

World Goodwill

NEWSLETTER

2013 N°2

A regular bulletin highlighting the energy of goodwill in world affairs

ENERGY FOLLOWS THOUGHT

As regular readers will know, each year, World Goodwill sponsors a seminar at our three centres in New York, London and Geneva. This year, the theme of the meeting was *Energy Follows Thought*. We were able to stream video live from the events in New York and London, and the archived videos are now available for viewing at: www.worldgoodwill.org. Also at this page is an audio recording of the Geneva event.

Why this theme? Simply put, the power of enlightened thinking is the evocative principle of the new world community that we all long to see. *Energy follows thought* is an idea whose time has come and it's imperative that the consequences of this natural law are understood and responsibility taken for one's own thought life. For seen with the inner eye, thoughts are living things which, depending on the motive of their creator, can be beautiful, resonating mental sculptures whose geometry and colour is naturally shaped by the quality of spiritual intention. Consciously formulated thoughts of light and love have a powerful effect on others and may endure for long ages until they have fulfilled their purpose. Indeed, human progress is built on powerful thought patterns that condition and hold societies together for a time, then give way to other ideas. The role of goodwill is to see that ideas are born in an atmosphere of goodwill so that they are impelled by the good and towards the good.

The various speakers approached this theme from a number of angles. In New York, David Nicol, Director of the Gaiafield Project (gaiafield.net), discussed 'subtle activism'. This is the use of the subjective energies of meditation and prayer to empower the dynamics of social change. Craig Holdrege, Director of the Nature Institute (natureinstitute.org), considered the organic, connected transformations undergone by living plants, and reflected on how one can learn to think in this manner. In London, Leonidas Zoudros of World Goodwill delved into the infinitely self-similar patterns of fractals and their reflection in nature, and proposed that, in mirroring these patterns, thought can reveal the inner dimensions of the divine Plan. Dr Chintamani Yogi (cmयोगi.org), founder of the Hindu Vidyapeeth Nepal schools and the Peace Service Centre, unfolded from the single seed of the Sanskrit greeting 'Namaste' a simple yet powerful meditation on the importance

of right thought, right feeling, and right action, and shared some of the social and educational programmes in Nepal based on these principles. Matt Daw, Projects Manager of the UK charity PhotoVoice (photo-voice.org), revealed how participatory photography can empower communities to communicate their core message to legislators and decision-makers. In Geneva, Marco Toscano-Rivalta of the United Nations presented an interesting and thought-provoking view on the UN as "a centre for harmonising the actions of nations," a phrase from the UN charter. It triggered a lively discussion including the question: "Why does the word 'confidence' not appear in the Charter of the United Nations?" Other ideas, which were touched upon in the talk of Dr. Paul Béquart included the concept of synchronicity which connected perfectly with the theme of the day. Thierry Bécourt closed the series of talks by a rich selection of reflections on Triangles and *Energy follows Thought*. The group discussions, focusing on the Geneva theme of "Group consciousness in the world of tomorrow," led to profound insights on the role of visualisation and energy following thought.

In the rest of the newsletter, we present a selection of summarised extracts from many of these speakers, in order to give our readers a flavour of the day.

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## NEW YORK

### Craig Holdrege

Today we will look at our relation to the natural world and how, through a certain way of studying and contemplating nature, we can ourselves become more alive. There is an immense force of spirit in the world everywhere, and in the living world in particular. But we human beings are in our minds so often separate from the source of things. We can, through interaction with the living world, touch that source and recognize not only something of the life of the world but also come to a greater cultivation of the life within ourselves.

To begin with let us look at a symptom of a problem that many of us have as modern human beings. Water is something incredibly dynamic, beautiful, powerful, and also gentle. We all need water to live. And it's

Editor:  
Dominic Dibble

[www.worldgoodwill.org](http://www.worldgoodwill.org)

very interesting what happens when we begin to study water in a conventional scientific way. Water changes dramatically—it becomes an assemblage of molecules that interact. We start with something fluid and connected and dynamic, and make it in our minds into something that is made up of many different separate parts. And that is a habit of thought we have everywhere—we do this when we talk about genes, we do this when we talk about the basis of matter and picture separate atoms. Our modern mind has a tendency to think that the world consists of separate entities that interact. And you can see this thread throughout much of modern science, which has so dominated our culture for the last 400 years or so. We imagine separate building blocks that make up the world. We build up out of separateness and if there are connections, the connections come because separate things are interacting. Separate atoms interact to make molecules, and molecules combine to make a substance like water, and genes combine to make an organism. It is as though we have taken as the exemplar for the reality of the world objects that are to a degree separate, like stones or chairs—what we call things. It seems to me that this is very powerful and suggestive, and one can do a lot with this way of viewing the world. But it is also hugely limited.

Now let's look more carefully at living organisms. Plants start as seeds, in one sense as isolated things. But if the seed remains isolated it will over time die and disintegrate. The moment the seed begins to germinate, it develops by overcoming separation at every moment. As the root begins to emerge out of the seed, it "knows" where to go, namely downwards. A tap root grows towards the center of the Earth, as all tap roots do everywhere on the earth. If you think of the planet as a whole, all the tap roots everywhere are all pointing towards the center. They all have this orientation and all plants are connected with the whole of the Earth. And then plants unfold in the other direc-

tion—into the air and into the light, taking up immediate connection with this world, which allows life to happen. The plant orients toward the sunlight in its leaves, takes in the light and also air, and through the roots water

and a small amount of minerals. In this way (we speak of photosynthesis) the plant creates more living substance and grows.

A plant, as an example of a living being, is always living in connection and not in separateness. So the question is, how can we learn to think about the world and sense the world more in relation to connectedness, to unity. One way is to carefully study the plant and by interacting with these remarkable beings who allow us to live on Earth by creating oxygen and living substance that sustains us. We can try to learn from plants about their way of being, and by learning from them we learn something also about ourselves and life in the world.

There is never a moment of life that isn't accompanied by something dying as well. The development of the plant means producing something new (leaves, buds, flowers, etc.) but also

letting something else fall away, such as older leaves. Plants go through a process of transformation. Everywhere you look there is transformation, and for a plant it means unfolding itself out into the world, creating new parts, then shedding what is no longer needed, and moving on to a new stage. The interwoven nature of life and death is a very beautiful and intricate process.

So when we study these kind of phenomena in the world with plants, we can also ask: How we would think if were to think in the way a plant grows? We would begin to move from separateness and move beyond combinatorial thinking, in which we put together separate thoughts. Of course this kind of thinking is necessary for everyday navigation in the world. But now attend to the activity of developing a "train" of thought, or to put it more vitally, developing a plant of thought. What would that look like? This might entail going out into the world with a heightened attention; you would carefully take in what is around you, so you become rooted in things. And then in this rooted perception of things you begin to develop an idea about another person, about a problem, about a task to do at work. And then based on that experience you bring forth another leaf, another idea and then another. We come into a flow and, as in the plant there is continuity but also new experience and learning.

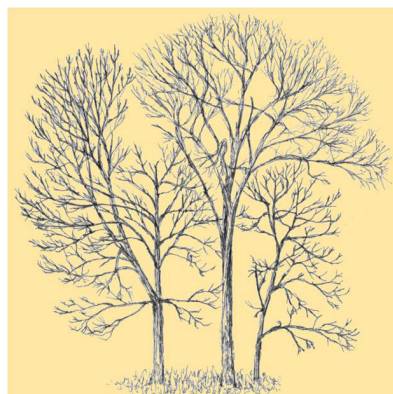
What we human beings often do is to fall in love with our ideas and say—"this is right." We don't want to let them go. But a plant "knows" better. Even though it grows beautiful leaves and beautiful flowers and branches, if it is going to continue to develop it has to let things fall away. Only in that way can something new emerge. We always have to be willing to let go of what we cherish at any given moment. That is one aspect of thinking like a plant. And we can make this a practice when we catch ourselves falling in love—in the negative sense of falling in love, that is, in becoming enamoured—with an idea, thought or opinion. Then we have to step back and say, wait a minute, treat that idea like a leaf. It's good something has manifested but what else wants to develop out of the process? We needn't think that our insight or opinion is the be-all and end-all. We have to stay in process. And it's very interesting to ponder what a flower of thought is, what a fruit of thought is and what a seed of thought is.

Plants can in this way become teachers of transformation, transformation meaning growth and letting go, staying in movement and being dynamic. Plants can also become teachers of context sensitivity. Every plant grows in intimate interaction with its environment and also reflects the different qualities of that environment, as the six different specimens of wild radish show. The tiny plant on the left grew in disturbed and compacted soil, while the plant on the right grew in a meadow.



When we are context sensitive in our attitude toward the world then we have a sense of our being-in-the-world. We perceive the context, and think and act in close relation with it. It's not

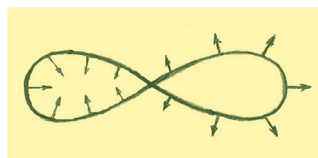
a matter of “I’ve changed the world” but “I’ve been changed by the world and I also change the world.” Something new comes about that didn’t exist before—a dialogue, if you will, between connected beings.



A process of inner transformation can go on within a human being as a result of interaction with the world. We often think of meditative practices in which we set ourselves apart from the world. But science and inquiry can become a field of meditative practice. When, for example, we really want to enter into the dynamic of the plant’s

life, we have to move beyond observation. Observation morphs into a spiritual practice when we use visualization to recreate the image of the plant or the animal in our mind’s eye. We can do this purposefully by trying to inwardly recreate what we’ve perceived. So if we’ve been observing a plant once a week for a few weeks, before we go out the next time to observe we can inwardly picture what the plant looked like the week before. We then see what the plant actually looks like today. And then we can compare the two pictures in our mind and experience more deeply and consciously the process of transformation. This is an inner practice, a practice which the poet and scientist Goethe called exact sensorial imagination. In a precise way, based on sensory experience, we can mobilise the forces of our imagination to participate in the living process within ourselves. The life of the world begins to show itself more clearly.

An ecologist has written, “How does one speak about connection in a culture of separation and isolation? I do not know.” This is a very honest statement from a primer on ecology. Ecology is about connection, but this ecologist rightly wonders how we can speak about connection in this fragmented world. This is a boundary that we in science need to move beyond. And if we observe plants in the right way it can help us to do just that. David Bohm said, “The whole ecological problem is due to thought. Because we have the thought that the world is there for us to exploit and so no matter what we do pollution will all get dissolved away. Thought produces results but thought says, ‘I didn’t do it.’” So we are self-forgetful. If the plant is to become a teacher of living connectedness, it can only do so if we are also paying attention to thought, if we are self-aware in that process so that we can then home in on the process of living thinking.



In conclusion, here are a few words from Goethe, “As human beings we know ourselves only so far as we know the world. We perceive the world only in ourselves and ourselves only in the world. Every new

object, clearly seen, opens up a new organ of perception in us.”

*[The images are from Craig Holdrege’s recent book, Thinking Like a Plant: A Living Science for Life (Lindisfarne Books, 2013)]*

## David Nicol

Today’s task is relatively straightforward, for subtle activism is in many ways a name for something that we’re doing here today and that many groups are doing. Part of my work is to create a framework that is large enough so groups can recognize each other and bring more coherence to that field. Sometimes people say we have to do more than preach to the choir but part of our work is helping the choir to find each other, and there is a very beautiful song to be sung on this planet when we all connect our streams to one another, and the potential of the amplification for what can happen on this Earth is magnificent.

It is a little challenging to talk about this concept of subtle activism in a public setting, it’s truly a subtle and mysterious process and the kind of power we’re talking about only happens when we are totally transparent and open. In some ways it is an unusual phenomenon to be leaning in with our awareness to things that are happening in the world but to be totally undefended. But when we do, we are meeting the world with our truth and that is what we are really talking about. Sometimes it’s not easy to be transparent when facing the world, but part of our work is to create these spaces where we can give each other permission to open and access our heart’s deepest yearning for what we want to see in the world, as we engage with the issues of the world.



How did I come to this work of subtle activism? In my late teens I had a profound experience, out of the blue, of the impermanence of life. I had the realization that I would die and that anything I had previously thought was meaningful in terms of external achievements and relationships would be gone. It just entered into my mind as a very different thought that totally changed my trajectory and propelled me into a path of spiritual work and discovery that has been the centerpiece of my life since then. But paralleling this interest in spirituality, I’ve always been extremely interested in the political arena and especially by those individuals who would sometimes seem to be seized by a force of destiny to stand up in the public arena for a profound truth—Gandhi and Martin Luther King, Jr. I was fascinated by the force of destiny that seems like it was inherent and profoundly purposeful in their lives. So I’ve always been looking for ways to bring these two worlds together—this deep personal quest for spiritual realization and the world of social change. And especially as I’ve become more awake to the collective issues of the pivotal moment that we seem to be in – the difficult trajectory modern civilization is on and wanting to play a role in shifting things on a collective level.

Initially I became interested in activism, environmental activism, and became an environmental lawyer in Australia and went to rallies and participated in legal action and while I found many of these things deeply meaningful there were certain aspects about them that I didn’t find so satisfying. I found in this work



that while we wanted to focus on global issues they tended to get blurred by the minutiae at the local level. I was motivated to not just put out fires here and there but was interested in the source that kept feeding those fires. What was the underlying consciousness that kept creating these problems and how could we engage in a way that was targeting that level of consciousness? I was struck by the fact that many of the activists I was involved with were responding in very reactive ways, using an angry, confrontational approach. I found I needed to find a way to engage that was more aligned with my deep spiritual values and experiences. So following that quest of trying to bring things together brought me to the US and the California Institute of Integral Studies and opened me up to the many visionary thinkers there. A series of events happened.

In response to Dennis Kucinich's presidential campaign in 2004 my co-workers and I developed a Spiritual Call to Action to more explicitly tap the spiritual dimension of the campaign. We emailed people inviting them to engage in a series of global meditations. This experience was a revelation. We engaged people from over sixty countries and had a massive response. The experience gave me a sense as if different streams of meaning were meeting within me. It really resonated deeply within me, activating a sense of purpose. I felt "this makes sense. This is how I want to contribute, this is what I want to do." That path found me and when it did it became clear this was the way for me and ever since it's as if the path has been forming.

Subtle activism is defined as spiritual or consciousness-based practices to support collective transformation. It's a very broad frame to link the various efforts that are moving in the same direction. Subtle activism is a type of engaged spirituality that can lead to wise action in the world but there is a distinction between what I am trying to bring forward and the spiritual practice in and of itself. Subtle activism is a powerful form of action that is often overlooked but, if it can be harnessed, it can be very powerful. My effort is to harness that power within the context of a more integrative approach to social change though it is not a substitute for more physical forms of action, but something we do as a more holistic approach that meets the inner meaning dimension as well as the practical dimension of social change.

## BE THE PEACE

small groups or large groups. We can think of subtle activism as addressing different aspects of the collective. We can think of healing collective traumas from the past, e.g., practices that help heal the emotional and spiritual residue of the Holocaust. We can think of it as providing support during natural disasters or socio-political crises in the present. When there is a collective emergency or crisis taking place in a part of the world, like the Japanese tsunami, you see a massive influx of aid on many levels, including prayer and many people feel spontaneously moved for the people who are suffering. What we are proposing

is that we harness that impulse and wave of compassion that is flowing around the Earth at such times. And then we can think of actions for the future where thousands of people are holding a vision of the Earth at peace and creating an attractor in the collective psyche that we can move towards.

How is this idea important now, and what is unique about our moment that calls for such an approach? In many ways this is a very natural phenomena throughout human history. If you go back to

ancient and indigenous cultures the shamans and the seers, the wise men, were always deeply involved in the collective decision making of their societies. By many accounts, while they did do individual healing, the thrust of the function of the shaman was to maintain the balance between the human society and the non-human world through the journey, the ceremony, through engaging on subtle levels to keep the balance. So in many ways it is just a natural orientation. In modern times, in the West, we have seen spirituality divorced from the collective decision-making process. One way of understanding what we are living in, the deep structure of modern life, is by understanding the scientific and political revolutions we've experienced and the resultant separation of church and state that had the effect of creating these sort of separate worlds in which we operate. We had the world of science that objectively studied nature; we had the world of politics that looked at the world of human relations and then everything else was left within the private domain and subjective experience. This development was obviously very important as we needed to free ourselves from the constraints and dogma of the church. But we then inherited this world where there is a deep assumption that spirituality might be relevant for your personal life but you can't bring those insights, the fruits of your wisdom, out into the public domain and be taken seriously. Immanuel Kant was once asked, "what's the essence of modernity?" and he said, "Modernity means if someone is to come into your room and catches you on your knees praying to god, you should be embarrassed." In the last few decades public modern western consciousness is coming closer to the point of recognising that the trajectory we are on has something fundamentally wrong with it. The signs are everywhere and do not need to be spelled out in the global environmental crisis, the unsustainability of the financial system, weapons of mass destruction—all of these signs that have deeply disillusioned the modern psyche's faith in the modern path—a recognition dawning that something is fundamentally off track. We need to rethink this notion that there is no legitimate role for spirituality in the public arena. Many people are becoming aware that the disenchanted world view they have come out of – a view that sees no presence of the sacred anywhere in the world – has empowered an irreverent attitude towards nature. It invites a reconsideration of the sense and presence of the sacred. Gaps are needed for the presence to enter. Gaps are very interesting. I see much of our work in subtle activism practices as creating spaces for something to happen and for a knowing to come in.



So we now stand in the role of the great shaman and collective healing needs to happen on Earth. We are the shamans, the world is the tribe and we can engage in these practices that help on very subtle levels to rebalance things. This is a movement towards group meditation and collective wisdom and this is a key point moving forward: the recognition that the group practice is exponentially more powerful than the collection of individuals in that group.

The mission of Gaiafield Project is to create the intellectual, spiritual, technological and social foundation for the long term growth of the emerging field of subtle activism. We want to create a space where many different groups can come together.

## LONDON

### Leonidas Zoudros

The journey into consciousness and the world of meaning involves identifying patterns of thought and looking deeply into them to understand their hidden relationship to one another and to the causes that lie behind them; and this concept of identifying patterns of relationship is also of great importance in the realm of hard science – physics, chemistry, biology, etc. where patterns in nature and the world around us are searched for and models created to help us understand and explain them. In this latter case, mathematics is used to construct models with symbols and equations. And the advent of supercomputers that can perform billions of calculations a second has seen tremendous developments in this field through the investigation of complex dynamics. This culminated in the so-called Mandelbrot set in 1980. The Mandelbrot set images are made by feeding complex numbers into a simple equation. Each time a number is fed into the equation, according to a simple rule, the result is either dispensed with or fed back into the equation and repeated. Each of the millions of results of the repeated equation is treated as an image coordinate, and pixels are coloured according to how rapidly the sequence diverges.

The result is this:



The Mandelbrot set is self-similar at each scale of magnification into infinity.

The term which their discoverer, Benoit Mandelbrot, used to describe these equations was “fractal”, from the word fraction. The geometry emerging out of them is known as fractal geometry. Very simply described, a fractal is basically a “rough or fragmented geometric shape that can be split into parts, each of which is often a reduced-size copy of the whole, a property called self-similarity.” As one goes into ever finer resolution of the Mandelbrot picture, self similar, though not exact images, of the whole appear.

Following the example of the Mandelbrot set, it has been discovered that certain types of equations produce results that when laid out visually, bear an uncanny resemblance to forms found in nature.



It demonstrates that the appearance of fractals in nature is an impressive and undisputed fact.

This, in and of itself serves as a first indication of their value as an instrument for research into the realm of spirit and consciousness. A basic spiritual premise given by Helena P. Blavatsky is “Matter is spirit at its lowest rate of vibration and spirit is matter at its highest rate of vibration.” Therefore, spirit is found expressed in form in the world about us and so the discoveries that are being made about fractal geometry as it applies to matter should then, also apply to spirit. Thus, if material forms are the physical aspect of spirit, then the fractal properties and qualities inherent in matter must have a spiritual counterpart. Fractals then constitute a blueprint, a model, and can therefore reveal valuable information about what lies behind the form, as well as the way in which the model manifests in three-dimensional reality. They support the notion that the phenomenal world around us, and all the forms in it, are just that: a partial, three-dimensional impression of a much more inclusive reality, extending into other dimensions not accessible to us through our six senses. This unlocks a completely new way of looking at the world around us:

If this magnificent two-dimensional shape arises out of plotting the behaviour of an infinite number of points as they slip from one dimension to the next, what does this, then, mean about this three-dimensional shape?



Isn't it possible that, as we look at the world around us, we are looking at objects which emerge into our mundane three-dimensional reality from some other (higher) or inter-dimensional reality?

The last one hundred years or so, and especially the last three decades, have seen the emergence of a fair number of theories by highly qualified scientists who, through rigorous scientific methods and experiments appear to be converging on a model of our so-called physical world quite different from the rigid, mechanistic, Newtonian model that had prevailed for centuries. One of the discoveries with the most far-reaching repercussions is related to what is known in quantum mechanics as the “vacuum state”. This vacuum is not empty – it is a field of infinite energy out of which fleeting electromagnetic waves and particles pop in and out of existence. Waves in this field are much like the ripples on a pond, only the pond in this case is the

entire universe.

One of the countless consequences to consider about the wave-nature of this vacuum state is the fact that waves encode and carry information. Any encounter between waves results in interference patterns, which can be regarded as a constant accumulation of information, with virtually infinite capacity for storage. This means that, theoretically, this vacuum state is essentially a blank matrix on which coherent patterns could

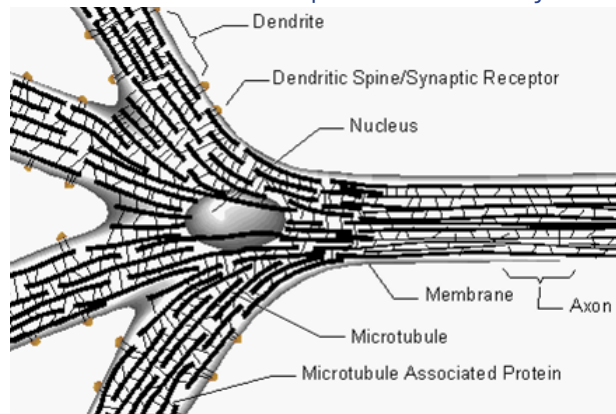


be written, possibly accounting for coherent particle and field structures. Furthermore, on a meta-physical level, this would imply that anything that has ever happened is imprinted in it through this wave interference encoding.

The references to, and associations with, the concept of patterns in the zero-point-field theory are obvious, and lend themselves as bases for resolving stubbornly persistent questions in a number of disciplines. For example, in attempting to answer fundamental questions such as, "how do human cells know how to form themselves into a baby?" Rupert Sheldrake, a British biologist, worked out a hypothesis of formative causation, resting on the concept of morphic fields. His theory claims that the forms of self-organising living things, from molecules to societies to galaxies, are shaped by these fields. According to Sheldrake, morphic fields possess a resonance which reverberates across generations with an inherent, cumulative memory of shape and form, as well as behaviour. All conquests in terms of knowledge are then "passed on", or available to each subsequent generation, or iteration.

Along the same lines, a collective theory by scientists Pribram, Yasue, Hamerhoff and Hagan, proposes that the brains of living organisms are not a storage medium but a receiving mechanism in every sense, with memory being a distant cousin of ordinary perception. The brain retrieves 'old' information in the same way it processes 'new' information – through holographic transformation of wave interference patterns.

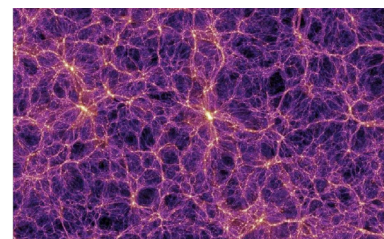
In order to be able to retrieve information from an electromagnetic field based on holographic transformation, a good receiver – an organic antenna of sorts is required. It should then, come as no surprise that one of the most versatile designs for an antenna is in the shape of a fractal. In the joint theory of Pribram, Yasue,



Hamerhoff and Hagan, the physical counterpart of the fractal antenna in the human body is to be found inside the brain neurons in what are known as microtubules and the membranes of dendrites, dendrites of course being fractal in their geometry.

Fractal patterning, in conjunction with the latest field theories, is therefore beginning to synthesise a picture of a universe which is much more coherent and interconnected than was previously thought, at least by formal science.

This picture becomes even more complete, opening up the imagination to the realm of infinite possibility, once we consider a simple fact: that interaction is, by definition, a two way process. That it is impossible for a living being to be present without



affecting its environment, even if only through its sheer presence. Niels Bohr, one of the founding fathers of quantum physics, and Werner Heisenberg, noted that an electron exists as a wave of probability, until the moment when somebody observes it, at which time it freezes into a particular state. Once the observation stops, it then returns into the "ether of possibilities." From this, and from the massive volume of information gathered from scientific experiments of recent times, such as those conducted by Robert Jahn and Brenda Dunne at Princeton, the potency of the effects of human consciousness and thought on the environment is becoming apparent. Jahn and Dunne noted two significant factors. First, they saw a definite correlation between the level and quality of bonding between two people and the potency of their thought, with couples in harmonious relationship with each other demonstrating a potency up to six times as high as that of a single person. The second factor had to do with the brain frequencies of the human subjects at the time of the experiment, with effectiveness rising sharply as the brain operated at frequencies usually associated with meditation.

What probably defines a thought more than anything else, and distinguishes it from other mental processes is that it is a construct made of concepts. For example, a small child comes across a door handle several times, until the pattern of it – its shape, its utility, its operation – is identified and the concept of a door knob is ingrained in her consciousness. The power of a concept, a mental pattern, to persist in physical reality accumulates with each iteration, each imprint of that concept. A thought is then an assembly of existing concepts, a mental model of a specific fraction of reality – what is commonly referred to as a thought-form.

Given the right conditions, many thought-forms do materialise. However, whether a thought achieves and sustains enough coherence for this to happen is subject to many factors. The emphasis on group work which is mentioned many times in the Alice Bailey teachings is a definite factor, as is the level of coherence and unity of the group – both now supported by scientific findings. The level of coherence of the actual thought construct is another crucial factor, again a recurring theme in the teachings, where concentration and meditation is considered to be of central importance.

In order for energy to follow and conform itself to thought so that it amounts to some significance, the thought must be potent and coherent. Potency is cumulative, and is also a function of congruence, or alignment. Coherence is a function of



mental clarity and personality integration. In the same way that one learns a language, or a musical instrument, starting from a single word, or note, and then adding a second, and then a third, chaining and combining each additional bit of knowledge with the words and notes already assimilated, in the same way, concepts and therefore thoughts both at the level of the individual, as well as at the group and collective level, branch out of one another, each one adding more breadth and complexity, but also an awareness of, and structured in accordance with, the total body of knowledge. In this sense, not only the process, but also the body of knowledge, or consciousness itself, follows a fractal pattern.

If we imagine speeding up time to the point where the average human lifecycle of 80 years take place in about one second. At that speed, we would witness life – human, plant, animal – take form out of the life which preceded it, bloom, wither, and pass away, much like a wave, coming and going, coming and going, forming and dissolving, forming and dissolving. Each form sprouts like a branch out of the one which preceded it, like a fractal spanning the whole of time, each iteration adding one more element to a boundless, infinite pattern of expression. We can choose to see ourselves in the divine pattern, and the divine pattern in ourselves. We can grow out of the branch that gives us this life towards the light, so that more branches may follow from us, and be part of the divine plan and the divine order in all its glory.

*(The full English text of Mr Zoudros' presentation is available on request from the addresses at the back of the newsletter.)*

### Dr Chintamani Yogi

I come from Nepal to talk to you about timeless values and social change. I live in Kathmandu, the capital city, but I was born in a very small farmers village. So I begin with a Namaste, an ancient Sanskrit blessing. Although I come from Nepal, a very small country in relation to the rest of the world, my work is to encourage goodwill throughout the world. I work through Nepal for the benefit of all of humanity. I also bring you the Namaste of my mother who, although she is illiterate and uneducated, is one of the wisest people of this Earth. She, who has never been out of Nepal, feels a connection with all people of goodwill, and sends her blessings to everyone.

I came to be associated with World Goodwill many years ago when by chance I came across a copy of the World Goodwill Newsletter that had been sent to a friend in Nepal. I recognised at once that the newsletter was in tune with much of my own thinking and understanding and so I wrote to Headquarters which led to an exchange of letters and ideas over many years. Yes, culturally, I am from a Hindu background, but I practise spirituality. Yes, I come from Nepal, a very tiny country, one of the poorest countries of the world, but I work for all humanity. If the seed is planted with very pure intention, then it will grow. Namaste means we join hands, we bow our head and we touch the heart. And this means there are three aspects of Namaste, the combination between hands, head and heart. When we join the hands, we are reminding ourselves of the promise, I will be walking on the path of karma-yoga. This path requires constant

dedication to the principle of non-attachment. We are working very sincerely, very whole-heartedly, but again, working with a smile. If this path is followed with sincerity then all else can be left in the hands of God.

When we bow our head, it reminds us of the promise to walk on the path of gyana yoga, the path of wisdom. This wisdom is beyond all books. Learning is good; understanding is better; realising is best!

When we touch our heart, it is bhakti yoga. Listen to your own heart.

From the age of 21, I dedicated my whole life to social work. We founded the Hindu Vidyapeeth Schools, which promote values education in Nepal. This movement aims to educate and support disadvantaged and orphaned children on a non-for-profit basis, and to empower them for the future. The school started out with just 15 children, now there are 3 schools and one orphanage with 1500 children from all backgrounds and religions. Among our other programmes are the Peace Service Center (Shanti Sewa Ashram), the Youth Society for Peace and the Children's Peace Home. We also support uneducated and exploited women to learn, and to make their own money.



The HVP schools teach all the standard academic subjects but we also seek to teach serious wisdom to our children. What we dream is not making them only a doctor, an engineer, or an IT expert, but more than that, a good human.

It troubles me that although there is so much learning in the world there is a lack of real understanding about life, and that realisation is practically non-existent. People learn many things in life but understand little, and this is the cause of much of the world's suffering. Many people are educated but not enlightened, many are successful but not peaceful. There are many who know so much but are not sincere in their relations. Human beings may be smart and skilled which leads to success but, without the understanding of the heart their lives are out of balance and this leads to suffering.



People blame their suffering, their stress, depression, lack of sleep, anxiety on everyone else. Yet, suffering is created by the individual and not by anyone or anything else. Understanding this is crucial to being wise. When there is no wisdom it is like complete darkness and it is this ignorance that is the cause of world suffering. When God wants to help an individual he does not do so directly, but instead provides opportunities for the individual to learn and show wisdom or, puts them in the company of those who are wise.

Gandhi was once asked 'do you believe in God?' and he replied, 'God is not a person but only a principle'. This led to a further

question of what is a principle, to which Gandhi replied 'God is truth, God is love and God is peace'.

Karma-yoga requires us to walk the path of truth. So in conclusion, I ask you to pray for all those children who go to bed without food, to pray for all those women exploited in developing countries, for prayers can pass beyond all borders. A man went to his guru and asked how he could help humanity. His guru replied, "if you want to do something for humanity, please become a good human being."

### **Matt Daw**

I'm the chairperson of HVPN UK – the UK support charity for the Hindu Vidyapeeth Schools in Nepal. The first time, 12 years ago, when I visited Nepal, is when I saw the schools in action. The philosophy on which they are grounded had a huge impact on me – the idea particularly that people are not just individuals but they are part of something wider, that is, society and even beyond that, the higher consciousness.



There is evidence of this philosophy at PhotoVoice where I am the Projects Manager. It is a UK based international charity that has been in existence for 12 years. The organisation's vision is for a world in which no one is denied the opportunity to speak out and be heard.

The charity promotes participatory photography – photography by people who are the subjects of the photos and who are affected by the issues. This is opposite to the traditional photo journalism model where photographs are taken by those who are outside the context, often from the rich West, of people and situations who are not generally given the voice themselves. These photographs are taken from the perspective of the outsider, whereas participatory photography reverses this and allows people to tell their own stories and choose how they are represented.

PhotoVoice works with communities who are too rarely heard from regarding issues that affect them most, or who are marginalised because of society's attitude toward them. We work with people to train them to use photographs to communicate their situations and the messages they want to share. Our participants create captioned photographs that convey these messages to people who may not be aware of their existence or their experiences, and certainly not open to what it is they have to say.

The projects are very different from one another, being located across the world and working with a huge range of issues. Examples include mental health service users, refugees, street children, HIV-affected communities and those who have been marginalised due to their social status or for political reasons. Every project, although each very different, has at its core a certain number of key components. Firstly, the participators are

helped to understand how photographs communicate, how a narrative is created and how understanding and empathy is generated through seeing still images. Secondly, visual literacy exercises are used to stimulate discussion with the group and the community. People generally find it easier to discuss observations and personal insights with the help of photographs and images.

The participators are then taught how to use and create photographs and to plan their composition. Technical training is also given on how to use digital cameras. This is especially important for international projects where the participants have often never had the opportunity to use cameras before. PhotoVoice are also experts at enabling people to use photography regardless of any obstacles such as disability, illiteracy, blindness or partial sightedness. Work with the blind and partially sighted has provided this section of society with the ability to share their experience and join in communicating visually. More information about this unique methodology here: [http://www.photovoice.org/html/pvmethodology/method\\_04/index.htm](http://www.photovoice.org/html/pvmethodology/method_04/index.htm)



The charity provides support for the participants to create their own personal photo project focusing on their own priorities and experiences. Making the choices required to create a single still image requires a certain amount of self-reflection, and participants not only learn how to communicate through photographs, but also discover what they feel and want to say. The photos they produce are then shown and discussed back in the group and with the PhotoVoice facilitators, where all these decisions and the thought behind them can be unpacked for a hugely revealing and constructive dialogue around the issues. Self-reflection, self-examination, and communication is not something that would necessarily happen in group discussion, however it is facilitated by the photographic process. It is a very revealing and productive procedure.

The editing process comes next and this involves selecting the images to be used for public output. In some projects there may be targeted audiences or there may be an aim to feed the voices of those affected into the decision-making or policy-making process. Additionally, it may be to change attitudes in communities where these people are marginalised.

The last stage is dissemination where the voices are carried to the wider public. This is often families, friends and local communities but sometimes it is much wider than that. There is generally an exhibition of the photographs at a community level which is particularly important for validating the voices and increasing the status of those voices in the eyes of others. For example, in Albania the status of the disabled is very low, especially for disabled young people who are kept at home and not supported to attend school. Our project allowed them to share their experiences and perspectives with the wider community,



who were confronted with the reality that these young people are talented, able young people who just need the opportunity to contribute and create. This had a huge positive impact at local community level. Exhibitions are the most obvious method of celebrating the participant's achievements but social media and on-line communities are also used to very good effect. Digital photographs are an extremely versatile tool for communication, since they can be displayed, projected, printed in books and postcards, emailed, shown online and more.



Participatory photography is used because it allows reflective study, participants can take control over their representation and can challenge how they are perceived and shown in the media. It also helps to break the cycle where

representation leads to issues being perpetuated. It encourages self-explanation and self-expression. Participants find confidence in their own voice, challenge perceptions and create change. Examples of this work can be viewed on the website [www.photovoice.org](http://www.photovoice.org)

In conclusion, the work of participatory photography is very important because it helps to shatter the illusions that are created at every level of society both locally and internationally. The predominant narratives created by the media or simply by the 'loudest voices' in society are often what people accept as truth. Participatory photography provides opportunities for issues to be explored and given a voice at their grass roots which creates a diversity of narrative. Through that diversity of perspectives the complex reality can emerge, as opposed to a single curated narrative that reflects only one perspective. The audience is given the same opportunity as someone witnessing or experiencing something directly – the chance to decide for themselves what they think or feel about the situation.

## GENEVA

### Marco Toscano-Rivalta

"...a centre for harmonizing the actions of nations..."

Some of you may wonder about this title, its meaning and reason, and mostly about the connection with the theme of today.

It is a quote from art.1 of the United Nations Charter, the one that specifies the four purposes of the UN. These are:

- 1) "To maintain international peace and security
- 2) To develop friendly relations among nations
- 3) To achieve international co-operation
- 4) To be a centre for harmonizing the actions of nations in the attainment of these common ends."

Let us focus on the final purpose, which suggests that, unless and until the United Nations becomes such a Centre capable of harmonising actions we may be missing an important piece in

the puzzle, and thus it remains difficult to attain the three other purposes.

So let's ask:

What does it mean to be a Centre?

What skills and qualities does a Centre need to have to harmonise actions?

How are those skills and qualities acquired?

What is it a Centre of? What, who is at the periphery?

How does this Centre come into existence? Who does the necessary work?

These questions help to define the field of service of such a Centre.



The field of service of this Centre is defined by the first three purposes already cited; or more simply, that this field of service is humanity, namely the further development of humanity and its potential. The focus on humanity and its needs for peace, security, friendly relations and respect for human rights, also brings about an increasing interest in the other kingdoms (animal, vegetable and mineral) – so far mainly considered as resources, yet in this manner opening the way to the question whether in turn humanity is, and sees itself as, a resource for the other kingdoms, and in that case, what resource?

From this perspective, we can also note that the very process of "globalisation" is in itself a dimension, now emerging with clarity, of this process concerning human development. Globalisation is about human relations, it is about humanity discovering itself as one.

What we probably need to do is to try to understand what globalisation really means; for example, can we venture to say that globalisation is not "just happening", and rather that it has a specific meaning, if not even a function? Can we say that globalisation is about rendering those links across humanity more evident, and at the same time evidencing new potentials? Can we say that it is related to the emergence of a global consciousness? And that this emerging global consciousness is bringing into focus the existence of a centre?

In this journey toward the establishment of "...a Centre for harmonising the actions of nations..." an interesting question emerges: "Does a plan exist?" The Ageless Wisdom gives us some important pointers: "The entire rhythm of international thinking has to be altered" in order to move from "chaos" to "ordered beauty". In other words, in order to address the challenges of today and transform them, we need to modify our collective/international thinking.

So it could be said that the plan directs our attention to two things: "rhythm" and "international thinking". But this raises the further question: what is "international thinking"? To address this question, we need to consider a related one: why has the United Nations come into existence in 1945, in this specific moment in humanity's evolution, and not in 54 BC, 1268, or 2674?

I will attempt to look for an answer through a story, and analogy between the development of a human being, and a look at the history of the past 600 years, which, taken together, tells us something of significance.

The individual human being develops a physical/etheric body, then an emotional body, a mental body and, through this, an integration of them all into a personality which can be infused with higher energies; and suggested that the same thing seems to be happening to humanity collectively, on a planetary scale.



Thus, it is only through the navigators of the 14th and 15th centuries that for the first time in recorded history all the lands started being discovered and mapped, so revealing the oneness of the planet and of the human family through its

various facets. This could be seen as representing the emergence into human consciousness of the physical oneness of humanity.

Through the development of science, and in particular of physics, in the 19th and early 20th century, humanity has come to know the world as one from an energy point of view, including Einstein's famous equation correlating energy and mass. This could be imagined as the emergence in human consciousness of the understanding of the existence of the etheric body of humanity.

World Wars 1 and 2 could be read as evidence of the existence of the emotional body of humanity. This seems to be also indicated by the emergence and effectiveness of the work of the Red Cross. It can be observed on a daily basis through the global transmission of concern following, for instance, a disaster.

If we keep going along this line, we should now look for an indicator of the emergence into human consciousness of a collective mental body. It is my impression that such "evidence" is the creation of the United Nations.

As far as I am aware, it is the first time in the history of humanity that an alliance has emerged with the purpose of collectively thinking and implementing plans for the good and the future of humanity – and increasingly of the Planet. This international cooperation for development can be seen as an extremely important attempt to imagine what a better future for humanity can be, and devising the plans and actions to get there. Against this background, we can see that the purpose of the United Nations is indeed to alter "international thinking" and give it a "rhythm". The "centre for harmonising the actions of nations" needs to operate through positively influencing "international thinking". Rhythm is key, as it creates resonance in all who are ready to serve humanity.

The periodic United Nations World Conferences can then be seen as an indicator of a stimulated alteration and attempted

synchronisation of international thinking which then leads to action, like the agreement on, and implementation of, the Millennium Development Goals which, for instance, have brought about an effective reduction of poverty on a planetary scale.

For every good plan to succeed, it needs a model to be inspired and guided by. What model do we have at our disposal? Do we have other centres that play a similar function that can be looked at?

We are lucky – the answer is yes, and an indication is provided by many of those scientists, psychologists, and philosophers who have shed light on the *will* and its relation with our personality. I would like in particular to refer to Roberto Assagioli, and in particular to his works on "The Act of Will" and his "psychosynthesis".

Assagioli presents the will as that key human "function" which enables the personality, the ego, to harmonise other functions, allowing a human being to develop his highest potential and play his part in life.

He outlines some of the inherent dimensions of the "will" which we need to consciously develop: aspects, qualities, and stages. The first category, aspects, is the most basic, and represents the facets that can be recognized in the fully developed will. The second category, qualities, refers to the expression of the will. Finally, the stages of the will refer specifically to the process of willing, the act of will as it unfolds from beginning to end.

The aspects of the fully developed human will are:

1. Strong will,
2. Skilful will,
3. Good will, and
4. Transpersonal Will

The qualities of the fully developed human will are:

1. Energy—Dynamic Power—Intensity
2. Mastery—Control—Discipline
3. Concentration—One-Pointedness—Attention—Focus
4. Determination—Decisiveness—Resoluteness—Promptness
5. Persistence—Endurance—Patience
6. Initiative—Courage—Daring
7. Organization—Integration—Synthesis

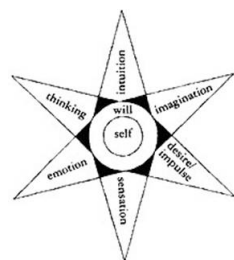
They can be developed and evoked as necessary in the right proportions and in the proper mode as the situation demands. The fully developed will knows how to use these differing qualities.

The stages of the fully developed human will are:

1. The Purpose, Aim, with a Goal, based on Evaluation, Motivation, and Intention.
2. Deliberation.
3. Choice and Decision.
4. Affirmation: the Command, or "Fiat," of the Will.
5. Planning and Working Out a Program.
6. Direction of the Execution.

A fundamental point is that the will does not substitute itself

for the other functions of the personality, rather it aims at a constructive partnership, at empowering and developing them.



The will is also that “tool” which enables the ego to bring to a synthesis all those different and varied parts which “live” within us, and that if and when not aligned, seem to pull us in all possible directions, creating a sort of internal chaos of confusion, fears, doubts, frustrations, etc.. From this perspective it is not too difficult to see the correlation between the external world

with all its different parts – nations, corporations, civil society organisations, races, etc – and our inner world.

And here comes another question: how well do we use our will? In essence, the will represents the key toward the emergence of the “centre for harmonizing the actions of nations in the attainment of these common ends”.

From this perspective we can also see the link between the will and the theme of *Energy Follows Thought*. Indeed the will is instrumental in the processes of “impression”, “creative thinking” and “direction” which lie behind the truism “energy follow thought”. Therefore, understanding the will, its nature, its functioning, its characteristics, and the fact that we need to dedicate time and effort to its development, is of fundamental importance.

The work to build a centre for harmonising the actions of ourselves, or of nations, needs to follow a specific program. In order to harmonise actions, actions need to be initiated. Many forms of action need to be explored in order to channel the will existing in, and to be manifested by, 7.2 billion people.

The work of the United Nations is intended to empower and enlarge people's choices. This has materialised in a number of ways, including: supporting the end of colonialism, and, as a result, the establishment of many new states; the development and codification of international law; development programs aimed at the empowerment of people; supporting elections and the monitoring and protection of human rights; and many more.

Forms of action are unlimited, and new ones can always be created. It is worth noting that the experimentation with “Form” through the creation of forms seems to be a key characteristic of our Planet vis-à-vis others within the Solar system.

We are all familiar with the truism “unity in diversity”. Its polar opposite “diversity in unity” is of no less importance, and it is indeed the process followed by Mother Nature. “Diversity in unity” is somehow even more powerful a concept: building on a certain degree of confidence in, and recognition of, the fundamentals of Nature, which include humanity, it invites us to experiment, to create new forms in harmony with it – forms which need to contribute to the aims of establishing right relations among humans, and between humans and other kingdoms. Music science itself tells us that harmony is all about right relations between different sounds.

From this perspective, we can appreciate that an increasing

multitude of brains, minds and hearts, if aligned through a new rhythm in international thinking, can ignite an incredible potential, which is, as of today, still largely untapped. The work carried out through such a necessary variety of initiatives for the good of humanity and beyond, needs to be nurtured and reinforced by holding the vision of what we are doing. One way of presenting the meaning of what humanity is doing, is that we, individually and collectively, are training ourselves and learning how to think and “will”.

The key and challenging point to accept is that we are still on the learning curve... The good thing is that we are doing it!

We need to believe and trust humanity's power if we want it to flourish, as Humanity's consciousness is much more awake that we believe it is. I think there is some evidence that humanity as an existing centre is already operating beyond and above our individual conscious level, applying laws and principles more consistently than we, as individuals, are doing...

I think that there is an interesting parallel between article 1.4 of the UN Charter, the 4th Stanza of the Great Invocation, and the 4th Ray:

“To be a centre for harmonizing the actions of nations in the attainment of these common ends.”

“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.”

“Harmony through conflict”

There seem to be some tension between the diversification of forms on one side, and the need to find a shared point, a common ground and vision, on the other side. This tension between these two apparent polar opposites and tendencies can find a point of synthesis through order and organisation – and it is probably not by coincidence that the question of “governance” is so prominent in national and international discourses. There is a pressing call for both world and local governance.

The question is, how to ensure that all the entities of a collective participate in the collective act of Will, from intention to realisation, thus mobilising and managing the power of the collective through the collective? What choices do we need to take to organise and structure that centre for harmonising actions? How can we get ready to use the energy that the Fourth Ray of harmony through conflict will start making available as from 2025? What opportunities will this open?

It is important to carefully ponder on these and similar questions. The work is just at the beginning, and exciting.

I would like to conclude by quoting what Dag Hammarskjöld said, when taking office as the second Secretary-General of the United Nations:

*The weight we carry is ... based solely on... our maturity of judgment.*

This was on his side a clear understanding of the responsibilities we bear as indeed “energy follows thought”!



## 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.

\* 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.

## HELPING TO BUILD RIGHT HUMAN RELATIONS

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3 Whitehall Court  
Suite 54  
London SW1A 2EF  
UK

Email: [worldgoodwill.uk@lucistrust.org](mailto:worldgoodwill.uk@lucistrust.org)

Rue du Stand 40  
Case Postale 5323  
1211 Geneva 11  
SWITZERLAND

Email: [geneva@lucistrust.org](mailto:geneva@lucistrust.org)

120 Wall Street  
24th Floor  
New York NY10005  
USA

Email: [worldgoodwill.us@lucistrust.org](mailto:worldgoodwill.us@lucistrust.org)