world and draw out the beauty it contains, should we continue to possess it at all costs? Surely this can only hold us back from realising the spiritual objective of sharing.

Given human ingenuity, and the increasing power of technology to collect, store, and process data, it is not beyond our intellectual grasp to move in the direction of this imaginary world, but it would surely be putting the cart before the horse. If the spirit of goodwill were alive in the majority of the human race then it could conceivably work, but equally, if the spirit of goodwill was dynamically active the system wouldn't be needed in the first place. Right sharing concerns the general resources of the planet rather than the meticulous scrutiny and division of every single resource. Imagine the laborious detail of monitoring every world resource, many of which are continually fluctuating or being transformed, feeding it into central computers to work out precise percentages and shares. Take a random selection of resources such as the titanium, tea and eggs mentioned above. Titanium and other mineral wealth belong to the Earth; they are "God-given" resources that just happen to lie under that portion of the Earth's surface that some lucky nations currently occupy, and this happenstance is interpreted as ownership, which is where the fundamental problem lies. Eggs and tea are crops, so to speak – grown or nurtured by human beings and therefore more reasonably considered the property of those who planted

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and fed them. Another problem is that the breakdown of resources by the size of population seems questionable because it could be misinterpreted as promoting population expansion – more babies equals more wealth.

As we further explore a vision that might initially be appealing to people of goodwill, we start to see the multitude of problems that arises when anything more than a general sharing of the world's resources to alleviate hunger and poverty is pursued. The dynamic of goodwill lifts the focus of attention away from all this complexity towards the quality of human relationships and the spiritual realms rather than the mathematics of ownership of this and that in the material world. Moreover, the spirit of goodwill has a sacrificial impulse to it that cares not for its own equal share of 'things' but thrives in the service of others and the stimulation of spiritual quality in all relationships in all kingdoms of nature. As far as the planet is concerned this points the way to stewardship rather than ownership. One example of a nation demonstrating this spirit of goodwill was the response of Norway some twenty years ago to the discovery of the vast oil fields in its territory of the North Sea. Rather than doling out the ensuing wealth to each individual Norwegian, Norway, a society that was previously quite poor in comparison to the other Scandinavian nations, has used vast amounts of its newfound wealth to aid other countries. Per capita, Norway is the most generous nation on Earth in terms of foreign aid.

Phoenix Rising – The Re-birth of Civilisation

The will-to-good of the world knowers is the magnetic seed of the future.
Alice Bailey

Civilisations are the outer forms of constellations of ideas. In a time when a large and growing fraction of humanity is becoming mentally focused, ideas are coming into being with accelerating speed. The New Group of World Servers is a key group in helping moderate this process of rapidly precipitating ideas, and can aid humanity in making a safe transition to a new civilisation.

It is often said that we currently live in a time of profound transition. The familiar mores and institutions of societies in every part of the world are being challenged in many ways. We could even say that global civilisation itself is undergoing transformation.

Victor Hugo noted that there is nothing more powerful than an idea whose time has come. Humanity's difficulty at the present time is that it is faced with an ever-growing torrent of new ideas whose time is coming. This is a direct result of the growth in mental potency in humanity. Partly as a result of the growth of mass education (in itself, the working out of a great philanthropic idea) and partly due to the onward evolution of consciousness, more and more people are becoming mentally focused, and capable of working with ideas. And civilisation itself is the result, the outer material expression, of ideas. As ideas change, so, eventually, do the many forms and institutions, the technologies and the characteristic art-forms, which make up civilisation.

Why do ideas change? An idea, like all else, has a life-cycle. First, it magnetically attracts a body of thinkers, gathering cooperation, and working its way out into active expression.

What an inspirational lead Norway gives to the world, like a shining light against the dark matrix of greed and material hoarding. It is to be hoped that other nations will catch and follow the light and alter their behaviour accordingly. This spirit of sharing, that rises above ownership, is surely the only way to address major world problems such as pollution, global warming and the problem of the ever shrinking rainforests.

Any vision of the future has to be grounded in where humanity stands now and the next pragmatic step forward to be taken. Sometimes scarcity or severe crisis brings about a sudden shift in thinking and attitudes and demands a totally fresh approach. It is through the current planetary crisis that the spirit of goodwill is being activated and humanity is learning that solutions can only be found based on cooperation and sharing. Goodwill affirms that rather than each person owning his or her own bit of the planet, humanity as a whole is the earth's steward, and while the essentials should be shared by one and all to maintain good health, the focus is ever on the invisible, intangible qualities of the soul. It is only then that we realise that sharing is a basic way in which energy circulates to create and reinforce relationships. The sharing of the air we breathe, the water we drink, the etheric web that unites all forms, is the expression of our sharing of the One life which animates us all.

Depending on the vitality of the idea, it then holds this form of expression together for a longer or shorter time. Finally, the hold on form is released, leading to its disintegration. Five hundred years ago, Monarchy held centre stage in the political organisation of most societies. Now, the events surrounding the British Queen's Diamond Jubilee show that, in the few places it is still present, the idea of Monarchy is realised in largely ceremonial and symbolic terms.

In a number of her writings, Alice Bailey highlights the importance of a key group in this process of the emergence of ideas. The New Group of World Servers is made up of all those who are in the vanguard of transforming the thinking of humanity, through their constant reaching out to contact and bring into manifestation the Ideas of the Divine Plan. This process requires not only those few who can sense the new incoming ideas, but also those who can act as midwives, presenting the new ideas to a wider populace, enabling widespread acceptance. And finally, there are those who are skilled in implementing the ideas as programmes of action. Thus, the widest possible diversity of minds is needed to bring ideas from the levels of high abstraction down to the point where they can be embodied in *enduring* institutions and practices. And for

an institution or practice to endure, care must be taken at every point of the descent of the idea into form.

This process whereby civilisation periodically re-makes itself can be profoundly unsettling for those who live through it. This is especially true now, as the process accelerates. Moreover, people now live longer, and may expect to see many more changes in their life than previous generations. So, as the many changes accumulate, they may even come to feel that the civilisation they were born into is dying, and being replaced by something quite alien. Alice Bailey remarked on this when she noted that, "Dying civilisations are present in their final forms whilst new civilisations are emerging; cycles come and go and in the going overlap".¹

If humanity is to learn to live and work constructively in this period of rapid civilisational change, it may help to see this time as the gradual expression of a high vision of the future – a vision that must not be too rapidly forced into being, but must be carefully and thoroughly worked out, so that all can feel they can make a positive contribution. This patient unfolding is characteristic of the persistent will-to-good, which is deeply concerned with right timing in the evolution of consciousness. Even good ideas can be stillborn if they are forced into being before the public is ready to accept them. The League of Nations was ahead of its time: nevertheless, it provided a prototype upon which the United Nations could build. The purifying effect of austerity has been discussed in the previous newsletter (2012 #2), and the deep structural problems in the European Union, revealed by the current economic crisis, may lead to a profound re-consideration of the meaning and purpose of the Union itself. Has it always been primarily about

securing greater material benefit for its citizens, or is there a deeper dimension of shared history, culture and values that needs to be tapped? And is there some deep lesson which the struggles of the Union is intended to convey?² While this re-thinking may be a painful process, the fact that the human mind is thereby being led further into the world of meaning, which is where ideas reside, is itself a positive consequence. What distinguishes the work of the New Group is that the motive for contacting and working out ideas is always the good of the whole, so the ideas contacted always contain within them the seed of synthesis. It is also significant that the members of the New Group are predisposed to work constructively in group formation, for it is said that the newer truths can only be grasped by group endeavour.

One of the most ancient world symbols is the Phoenix, the great bird which is periodically consumed through fire and then re-born. In the Ageless Wisdom, fire is often used to symbolise the mind. As we know, fire can be both beneficent and destructive. It is up to all people of goodwill to learn to work constructively with the mind, taking our place somewhere within the many groups which compose the New Group of World Servers, seeking to contact the high vision of a future world where the good of the whole informs every organ of society. Then, the Phoenix of civilisation can be safely re-born, and soar to greater heights.

1. *A Treatise on the Seven Rays* Vol.V, p.309

2. Alice Bailey remarked in 1935 that "Europe is the field for the educating of the world in the ideas of a true world unity". (*Discipleship in the New Age* Vol. 1, p.161)

REVIEWS

> **Future Money: Breakdown or Breakthrough?** – by James Robertson (Green Books, 2012 www.jamesrobertson.com/futuremoney.htm)

> **WORLD HAPPINESS REPORT** edited by Jeffrey Sachs, John Helliwell and Richard Layard (Earth Institute of Columbia University, 2012, www.earth.columbia.edu/articles/view/2960)

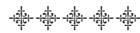
In **Future Money**, James Robertson, the well-known independent thinker on economic and social issues, lays out, in clear, non-technical language, a compelling case for a total overhaul of how we create and use money. His key point is that the money system as it now stands motivates people to live in some ways rather than others, and that these ways are destructive of both human communities and ecological systems. The money system is therefore structured in direct opposition to the efforts of civil society to tackle some of the most urgent problems now facing humanity – worldwide poverty, ecological destruction, social injustice, financial corruption, and political unrest and violence. The need for reform is therefore great and urgent.

Robertson shows that the money system, i.e. the way in which governments and their agencies now carry out the three main money functions of providing the official money supply, raising public revenue, and spending it to meet public needs, has evolved in a rather piecemeal fashion over history, and it is now badly out-of-step with the needs of the 21st century. As a basis for reform, humanity has to review what the purposes and principles of the money system should be as a whole. Robertson proposes that the central purpose should be to motivate us and enable us to organise our personal and collective lives in ways which will lead to the survival and well-being of humankind and all life on Earth. Unfortunately, he notes that a major obstacle to making this change is that few, if any, of the world's financial professionals and policy makers are interested in the purposes of how the money system works, or even whether it has any purposes. He suggests that informed public opinion and action, coupled with constructive leadership focused on the practical measures needed for reform, will be required to convince the politicians and financiers of the need for change.

Robertson delves into the history of money to show how the unspoken purposes of the current money system have evolved, and lays out the main reforms which are necessary for national, international and local parts of the system. Since the national part is the most developed, it is here that he devotes the main focus of his attention. Among his recommendations, the main one is that the

creation of the national money supply should be transferred from commercial banks to the central bank. He also proposes that the burden of taxation should shift from income to consumption, since it is consumption which creates pollution; and that part of these taxes should be used to fund a Citizen's Income, in place of the complex system of benefits which currently exists. On the international stage, Robertson proposes broadly similar reforms, with the creation of a new International Currency which would operate in parallel with national currencies; and the development of arrangements for international revenue collection by taxing the use of global common resources such as ocean fishing, flight lanes and outer space, and also activities which cause cross-border pollution, using the funds to meet the costs of the UN and its agencies and possibly also to provide a global component of the Citizen's Income. Noting that the regeneration of more self-reliant local economies is also essential, he calls for local government to be actively involved, and for a much bigger place to be given to independent community currencies, local co-operatives, credit unions and development banks.

While *Future Money* is not a long book, it is evident that it is the fruit of decades of research and contemplation of the major issues around money. Robertson also provides a wealth of references for those who want to examine the issues in more detail. By distilling these complex matters into a clear agenda for urgent action, Robertson has produced a book of great value for all people who are seeking to usher in a better future for humanity.



On April 2nd 2012, the Royal Government of Bhutan hosted a high-level meeting at UN Headquarters in New York, entitled, "Wellbeing & Happiness: Defining a New Economic Paradigm". For many years now, Bhutan has been developing techniques for measuring "Gross National Happiness" (GNH). Marking a growing dissatisfaction with the standard measure used by governments, Gross Domestic Product (GDP), other groups are also attempting to develop new ways of measuring quality of life.

Commissioned to coincide with the meeting, the first **World Happiness Report** was issued on April 2nd. Published by the Earth Institute of Columbia University, and co-edited by its director, Jeffrey Sachs, in collaboration with John Helliwell and Richard Layard, the report reflects the new worldwide demand for more attention to happiness and absence of misery as criteria for government policy. It reviews the state of happiness in the world today and shows how the new science of happiness explains personal and national variations in happiness. In his introduction, Sachs notes that in impoverished societies, the quest for improvements in material well-being make much sense, as rising incomes deliver basic improvements in nutrition, schooling and health. However, research has shown that in richer countries, continued increases in income past a certain point do not seem to deliver increased happiness. He cites a number of reasons for this surprising result: people tend to compare their level of wealth with others; rising wealth in a society may be distributed unequally; other factors, such as insecurity or lack of social trust, may erode benefits felt from rising incomes; the fact that while higher income may raise happiness to some extent, the quest for higher income may reduce happiness; and the continual manufacture of new desires by advertising.

Sachs points out that the simplified economic view of people as rational consumers (implicit in GDP) needs to give way to a richer model of humanity which recognises the complex interplay of emotions and thought in our decision-making, and acknowledges our deep need for social connection and community. He notes that the idea that societies ought to foster happiness in their citizens is uncontroversial, but that one objection is that it is too vague and subjective a quality to inform the policies of governments. He points out that there are many dimensions of happiness which psychologists, economists, pollsters and sociologists have shown can be measured, analysed and related to the characteristics of the individual and their society. This is the emerging science of happiness, which the rest of the report explores in more detail. Sachs concludes the introduction by praising the pioneering work on GNH by Bhutan, and suggesting that the successors to the Millennium Development Goals, the Sustainable Development Goals (SDGs), ought to include a specific commitment to measuring happiness.

In Part I of the report, Chapter 2 looks at some of the happiness measures currently in use, such as the Gallup World Poll and the European Social Survey. The results suggest that regular large-scale collection of happiness data can improve macroeconomic policy-making and inform the delivery of social services. Chapter 3 examines the causes of happiness, both external (e.g. income, work, governance, values) and personal (health, family life, education, age), and concludes that while absolute income is important in poor countries, in richer countries, comparative income is probably the most important, and that many other factors exert a powerful effect, such as social trust, quality of work, and political participation. Chapter 4 looks at some of the policy implications of these findings, and finds that while basic living standards are essential for happiness, after the baseline has been met, happiness is more dependent on the quality of human relationships than income. Therefore, policies should be designed which can strengthen human relationships, e.g. supporting family life through decent work-life balance, and providing suitable education for all.

Part II of the report present three case studies, beginning with the case of Bhutan. The authors note the multidimensional nature of GNH, and quote Jigme Thinley, the Prime Minister of Bhutan, who says that "true abiding happiness...comes only from serving others, living in harmony with nature, and realizing our innate wisdom". The GNH Index is composed of thirty-three separate indicators, ranged across the nine domains of education, health, ecological diversity and resilience, good governance, time use (work and sleep), cultural diversity and resilience, community vitality, psychological well-being, and living standards, and the authors describe each indicator in detail, as well as the way in which they are combined. They provide their most recent results, and give

examples to show how different groups – literate or illiterate, urban or rural, young or old, monk, farmer or businessman, can all be identified as happy using this model. Finally, they remark that GNH is very much a living experiment, and stress that the purpose of the GNH Index is to provide an incentive to people from every walk of life to increase happiness within society.

The second case study reports on the work of the UK Office for National Statistics in its recent efforts to measure subjective well-being. The author of this case study reflects on the initial efforts to include four experimental questions regarding subjective well-being in their survey work, and concludes that subjective measures and objective measures can complement one another in assessing national well-being.

The final case study outlines the recent work of the Organisation for Economic Development (OECD) in setting out guidelines on the measurement of subjective well-being for national statistical offices. This effort is intended to help standardise the measurement of subjective well-being, to allow comparisons between regions and between nations, and it is envisaged that the guidelines will be published towards the end of 2012.

The existence of the *World Happiness Report* is heartening, as it shows that even hard-headed economists and statisticians are now willing to accept the need to include more subjective dimensions in their assessments. Subjective well-being or happiness is itself not easy to define, but it is interesting to note the emphasis placed on improving relationships which comes from the report. The achievement of right human relationships through applied goodwill is a major theme within Alice Bailey's writings. "Right" and "good" are two more ideas which humanity has long struggled to embody, and understanding and expressing them requires not just clear reasoning, but also the fiery compassion of the heart. The heart is the custodian of conscience, and when the reins of control are passed from the busy chatter of the mind to the "still small voice", then there is a natural tendency to think and act in terms of the good of the whole. Then indeed, as proposed by Jigme Thinley, true abiding happiness can emerge, through service to our fellow humans and all the kingdoms of nature, and the loving wisdom of the heart can become the lodestone of society.

THE FESTIVAL WEEK OF THE NEW GROUP OF WORLD SERVERS – DECEMBER 21–28, 2012

As the consciousness of humanity expands, new spiritual energies become available for use in service. These energies follow a cyclic pattern, as does all else in nature. One such cycle has its impact on human consciousness between December 21 and 28, every seven years. Groups all around the world observe this time as the Festival Week of the New Group of World Servers – and celebrate the work of all who selflessly serve others without distinction of race, class or creed.

Since the last Festival week held in 2005, dynamic change continues to sweep through the world. Growing numbers of men and women of goodwill have focused the voice of an increasingly informed public into a more effective instrument for change. The new group of world servers are therefore interpreters, fostering the growth of goodwill and understanding. They have a leavening effect in human consciousness and provide a point of balance between humanity and the incoming forces of reconstruction. Despite the harrowing challenges that still confront humanity, the vision upheld by those who can see through the outer turmoil is lighting the way forward.

This week of group impact is a time to meditate and radiate the power of love and goodwill throughout the network of the new group of world servers and into the minds and hearts of the whole human race. It also provides a special opportunity to become involved in the work of this group of servers. We therefore invite your

participation in publicising this festival week, and sounding out a strong and clear note of goodwill to answer the urgent need for the adoption of spiritual values.

Following on from the Festival Week seven years ago, we have seen great political, social and economic upheavals, manifesting in initiatives such as the Occupy Movement, the "Arab Spring", and the continued focus, with varying success, on the importance of the UN Millennium Development Goals. Together they are making a significant impact on awareness of social issues and matters of spiritual principle. We have also seen how challenging it is for nations and communities to express these values and to reform the structures which will serve the common good. While self-interest or national interest is uppermost, there can be no "social harmony", no security or unity, no freedom or well-being. Perhaps the next seven years will see "the sacrifice of selfishness" coming into its own as people of goodwill recognise the need for sharing and the contribution of all parts of society towards the growth and prosperity of the whole. The word sacrifice means "to make whole", and the group's work is therefore closely linked to the strengthening of the bridge between the higher and lower kingdoms of nature.

As the fate of all peoples and nations is determined by the values that govern their decisions, let us do what we can in our own lives to support those who are working to >>

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.

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

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.

>> implement these values in society. We can "strengthen the hands of the new group of world servers" in meditation, particularly during the week between December 21 and 28. Please use the reply slip to request materials available for use and distribution.

Over the Festival Week, the Lucis Trust, the parent body of World Goodwill, will hold meetings in London, Geneva and New York around this theme of "bridging", starting with a meeting on Saturday 22 December 2012. We hope you can join us at one of these meetings, or link up with us in meditation. Please email or write for a copy of the programme details and information on other meetings we are planning for the Festival Week. These can also be viewed on our website at www.lucistrust.org/festivalweek We are also producing a video to help publicise this significant week and providing a space for co-workers on our website to share with us their own planned celebrations. We would be most interested to learn of any plans you may have for this week but wherever you are and whatever you are doing, what is important is the preparation in consciousness for this week of cyclic opportunity.

HELPING TO BUILD RIGHT HUMAN RELATIONS

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World Goodwill is an international movement helping to mobilise the energy of goodwill and to build right human relations. It was established in 1932 as a service activity of the Lucis Trust. The Lucis Trust is a registered educational charity in Great Britain. In the USA it is a non-profit tax-exempt educational corporation, and in Switzerland it is registered as a non-profit association. World Goodwill is recognised

by the United Nations as a Non-Governmental Organisation and is represented at regular briefing sessions at UN Headquarters. The Lucis Trust is on the Roster of the United Nations Economic and Social Council.

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

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