

Lucis Trust Autumn 2024

The Divine Economy

including World Goodwill Seminar

The Will-to-Good: Rethinking International Relationships

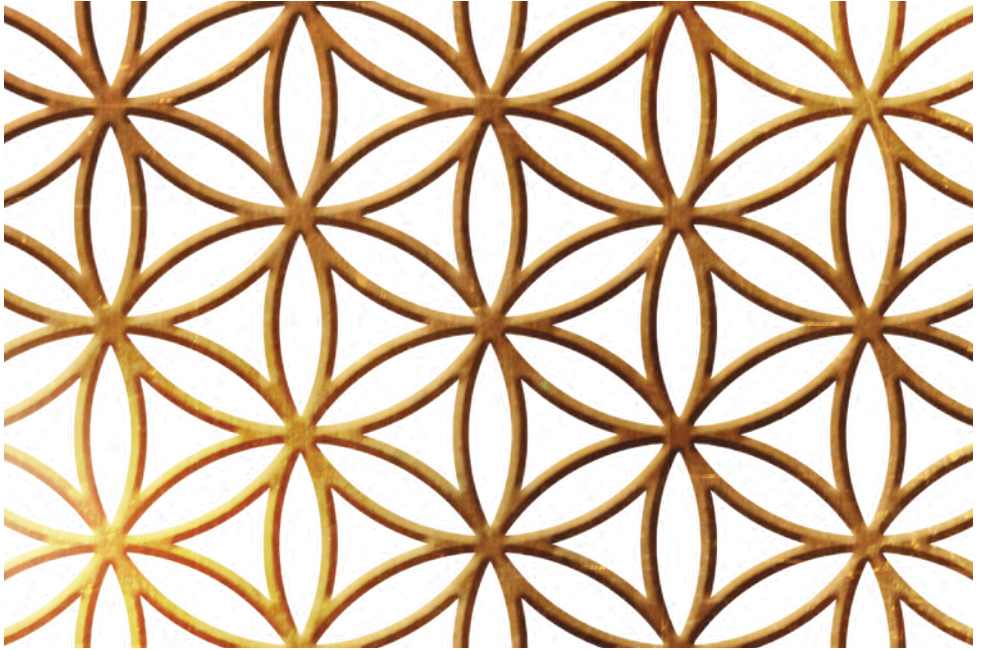
Zoom event, 2 November 2024

www.lucistrust.org/autumn >



Let us search for the thread of gold which will lead us, in waking consciousness, into the treasure house of our own souls, and there let us learn to be at-one with all that breathes, to sense the vision for the whole, as far as we can, and to work in unison with God's plan as far as it has been revealed to us by Those Who know.

Alice A. Bailey



The Divine Economy

Let the fires of divinity burn out all dross. Let the pure gold emerge. Give me the gold of living love to shower upon the souls of all.¹

Dear co-worker,

The geopolitical tensions of the 21st Century are inextricably related to the global economy and the problem of humanity's excessive "material aims" and "acquisitive desires". But what is the spiritual ideal in contrast to the present reality?

What might the distant future be like when humanity is resonating with the spiritual demand of the Great Invocation to "Let Light and Love and Power, restore the Plan on Earth?"

Holding a vision for humanity is an important esoteric service, so there is value in building a picture of a “Divine Economy” with the mind’s eye – a highly evocative visualisation when used with the Great Invocation.

To construct such an image, we can begin by spiritually adapting the root meaning of the word “economy”. The dictionary gives us “household management, thrift”; and so a divine economy might be defined as *the spiritual management of a dwelling place through thrift*. How well this describes the workings of the great cosmic Law of Economy that is responsible for the materialization of Spirit. This law expends the least amount of energy necessary to achieve its ends; at the beginning of Creation, it imparted a circular or rotating motion to spirit causing it to separate and divide itself into hosts of spheres (the sphere being the most energy efficient shape in nature).

Each sphere is what science calls an atom – but in reality it is a tiny spiritual life spinning on its own central axis and circumscribing an area of space as its home. Groups of these lives accumulate and resonate together under the influence of another great cosmic Law of Attraction which builds them into the multitude of forms in all the kingdoms of nature. Each form is a little economy unto itself and related to the greater economy through the divine circulatory flow in which one and all are immersed.

Every sphere of life participates in this circulation – each solar, human and atomic life receiving energies from the inner realms along its vertical axis and modifying them in accordance with its state of awareness before radiating them into the environment.

From a spiritual perspective, a human being is no less a sphere than a sun, planet or atom. The seven major chakras, or lotus flowers in Eastern philosophy, are in fact whirlpools of force situated along the spinal column through and around which the aura's ethereal substance circulates. And along with every other unit of life in the divine circulatory flow, each human being receives and distributes energies as is beautifully symbolized in the process of respiration – breathing in and breathing out – consuming and producing.

Human consumption and production takes place at all levels – subjective and objective – and human economics should ideally express each person's unique qualities and capacities, which might be thought of as spiritual capital. All human beings have the responsibility of drawing upon this capital to produce for the spiritual benefit of others – while others in return, do the same for them. Spiritual economics then begins to conform to this universal Law of Economy. Those who are beginning to respond to this law are “putting their house in order” through the practice of spiritual thrift. This is beautifully expressed in the spiritual keynote of the zodiacal sign of Cancer: *I build a lighted house and therein dwell.*

The work of spiritual reconstruction is accomplished by disentangling consciousness from the physical senses of the body and relocating it in the higher chakras. The centre of each chakra defines the new home, with consciousness steadily polarizing itself at the apex – the thousand petalled lotus just above the head. At the same time, the lotus centres begin to rotate in upon themselves in a spiritually radioactive and

multidimensional fashion. The petals of each lotus now function primarily as distribution ports for the energies of service, while the central vortex – the jewel in the lotus – is where the spiritual banking (in the sense of energy direction and management) takes place. Potencies are received and held here at a point of tension prior to their distribution in good works. This is spiritual thrift. Through the economic management of the force centres or chakras that qualify the human aura, the disciple literally becomes:

“a point of light within a greater light... a strand of loving energy within the stream of love divine... a point of sacrificial fire focused within the fiery will of God.”²

As we continue to build up our picture of a “Divine Economy”, we can think of money, not only as a symbol of stored value, but as crystallized prana – potential energy that can be transformed into productive activity. The meditator stores value by attracting qualified energies into his or her “lighted house” prior to transmitting them to humanity in service. For those undergoing discipleship training in order to serve in this way, each day presents the opportunity to manage the personal life by working with the law of supply and demand. Through regular morning meditation, the soul’s resources are drawn upon to build up spiritual capital that can then be distributed throughout the day in response to the spiritual need of others.

Imagine a time when the whole of humanity works in this way and the divine circulatory flow that passes through all things attains a power that completely transforms human civilisation. As social evolution progresses, sooner or later a new understanding of money and economics will dawn, and those who will form the vanguard of this thinking are described in the Alice Bailey writings like this:

“They will regard money as the means whereby divine purpose can be carried forward. They will handle money as the agency through which the building forces of the universe can carry forward the work needed; and (herein lies the clue) those building forces will be increasingly occupied with the building of the subjective Temple of the Lord rather than with the materialising of that which meets man’s desire. This distinction merits consideration.”³

Having explored the idea of a “Divine Economy”, its energy and force, we now have a mental image or “thoughtform” to help us visualize the spiritualization of the global economic situation towards the ideal. It is particularly important at this time of significant change. The constructive political and economic principles adopted after the Second World War were accompanied by high ideals promoting democratic values and worldwide social cohesion; however, it’s clear that these standards are not being upheld. The increasing control of the global economy by elitism has obstructed rather than

facilitated the spiritual law that demands the equitable distribution of the world's resources amongst all peoples in all lands.

As a consequence of this, the nations of Eurasia along with the developing nations of the global south, are collaborating to form one economic bloc – BRICS – to challenge the hegemony of the G7 nations that have effectively monopolized global economic policy as well as other international issues. This development may be more of a contributing factor to the present global tensions than is widely understood or admitted by the West. While the United States of America has been the omnipresent power in global affairs with European support, this era is rapidly moving towards a greater distribution of power and influence.

This shift towards a multipolar world is gathering pace as energy continues to pour into human consciousness from a variety of sources, not least Shamballa – “the centre where the Will of God is known”. As this power descends on earth and the Law of Economy converts it into material expression, a corresponding increase in planetary events is to be expected. It is therefore vital at this time in world history that spiritual vision is more firmly grounded in global affairs to direct the surge of divine power into right channels. The truth of the proverb “where there is no vision, the people perish” is becoming ever more apparent and societies risk sliding ever deeper into social unrest and moral decay.

Despite the current turmoil we remain sanguine, for the Law of Economy is the agency through which the visions and plans of Gods and human beings alike materialize. The universal capacity to work and plan is:

*“the guarantee that there also exists in... the human being... the capacity to respond eventually and in group formation to God’s plan, based on God’s vision”.*⁴

*“The instinct to formulate plans, inherent in all and so dominant in the highly evolved, must give way to the tendency to make plans in tune with the Plan of God, as expressed through the planetary Hierarchy. This in time will produce the urge to create those forms, conveying meaning, which will transmute evil into good and produce the transfiguration of life”.*⁵

**In the companionship of the One Work,
Headquarters Group
Lucis Trust**

1. A.A. Bailey, *Discipleship in the New Age*, Vol I, p.480 (adapted)
2. A.A. Bailey, *Discipleship in the New Age*, Vol II, p.175
3. A.A. Bailey, *Esoteric Psychology*, Vol II, p.192
4. *Ibid*, p.241
5. *Ibid*, p.244

Good Governance should aim for the Common Good and for International Cooperation

Professor Jeffrey Sachs, Columbia University, addressing the China Democracy Forum

This forum is asking important questions about how governance should be carried out in the 21st century to meet the very complex needs of modern society and the complex needs of a world of 8 billion people.

I want to say at the outset that there is no magic formula. There is no single set of Institutions, there is no single model of good governance that one can apply to each place because every country has its political culture, its specific orientations and needs, its local and historical circumstances that will shape the political institutions. But I do think it is fair to say that political institutions should meet certain basic tasks and certain basic responsibilities. And I would mention six very briefly.

First, a government should be based on a consistent orientation to the common good. Now this may seem obvious, but many governments are not oriented towards the common good, they're oriented towards very narrow interests, maybe the interests of the elite, the interests of the rich, the interests of a part of society. But we need government to be oriented towards the common good of all of society.

Second, government should honour procedural justice.

That means the rule of law. That means treating people systematically in judicial or legislative methods so that there is not abuse of power, that there is not individual discrimination and abuses that undermine the quality of our political community.

The third is that governments should have the capacity to achieve not only procedural justice but substantive justice, and in part that means achieving the economic conditions for people to meet their needs across society. To achieve the economic needs of society, government needs capacity, professionalism, the ability to plan, the ability to understand the changing needs whether it is because of environmental challenges or technological changes. So government capacity, expertise, planning directed towards the common good, is a core part of decent and necessary governance.

A fourth part of good governance, in my view, is fostering the virtues of civic participation and the individual virtues of the population. And by that, I mean government through public education and through the good behaviour of leaders should help to foster the good behaviour of citizens – law abidingness, generosity, altruism, mutual respect. All of these individual virtues, virtues of moderation, virtues of care about others should be fostered communally and government by example, by good public education, by carrying out policies of procedural and substantive justice can help to imbue virtues in society.

A fifth point that I would emphasize, especially in our diverse societies, is that good governments should respect and treat minorities within society with decency, with respect, with procedural justice, with law abidingness.

We have diverse communities and in diverse communities there are risks of discrimination, of intergroup conflict and hate, and it is crucial for governments, especially in multi-ethnic societies, to ensure that minority groups are treated with decency, with human respect. And I think that all of our societies need to work hard to strive for that.

The sixth point of good governance that I would emphasize is the need for governments to treat other nations with respect, with peace, with a readiness for dialogue and with a readiness for global cooperation.

We are especially right now at a time of tremendous geopolitical stress, very dangerous stress, in fact a hot war of course in Ukraine and dangers of more conflict in Asia and other parts of the world. And we need especially the major countries to be speaking with each other, to be cooperating with each other, to be operating according to standards of the international diplomacy, to be honouring the UN Charter, to be honouring the Universal Declaration of Human Rights, in other words for our different nations to treat each other collegially, respectfully, diplomatically and especially peacefully.

So, this I believe is the most important way to think about governance is, what are the conditions that good governance calls for? What are the behaviours that governments should respect? To achieve these objectives can occur with very different kinds of institutions and even the same kinds of institutions that sometimes can function well and at other times can function poorly.

In American society our political institutions are not functioning well right now, in part because big money in campaign finance and lobbying corrupted a lot of our political system. So, institutions need to be renovated, they need to operate properly, they need to fight against the corruption of the political systems themselves.

A final word that I would like to add about this diversity of political institutions but the shared need to focus on the common interests, the common good, and in a way which promotes virtue, and which promotes human dignity and promotes cooperation among nations is that we should be drawing on our ancient wisdom to help us to achieve this kind of virtuous politics.

In the western tradition, the first and I think the greatest book of political science ever written in the West was by Aristotle, *The Politics*, which goes back 2,300 years and the companion volume of the politics was the Nicomachean Ethics. So, ethics and politics were put together in the western tradition.

In the Asian tradition Confucius taught about proper behaviour of individuals – as Aristotle did – virtuous behaviour and also the virtuous behaviour of states; so a similar kind of tradition. I think it is extremely important for us to tap these deep traditions – Aristotle in the west, Confucianism and other traditions, so that we can find our grounding and achieve mutual understanding and mutual respect.

Good governance can come in many ways, it should be based on the deep wisdom traditions, a history of statecraft, national cultures, but especially it should aim for the common good and it should aim for international cooperation.

A video recording of this address is available online:
<https://bit.ly/4drkdr5> >

Meditation: Strengthening the Hands of the New Group of World Servers

I. GROUP FUSION

*I am one with my group brothers and all that I have is theirs.
May the love which is in my soul pour forth to them.
May the strength which is in me lift and aid them.
May the thoughts which my soul creates reach and encourage them.*

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

III. HIGHER INTERLUDE Hold the mind focussed for a few moments on the planetary role of the new group of world servers mediating between Hierarchy and humanity, responding to hierarchical impression and meditating the Plan into existence.

IV. MEDITATION Reflect on the seed thought:

*Through the impression and expression of certain great ideas, humanity must be brought to the understanding of the fundamental ideals which will govern the new age.
This is the major task of the new group of world servers.*

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

VI. LOWER INTERLUDE Consider the many ways in which the “power of the one Life” and the “love of the one Soul” are working out in the world through members of the new group of world servers, so building the “thoughtform of solution” to world problems.

VII. DISTRIBUTION As the Great Invocation is sounded, visualise the irradiation of human consciousness with light and love and power:

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

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

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

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

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

OM OM OM

* Many religions believe in a World Teacher, a “Coming One”, knowing him under such names as the Lord Maitreya, the Imam Mahdi, the Kalki Avatar and the Bodhisattva. These terms are sometimes used in versions of the Great Invocation for people of specific faiths.

The Will-to-Good: Rethinking International Relationships

World Goodwill Online Seminar
Saturday, 2 November 2024

Join here: www.worldgoodwill.org/seminar_2024 >

Today our world faces the convergence of multiple interconnected crises, and a worldwide recognition of the need for fundamental changes to institutions of national and global governance. The will and desire for a more just and moral world demands that the deficit of values and principles which govern our institutions must now be addressed.

These principles and values have to do fundamentally with relationships and with the good of the whole and all its parts. They are spiritual in the most universal sense, for they have to do with the freedom, manifestation, and fullest expression of not only the individual human spirit, but the very soul of humanity itself.

This year's seminar looks at these principles of universal good and the fast-awakening will to human betterment in the context of international relationships. It asks, among other things: How can the Will-to-Good be activated, strengthened and brought to bear to fulfill the spiritual necessity expressed by our conflicted world?

Join us for three events, broadcast from three planetary centres, in a day of online discussions, reflections and meditations:

Geneva: 10am – 1pm CET (9am – 12noon GMT)

London: 2pm – 5pm GMT

New York: 2pm – 5pm EDT (6pm – 9pm GMT)

London Seminar: 2pm – 5pm GMT

Welcome and Introductory Thoughts: *Headquarters group*

How can humanity's thinking be redirected towards the building of a global civilization and spiritual culture? Somehow, a new vision needs to take root in the minds of intelligent, thinking people – one that confers a profound sense of divine purpose.



**Dr. Debidatta
Aurobinda
Mahapatra**
holds a Ph.D.
in Global
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and Human Security and serves as the Director of the Mahatma Gandhi Center for Nonviolence, Human Rights, and World Peace at the Hindu University of America. Notable publications include *Sensual Austerity and Moral Leadership: Cross-Cultural Perspectives from Plato, Confucius, and Gandhi on Building a Peaceful Society* and *Sri Aurobindo at 150: An Integral Vision of Evolution, Human Unity, and Peace*.



**Daniel
Wheatley**
worked in the
UK parliament
for five years
lobbying cross

party issues on international law and global governance. He then became the Senior Diplomatic Officer to the Baha'i Community of the UK, influencing government policy on human rights concerns and discourses and social policy.

Dan is also Adjunct Professor, teaching on the London programs of Arcadia, Maryville and Syracuse Universities. He lectures in sociology, covering issues of diversity, multiculturalism, migration and British social history.

Register and join the online broadcast here:
www.worldgoodwill.org/seminar_2024 >



Reflections on **The Will-to-Good: Rethinking International Relationships**

**preparing for the online World Goodwill Seminar, Saturday,
2 November 2024 – Geneva, London and New York**

I call you from your dreams of vague beauty, impossible Utopias and wishful thinking to face life as it is today; and then to begin, in the place where you are, to make it better. I call you to the experiment of right human relations, beginning with your own personal relations to your family and friends, and then to the task of educating those you contact so that they also start a similar work. It is the work of attaining right individual relations, right group relations, right intergroup relations, right national relations and right international relations.

I call you to the realisation that in this work no one is futile or useless, but that all have a place of practical value. I call you to recognise that goodwill is a dynamic energy which can bring about world changes of a fundamental kind, and that its mode of expression is through the activity of the individual man and woman and through their massed intent. The massed power of goodwill, the dynamic effect of intelligent and active understanding, and the potency of a trained and alive public opinion which desires the greatest good of the greatest number, are beyond belief. This dynamic power has never been employed.

It can, today, save the world.

Alice A. Bailey

If we want a society in which the sense of belonging is strong, people are concerned for one another, and there is strong commitment to the common good, we need a metaphysics that shows that we are in fact part of larger societies and have no existence apart from our relations to others.

John Cobb

... there is a vacuum of values. The dominant materialistic paradigm, regardless of ideologies, denies our true human potential, depicting us as self-interested consumers for the economic system to be exploited and discarded. Nothing is said about what can emerge as we refine our characters and acquire higher virtues, and our social role in building cohesive communities and advancing civilisation in all its dimensions and diversity.

To turn the corner, we need to offer something positive to communities, and especially to younger generations, that they can believe in and channel their energies to accomplish. Words are not enough; actions are necessary, even if in small steps at first. We need to give them reasons to hope, such as the proposal for a second UN Charter. The Summit of the Future and its promised Pact for the Future should provide some momentum as we go forward. Now is the time for creative ideas, for practical proposals to work around the roadblocks, for visions of the better world that can emerge as we unite our forces and move forward. We need to define actions that can start now.

Arthur Lyon Dahl and Augusto Lopez-Claros

This [United Nations] Charter will be expanded and improved as time goes on. No one claims that it is now a final or a perfect instrument. It has not been poured into any fixed mold. Changing world conditions will require readjustments.

Harry S. Truman, 26 June 1945

But all such attempts have proved singularly ineffective, and will do so as long as we try to convince ourselves and the world that it is only they (i.e. our opponents) who are wrong, it would be much more to the point for us to make a serious attempt to recognize our own shadow and its nefarious doings. If we could see our shadow (the dark side of our nature), we should be immune to any moral and mental infection and insinuation.

Carl Jung

... the process of the Summit of the Future itself (when negotiations began in 2022) has had a fascinating influence. Hardly ever have we seen such strong vocal opinions from middle-power states. The significant weight given to international financial reform in the pact is a key indicator of this, as well as an influential group of some 53 small states that was convened by Singapore. Negotiations are not being run by the usual suspects, we're seeing and hearing that there's actually quite a vocal and diverse set of opinions in the room. ... it is indicative of a shift in global order. Middle power states, many from the Global South/Global Majority Countries, are taking a stand for what they expect out of this Summit. A Summit which, in truth, is a lot more about the countries who weren't in the room at the UN's founding in 1945 than not.

Nudhara Yusuf

Despite current ads and slogans, the world doesn't change one person at a time. It changes as networks of relationships form among people who discover they share a common cause and vision of what's possible.

Margaret Wheatley

... It will require the development in all of the spirit of silence, for silence is the best method whereby spiritual force is both generated and stored for us; and it will bring about the training of ourselves to see clearly the issues involved in any situation (personal, national or international) and then enable us to bring to bear upon it the interpretative light of expressed good will.

Alice A. Bailey

To ask the 'right' question is far more important than to receive the answer. The solution of a problem lies in the understanding of the problem; the answer is not outside the problem, it is in the problem.

J. Krishnamurti

Too often we participate in the globalization of indifference. May we strive instead to live in global solidarity.

Pope Francis

Virtue Ethics (VE) is a way of thinking about how to behave well which focuses on the character of moral agents and the nature of the good life. This contrasts with dominant approaches to international ethics which prioritize the identification or development of moral rules or duties (deontological approaches) or the consequences of actions (consequentialist approaches). The relevance of virtue ethics to international affairs is established by setting out the critique of the dominant law-based approaches offered by VE and then exploring the positive contribution VE can make. Virtue ethicists argue that character and a concrete conception of the human good are central to ethics – that the right question to ask when working out what it means to be ethical is not “what should I do” but “what sort of person should I be?” The three central concepts in VE – virtue, practical wisdom, and flourishing – have not been applied systematically qua VE in international political theory or international relations, but their appearance in various guises in recent scholarship suggests avenues for future research. Four such avenues are identified, ranging from the moderate to the radical, which offer innovative ways to confront key ethical dilemmas faced in international affairs...

Kirsten Ainley

No peace among the nations without peace among the religions.
No peace among the religions without dialogue between the religions.

Hans Küng

We must see the world as a system that works together to promote the good of all. Our approach to international relations should shift from power struggles to a culture of dialogue and encounter.

Pope Francis

Humans have a profound ability both to cooperate and nurture and to shun others and fight. In our advanced technological age, with the capacity of our weapons to end human life, our ability to master our baser emotions and channel them toward constructive and cooperative outcomes will provide the basis for our survival.

Jeffrey Sachs

History should be taught as the history of the rise of civilization, and not as the history of this nation or that. It should be taught from the point of view of mankind as a whole, and not with undue emphasis upon one's own country.

Bertrand Russell

Peace is a question of will. All conflicts can be settled and there are no excuses for allowing them to be eternal.

Martti Ahtisaari

The selfishness of the little minds in the various legislatures of the world must in some way be offset. That is the problem... Today, in the planning now going forward in connection with the various international conferences and councils of which you all know, the spiritual effort (for the first time in human history) is to bring all of them, as functioning groups, under the direct impact of the energy which motivates and actuates that place where the Will of God is known and the purposes of divinity are defined and projected.

Alice A. Bailey

We face a moment of truth. Now is the time to deliver... restore trust... [and] inspire hope. And I do have hope... humanity has shown that we are capable of great things when we work together.

António Guterres



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