



A regular bulletin highlighting the energy of goodwill in world affairs

## THE SPIRIT OF MONEY AND THE DIVINE CIRCULATORY FLOW

ON NOVEMBER 6TH 2010, WORLD GOODWILL HELD ITS ANNUAL SEMINAR/SYMPOSIUM at its three centres: London, New York and Geneva. The topic was *The Spirit of Money and the Divine Circulatory Flow*. There are so many angles from which one could approach this topic, so fundamental to modern society, that even with meetings in all three centres, it was only possible to scratch the surface. But the point of these meetings is not to gain a comprehensive understanding of the technical side of money. Rather it is to contribute to re-evaluating the role of money within our own lives, and within the wider world.

Some of the key issues which emerged were: the importance of right sharing and distribution of the world's resources; the moral hazards involved in dealing with money, because it is a proxy for real goods; the centrality of circulation as a concept in modern finance; the need to recognise personal responsibility with regard to money; the way in which money creation by banks automatically promotes global economic growth, and therefore consumption of resources, at a time when we should instead be seeking to *reduce* our consumption of resources; how various alternative forms of money such as local currencies can help solve problems in the circulation of money, especially in "non-productive" areas of the economy such as health care and education; the need to free ourselves from material desire; the fact that the eradication of poverty, and global peace and security, are intimately intertwined; the positive impact of microcredit within developing countries; the need for imagination and intuition to visualise a new economic system; and the importance of gratitude.

As this partial list shows, the right use of money is both a material and a spiritual issue. This is inevitable, in a time when the energy of synthesis is welding together the spiritual and the material ever more closely. Matter is becoming increasingly sensitive to every fluctuation of consciousness, whether for good or ill. Thus, with increasing urgency, we are called upon to give concrete forms to the highest Ideas we are able to contact. The right use of money is an essential part of this process, for even the subtlest patterns of consciousness have to receive some form of concrete embodiment if they are to create positive social change.

Because this is such an important topic, this issue of the newsletter is devoted to reports on the meetings, along with some information about groups who are working to redeem humanity's use of money.

IN LONDON, THE OPENING ADDRESS reflected on the tension implicit in the phrase "The Spirit of Money", and it was suggested that, when Matter is seen as Spirit at its lowest point of concretion, there is the prospect of an enlightened, spiritualised materialism, facilitated by right flows of money. Alice Bailey's remark from *Esoteric Healing* underlined the importance of flow: "The keynote to good health, esoterically speaking, is *sharing or distribution*, just as it is the keynote to the general well-being of humanity. The economic ills of mankind closely correspond to disease in the individual. There is lack of a free flow of the necessities of life to the points of distribution; these points of distribution are idle; the direction of the distribution is faulty, and only through a sane and worldwide grasp of the New Age principle of sharing will human ills be cured..." (pp. 549-550)

TWO GUEST SPEAKERS WITH CONTRASTING BACKGROUNDS IN ECONOMICS THEN ADDRESSED THE THEME. The first speaker, Dr. Christopher Houghton Budd, works in the field of associative economics. This relatively new approach to economics is still evolving, and in his book *The Metamorphosis of Capitalism*, Budd underlines that there is as yet no precise definition. However, the key point is that human beings are placed at the centre of all economic processes, "...because it is our capacity to be both free and responsible that enables us to make conscious what is otherwise left to the unseen working of market forces." (*op.cit.* p.46) This emphasis on making conscious or visible the invisible working of the market was demonstrated in his presentation, which focused on the much-maligned field of finance. He began with two intriguing propositions: first, that the worlds of finance and spirituality are two sides of one coin; and second, that finance is not only spiritual in origin, but is also spiritual even in present circumstances.

To explain the first proposition, the audience was invited to contemplate the image, drawn from Rudolph Steiner, of a nut and its shell. According to Steiner, the economic life relates to the spiritual life in the same way that a shell relates to the nut it encloses, but with a time delay. Thus, if you simply look at the outside of a walnut, you can recognise the complex convolutions of the enclosed nut within. And Budd emphasised the point about a time delay, noting, "anyone in monetary policy knows that when you try and set the interest rate you always say there is a two-year time lag before your behaviour catches up with our suggestion."

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Editor:

Dominic Dibble

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

To explain the second proposition, Budd began by tracing the roots of neo-liberalism back to Aristotle, including the wonderful Aristotelian definition of the liberal man: "the man or the person who gives the right amount of money in the right way to the right person at the right time." He noted that in order to be such a truly liberal person, a shift away from our everyday consciousness is required.

He then discussed the dangers involved when money becomes a proxy for real goods, because a proxy prevents us from seeing what it represents, leading to the opportunity for those involved with this proxy to become "discrepant to reality". He noted that, in the past, those responsible for money often had a monastic training or its equivalent, in order to deal with this possibility of being discrepant.

As an illustration of how people in finance sometimes touch unwittingly upon spiritual truths, Budd quoted from the historian Niall Ferguson: "Finance reflects and magnifies what we human beings are like. Financial markets are like the mirror of mankind, revealing every hour of every working day the way we value ourselves and the resources of the world around us. So that it is not the fault of the mirror if it reflects our blemishes as clearly as our beauty."

Budd also traced the roots of the idea of debt forgiveness to the Hebrew concept of a jubilee year. He linked this with the notion that in all economic life, surpluses are always created, thus creating the need to eventually write these surpluses off. But because today we are more self-centred, we resist doing this. He suggested that we should really think about inducing regular, systemic market corrections, which are, in effect, another way of eradicating surplus capital. By doing this as a modern form of jubilee, of debt forgiveness, we would obtain some benefit from the eradication of capital, instead of the unplanned way in which market corrections, such as the recent financial crisis, have happened.

Citing two of the most influential economists of modern times, Milton Friedman and John Maynard Keynes, Budd speculated on what the world economy would look like if there was the opportunity for every culture to say "what is it we are bringing to humanity's table, and what is its economic meaning?"

Turning to the issue of circulation, he noted the centrality of the concept in finance. This has the interesting consequence that it is illusory to talk about possessing capital, as the money we give to a bank or other financial institution is not the same money that is returned. Thus we must learn to trust that the correct circulation of money will take place that will allow us to receive money when required.

In conclusion, Budd noted the importance of "goodwill" as an item in accounting, an item which is causing some debate in the attempts to reach an international set of accounting standards. Finding a way to correctly account for, and apply, goodwill on a global scale, "world goodwill", could be very beneficial for the world.

**BEFORE THE NEXT GUEST SPEAKER, THERE WAS A PANEL OF TWO WORLD GOODWILL CO-WORKERS**, who shared their experiences of working with the energy of money, particularly with reference to the use of the meditation on the attraction of money for Hierarchical purposes. Shideh Pouria explained her initial struggles

with the idea that money could be used for spiritual work, and how her insight into this idea evolved. She began to appreciate the more subtle aspects of money, seeing in it a hidden soul. She suggested that "the time to elevate money as a symbol of material wealth and power into a more spiritual phenomenon is approaching." Highlighting each person's responsibility with regard to money, she noted that, "[a] life of simplicity, selflessness, and harmlessness can channel the flow of money in the direction of the forces of light."

Lee Blackburn discussed the experimental approach which he took to re-directing the money for which he was responsible, and the successful results. His income was much reduced when he became a full time student but he was determined to maintain his level of donations as before and he decided to test the theory "to those that give shall be given, so that they can give again". He then entered into a magical experience where money acquired new meaning, and, despite his initial lack of funds, he found that in trusting in the process, he had more than enough funds to meet his needs.

**THE SECOND GUEST SPEAKER IN LONDON WAS JOSH RYAN-COLLINS OF THE NEW ECONOMICS FORUM** (nef), which has the motto, "Economics as if people and the planet mattered". He highlighted some of the differences between nef's positions and those of mainstream economics, including the thought that, once a certain threshold level of income is reached, any income over and above that threshold contributes very little to happiness or well-being. He proposed that the most important question that we in the West currently face is, how do we reduce the size of our economy without creating politically unacceptable outcomes? And he noted that a significant obstacle to this is the way in which money is created today by banks, because it is a "growth pusher".

Ryan-Collins then went on to outline this method of money creation, which involves the creation of debt. He noted that money is a political and social construction, and that therefore we can in principle shape how it works and what ends it achieves. Using a graph, he illustrated how banks had in the recent past shifted from investing in productive business into speculation on property through mortgage lending, and suggested that the recent financial crisis was in part attributable to this shift.

Another major point which Ryan-Collins sought to make was that it is not just who creates and allocates money which is important, but also how that money is subsequently spent into circulation. He highlighted the way in which, of every £1 spent in large chain stores, only about 10p will continue to circulate locally, while for a local store, the figure would be closer to 50p. He explained how the creation of local currencies such as the Totnes pound and the Brixton pound could help small local businesses and create a more resilient local economy. He noted other examples of such local currencies in Germany and the USA, and pointed out the positive fact that in the USA, local banks still exist.

In conclusion, Ryan-Collins was optimistic that different forms of money, such as local currencies, trade credits between businesses, and electronic payments systems such as the M-Pesa which has helped farmers in Kenya, would play a significant role in changing our relationship to money. He noted that South American governments were especially innovative in this field, and speculated that reform of the financial system might happen there first.

**THE CONCLUDING ADDRESS** reminded us that, "the simple remedy of loving inclusiveness may seem naïve and almost too simple to mention, and yet it is the only true cure as it goes to the heart and the root of the problem"; and that, "we are talking not just about meeting physical needs but about invoking, calling forth with purposeful intention, that which is needed to help infuse human consciousness with the energy of love and goodwill. This will turn us around to what is Real, and True and Good and anchor us in a recognition of the value of the individual and of the One Humanity. Once this unity is sensed, then the steps towards its realisation will flow automatically, and we will see a new economic order with a sharing of the world's resources."

**IN NEW YORK, THE INVITED GUEST SPEAKERS WERE AMBASSADOR ANWARUL K. CHOWDHURY AND MS. BARBARA VALOCORE.** In the opening remarks, it was noted that, "The next stage of humanity's evolutionary growth is to face the crisis of freedom from material desire." This remark was particularly relevant to Ambassador Chowdhury's talk, which focused on poverty in the least developed countries, in which he served as Under-Secretary-General and High Representative for the UN. Poverty, as the absence of needed money and resources for a decent human life, is the other side of the excessive concentration of resources that luxury goods and services represent.

It is this imbalance between dearth and abundance that shows how distorted the Divine Circulatory Flow has become, and why there is such a need for humanity to free itself from material desire, so that the right circulation of money can re-allocate resources equitably. Indeed, according to Ambassador Chowdhury, the eradication of poverty, and global peace and security, are "two sides of the same coin". He went on to note that there must be collective efforts and response from the international community to overcome and address the dire problem of the world's poor.

According to the Ambassador, the definition and the way we view poverty has changed over the years. This is possibly due to a more humanistic perspective and an expanded understanding of freedom and development through human rights. The understanding of freedom has much extended our thinking to include a broader view dealing with human development and human capacity. He noted that, "The invaluable work of Nobel Prize winning economist Professor Amartya Sen... has contributed to a crucial paradigm shift by focusing international attention on a different, multidimensional concept of poverty and development:

- from measuring development in terms of GDP per capita and poverty in terms of mere income deprivation,
- to a characterization of human development in terms of expansion of valuable human capabilities, with a great emphasis on individual freedoms and rights."

Chowdhury explained that, while he did not think that the Millennium Development Goals would be met by 2015, he believes that the efforts being made through such poverty reducing strategies as microcredit and small loans program have created a significant driving force in overcoming poverty in countries like Bangladesh. It is these grassroots initiatives and community efforts that can lead to effective and positive change in poverty-reduction. He remarked that he prefers microcredit over microfinance because microcredit has "heart and soul" while microfinance is more materially focused. He noted, "Nothing could be more depriving than denial of a fair opportunity. It is the right of every human being to be given a reasonable oppor-

tunity, a fair chance to come out of poverty. It is the poverty not of earnings but of opportunity that is most crushing. Just think of how the millions of illiterate rural women in abject poverty and discriminated by the society in my country Bangladesh and 60 other countries have brought their families out of poverty and found human dignity through the window of opportunity opened for them only by a paltry microcredit."

In conclusion, the Ambassador stressed the need for international cooperation in continuing support for the Least Developed Countries.

**BARBARA VALOCORE**, a long-time student of the Ageless Wisdom focused more directly upon the spiritual nature of money, and of the Divine Circulatory Flow. She noted that the health of all living systems depends on their ability to correctly circulate and distribute resources – this is their own internal economy. By the same token, the problem within the human economy is one of correct circulation and distribution.

Valocore highlighted the transition from the Piscean era, where there was a sharp separation between material and spiritual concerns, to the Aquarian era, where the themes of relationship and synthesis are becoming ever more important. The understanding of these themes makes it easier to recognise our own place within the Divine Circulatory Flow. It also underlines our responsibility for the correct circulation and direction of energy. And, perhaps most significantly, we are learning that spiritual and material matters are equally important and divine, and should not be separated in thought: hence the need to re-evaluate our attitudes and actions with regard to money.

Needless to say, such a re-evaluation is a challenge. As Valocore noted, "we are being challenged to break away from centuries old habitual and wrong thinking, particularly that money is dirty or something that can't possibly be used for spiritual purposes. The emerging energies are moving us to embrace new thinking and really know that the material and spiritual realms *cannot* be separate and apart. The highest and the lowest must meet, blend and fuse. We can no longer separate money from spiritual concerns. Oneness thinking more than anything can restore the divine circulatory flow."

She drew attention to a number of hopeful trends. First, there is the "Giving Pledge" an initiative sponsored by Bill and Melinda Gates and Warren Buffett, which encourages other billionaires and millionaires to give 50% or more of their wealth to charity, resulting in vast sums being pledged for human benefit. Second, there is the work being done by the Rudolph Steiner Foundation, whose core mission is to "transform the way the world works with money". On the website of one of its projects, called *Re-imagine Money and the Transforming Money Collaborative*, there is an extensive resource list of organizations and individuals creating new agreements and relationships around money. Valocore continued, "Rudolph Steiner Social Finance offers a new and very Aquarian paradigm of money circulation and flow. An investor's money is placed in the form of loans to non-profit groups working for goodwill and social benefit. The investor knows where the money is and can see the projects. The difference in the interest rates between what the investor receives and what the borrower pays, finances the infrastructure of the organization. The borrowers are thoroughly vetted and there is a personal relationship, so the default rate is basically non-existent. It is human beings facing one another

exchanging love, in this case money. Borrowers and lenders meet regionally face to face to discuss the most equitable rates of interest and there is currently \$130 million in circulation. These dollars are working directly to 'foster social and spiritual renewal.'"

Finally, Valocore referred to movements where the mass regeneration of money is taking place, such as the Slow Money and Move your Money movements, which both focus on investing money locally – a similar trend to the local currencies highlighted by Josh Ryan-Collins in London. She underlined the need for personal responsibility with regard to money, when she cited Alice Bailey's remark that the regeneration of money will not happen as the result of a few very wealthy individuals' philanthropy, but that the actions and attitude of millions of people in every country can permanently re-channel it. She concluded, "While it is true that the recent economic downturn has adversely affected millions of people, it surely must be a blessing in disguise as it undoubtedly is forcing us in the West to re-prioritize how we handle money and where we place our values."

**IN THE CONCLUDING REMARKS TO THE NEW YORK SYMPOSIUM**, the need for individual and collective responsibility was again highlighted: "...we must work, every one of us, for the upliftment of human consciousness to recognise that 'no evolutionary future awaits anyone except in association with everyone else'."

**IN GENEVA, IT WAS NOTED IN THE OPENING REMARKS** that the theme of *The Spirit of Money and the Divine Circulatory Flow* can be associated with two almost contradictory words: *crisis and creativity*. The financial crisis and global economic circumstances we live in is the materialization of the current global crisis of conscience. But today the human mind cannot remain imprisoned indiscriminately in the traditional shackles, financial and institutional, which not long ago seemed obvious and unconditionally acquired.

It was also noted that an individual who raises awareness of the human needs of his time thereby becomes receptive to higher vibrations and is able to resonate with spiritual energies. By questioning the validity of financial, cultural or religious be-

haviour, such individuals can take the path of *creativity*, presenting the opportunity to imagine and intuitively visualize a new framework of life that transcends the cultural field. Money is a symbol of material creation and the realization of desires, and is too often a crystallized energy. Raising the vibrational frequency of energy, we naturally produce a change in its expression. So this poses the question, what is the quality of the Spirit that may live in the new model of money?

**THE GUEST SPEAKER, MR JEAN-LUC ROUX**, proposed that those who pioneered the investigation of, and exploitation of, the material world, have brought much material progress, but at the same time, extremes of inequality. There is therefore a need for a systemic approach in order to tackle this. And he suggested that we need to think about moving from material to immaterial abundance, leading to true human happiness.

Roux proposed that complementary currencies offer one part of the solution, especially those which devalue over time, thus stimulating exchange and discouraging hoarding. Two examples of complementary currencies are the Saber, proposed by Bernard Lietaer to facilitate learning in the Brazilian school system, and the Fureai Kippu, which makes healthcare for older people more affordable in Japan.

Roux ended by noting that, two years after the financial crash of 2008, since coming to the aid of the traditional banking system, the coffers of nation-states are empty. According to most governments, "traditional" areas where savings should be made first, are the non-productive areas: health, education, culture, environment, etc.. He felt that experiments with complementary currencies can be real and effective responses to possible collapse in the mechanisms for financing these sectors, and also, a basis for further social and spiritual ties.

**IN THE CONCLUDING REMARKS**, it was noted that the Benedictine monk Brother David Steindl-Rast has written *the spirit of gratitude is the heart of prayer*. Thus, gratitude is the key to any spiritual action because it leads us to treat every moment or situation as a gift which we welcome as fair and appropriate or because we have an opportunity to respond creatively to need.

## **A selection of some of the groups and individuals involved in the transformation of our attitudes and values concerning money\***

RUDOLF STEINER FOUNDATION  
1002 O'Reilly Avenue, San Francisco, CA 94129. Tel: +1-415-561-3900; Toll-Free: 888-RSF-3737; Fax: +1-415-561-3919  
<http://rsfsocialfinance.org/>

RSF Social Finance (RSF) is a pioneering non-profit financial services organization dedicated to transforming the way the world works with money. In partnership with a community of investors and donors, RSF provides capital to non-profit and for-profit social enterprises addressing key issues in the areas of Food & Agriculture, Education & the Arts, and Ecological Stewardship.

THE SOUL OF MONEY INSTITUTE  
3 Fifth Avenue, San Francisco, CA 94118. Tel: +1-415-386-5599; Fax: +1-415-386-5635  
[www.soulofmoney.org](http://www.soulofmoney.org)

Founded in 2003 by Lynne Twist, the Soul of Money Institute is a

center for exploring and sharing the best practices, theories, and attitudes that enable people to relate to money and the money culture with greater freedom, power, and effectiveness.

REINVENTING MONEY  
Email: [thg@mindspring.com](mailto:thg@mindspring.com)  
[www.reinventingmoney.com](http://www.reinventingmoney.com)

Thomas H. (Tom) Greco, Jr. is a community and monetary economist, writer, networker, and consultant, who, for almost three decades, has been working at the leading edge of transformational restructuring. A former college professor, he is currently Director of the non-profit Community Information Resource Center, a networking hub, which provides information access and administrative support for efforts in community improvement, social justice, and sustainability. He is regarded as one of the leading experts in monetary theory and history, credit clearing systems, complementary currencies, and community economic development. He is a patron



and contributor to "Fourth World Review" and has written for a wide range of other journals including, "The Whole Earth Review", "World Business Academy Perspectives", "At Work", "Earth Island Journal", "The Catholic Worker", "The Permaculture Activist", "Permaculture Drylands Journal", "Green Revolution", and other publications.

#### JAMES ROBERTSON

The Old Bakehouse, Cholsey, Oxfordshire, OX10 9NU UK. Tel: +44-(0)1491-652346  
[www.jamesrobertson.com](http://www.jamesrobertson.com)

James Robertson is a writer and thinker on a wide range of issues, including the key idea of monetary reform. He was involved in the foundation of the New Economics Foundation.

#### CENTRE FOR ASSOCIATIVE ECONOMICS

P O Box 341, Canterbury, Kent CT4 8GA, UK. Tel/Fax: +44-(0)1227-738207; Email: [mail@cfae.biz](mailto:mail@cfae.biz)  
[www.cfae.biz](http://www.cfae.biz)

'Associative economics' refers to the shift from competitive, national economies to the inherent dynamics of a single global economy. The aim of the Centre is to contribute to an understanding of how and why this shift can and needs to be made today if the underlying causes of the world's growing inequities are to be addressed.

Established in 2001 as a focus for associative economics in the English-speaking world, the Centre provides opportunities for a worldwide collaboration. Coordinated jointly by Dr. Christopher Houghton Budd and Arthur Edwards, its activities are both conceptual and practical in scope, including promotion of the Quality Guarantee Mark, a unique scheme to facilitate adoption of an associative approach to economic life.

#### THE NEW ECONOMICS FOUNDATION

nef (the new economics foundation), 3 Jonathan Street, London, SE11 5NH. Tel: + 44-(0)-207-820 6300; Fax: + 44 (0) 207 820 6301; Email: [info@neweconomics.org](mailto:info@neweconomics.org)  
[www.neweconomics.org](http://www.neweconomics.org)

nef (the new economics foundation) is an independent think-and-do tank that inspires and demonstrates real economic well-being. It aims to improve quality of life by promoting innovative solutions that challenge mainstream thinking on economic, environment and social issues. It works in partnership and puts people and the planet first. nef was founded in 1986 by the leaders of The Other Economic Summit (TOES) which forced issues such as international debt onto the agenda of the G7 and G8 summits.

## Interviews update

We would like to draw your attention to an update in our interviews section. Chintamani Yogi is a citizen of Nepal who is actively engaged in seeking to better conditions in his homeland. He is the Founding Principal of Hindu Vidyapeeth-Nepal (schools), the Founding Chairperson of Shanti Sewa Ashram (a voluntary service organisation), the Patron of the Youth Society for Peace, the Founder of the Society for Value Education, the Chairperson of the National Inter-faith Coordination Movement, and an Ambassador

#### BERNARD LIETAER

Email: [blietaer@earthlink.net](mailto:blietaer@earthlink.net)  
[www.lietaer.com](http://www.lietaer.com)

Bernard Lietaer, author of *The Future of Money* (translated into 18 languages), is an international expert in the design and implementation of currency systems. He has studied and worked in the field of money for more than 30 years in an unusually broad range of capacities including as a Central Banker, a fund manager, a university professor, and a consultant to governments in numerous countries, multinational corporations, and community organizations. He co-designed and implemented the convergence mechanism to the single European currency system (the Euro) and served as president of the Electronic Payment System at the National Bank of Belgium (the Belgian Central Bank). He co-founded and managed GaiaCorp, a top performing currency fund whose profits funded investments in environmental projects. A former professor of International Finance at the University of Louvain, he has also taught at Sonoma State University and Naropa University. He is currently a Research Fellow at the Center for Sustainable Resources of the University of California at Berkeley. He is also a member of the Club of Rome, a Fellow of the World Academy of Arts and Sciences, the World Business Academy, and the European Academy of Sciences and Arts. Bernard Lietaer has written numerous books and articles about money systems, including *Of Human Wealth* (forthcoming, 2011), *Monnaies Régionales* (2008), and *The Mystery of Money* (2000).

#### THE METACURRENCY PROJECT

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

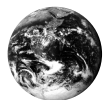
According to those involved in the Metacurrency Project, there are phase changes in social evolution that are driven by the advent of new technologies. Thus, the invention of writing enabled the jump from small scale tribal society to large scale urban civilizations. The invention of the printing press enabled the jump from monarchic to democratic society. In each of these cases, the technology solved particular problems of the era, but then become a platform for a much larger context of development. It is therefore the intention of those involved in the Metacurrency Project to build new kinds of social structures that design away the problem of the current era, and similarly become a platform for new emergence.

\* For a more extensive listing, see [www.lucistrust.org/en/meetings\\_and\\_events/world\\_goodwill\\_seminar/related\\_to\\_the\\_2010\\_seminar](http://www.lucistrust.org/en/meetings_and_events/world_goodwill_seminar/related_to_the_2010_seminar), under "New Initiatives in Finance and Economics". This document is also available in printed form – please see the reply slip.

for the Council for a Parliament of the World's Religions. He describes himself simply as a "volunteer". To listen to the interview, please go to:

[www.lucistrust.org/en/service\\_activities/world\\_goodwill/meetings\\_in\\_interviews](http://www.lucistrust.org/en/service_activities/world_goodwill/meetings_in_interviews)

To find out more about Mr Yogi's work, please go to [www.hvpuk.org.uk](http://www.hvpuk.org.uk)



## WORLD INVOCATION DAY 2011



To build a more just, interdependent and caring global society what humanity needs above all, is more light, love and spiritual will. On **Wednesday June 15 2011**, people of goodwill from all parts of the world, and from different religious and spiritual backgrounds unite in invoking these higher energies by using the Great Invocation. Will you join in this healing work by including the Great Invocation in your thoughts, your prayers or your meditations on World Invocation Day?

### 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.

If you would like to send this message to others, two colour ecards are available from our website: the original Great Invocation is at [www.lucistrust.org/ecard/](http://www.lucistrust.org/ecard/), and the adapted at [www.lucistrust.org/ecard2/](http://www.lucistrust.org/ecard2/)

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

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

The World Goodwill Newsletter is published three times a year. Unless otherwise indicated, all articles are prepared by World Goodwill staff members.

Multiple copies for distribution are available on request. The newsletter is also available in: Danish, Dutch, French, German, Greek, Hungarian (online) Italian, Portuguese, Russian, Spanish and Swedish.

[www.worldgoodwill.org](http://www.worldgoodwill.org) is the address for World Goodwill on the Internet. The newsletter is available on this site.

*World Goodwill relies solely on donations to maintain its work. The newsletter is distributed free of charge to make it as widely available as possible, but donations are always needed for this service, and are much appreciated.*

3 Whitehall Court  
Suite 54  
London SW1A 2EF  
UK

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

1 Rue de Varembe  
Case Postale 26  
CH-1211 Geneva 20  
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)