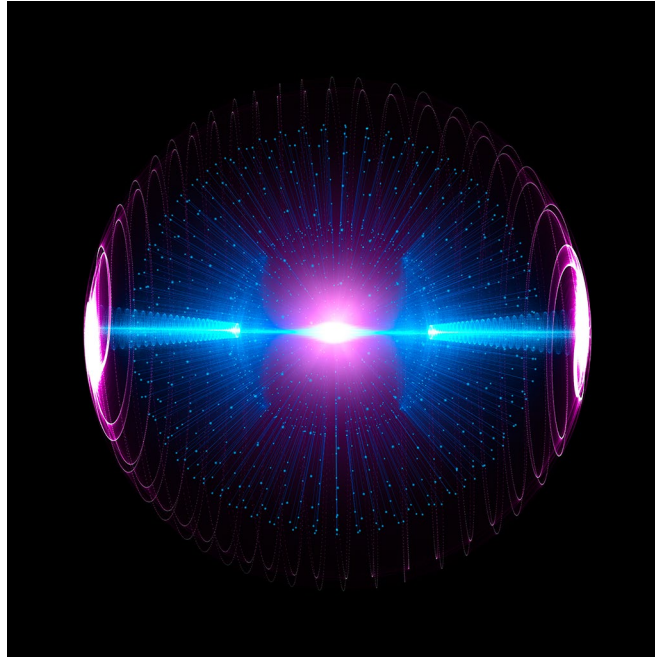


WORLD GOODWILL SEMINAR 2023



HUMAN RESPONSIBILITY IN AN AGE OF TRANSFORMATION: FORGING A MORAL DIRECTION IN SCIENCE AND TECHNOLOGY

Geneva

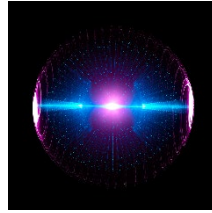
**Saturday 11 November 2023
Zoom Meeting 10:00-13:00 CEST**

World Goodwill

Rue du Stand 40 - CH-1204 Geneva, Switzerland
+ 41 22 734 12 52 – geneva@lucitrust.org - www.lucitrust.org



World Goodwill Seminar 2023



...when perfected forms and organised vehicles and dynamic power are related and unified, then we shall have a full expression, at the point of deepest and densest concretion, of the mind of God in form, with a radiation which will be dynamically effective.

Alice A. Bailey

Human Responsibility in an Age of Transformation: Forging a Moral Direction in Science and Technology

Saturday 11 November 2023

Registration for Zoom is required

<https://us02web.zoom.us/meeting/register/tZlsc-GrrDIsg9PybMfWSA3eGc9vLNpRu0qy#>

Program

- 10:00 Opening and Introduction
- 10:05 Human Responsibility in an Age of Transformation:
Forging a Moral Direction in Science and Technology.
Headquarters Group – Lucis Trust, World Goodwill – Geneva
- 10:25 Are Humans a Machine – are Machines Human? *Elissawa Carpazio (Austria)*
- 10:55 Science and Technology: Putting Man back at the Centre. *Emmanuel Ransford (France)*
- 11:25 Break
- 11:30 Science, Technology and Consciousness. *Frédérique and Patrice Brasseur (France)*
- 12:00 Visualisation
- 12:05 Group Discussions in breakout rooms
(English, French, Spanish, Italian, German, Russian and Dutch)
- 12:50 Group Meditation–
Strengthening the Hands of the New Group of World Servers
- 13:00 Close of the Seminar

This event is funded exclusively by donations.
Your contributions are warmly welcomed.

For further information, please contact:
World Goodwill – www.lucistrust.org - geneva@lucistrust.org

INTRODUCTORY REMARKS

(French-English)

Dear friends,

Welcome to this World Goodwill 2023 Seminar on “*Human Responsibility in an Age of Transformation: Forging a Moral Direction in Science and Technology*” in Geneva. If you live in Europe or Africa, you can attend the London session this afternoon, and the New York session this evening. Before I begin the webinar itself, let me make a few technical remarks.

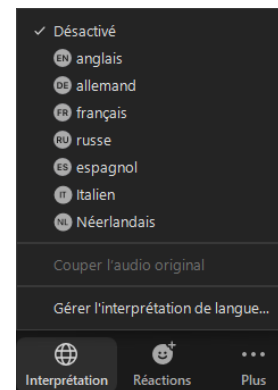
We are pleased to have translations into *English, French, Spanish, Italian, German, Dutch* and *Russian*. We are very grateful to our translators, who are all *volunteers*.

To listen to the different language channels, please make sure you have the latest version of Zoom.

To select the interpretation in the language of your choice for Windows, click on the “interpretation” icon in your Zoom toolbar.

Then select the language:

If you are using an Apple product or on small screens like mobiles, use the three little dots icon:



Optionally, you can “mute the original audio”, so that the main language is not heard in the background.



PLEASE TURN OFF YOUR VIDEO CAMERA AND MICROPHONE DURING THE SEMINAR!

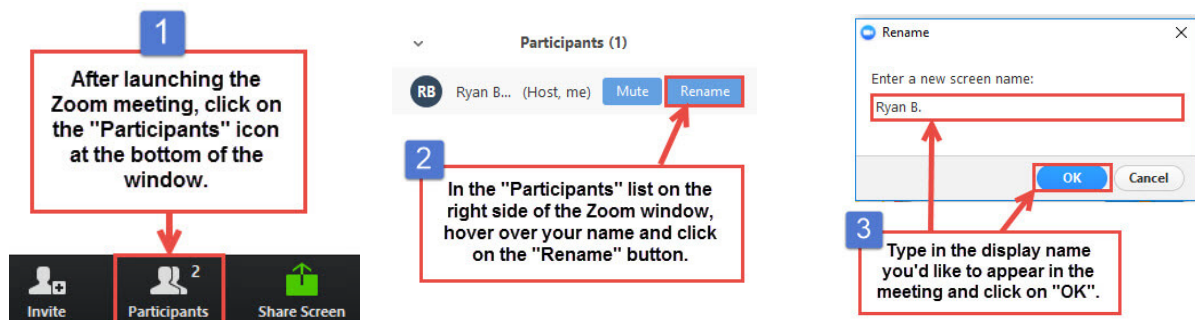
We will invite you to turn on your camera and microphone during group discussions in the breakout rooms.

At some point in the program, we will split the main meeting into several breakout rooms so that we can have small group discussions. In order to facilitate your assignment to a language group, we invite you to change your name as it appears for this meeting as follows.

Please add two letters representing the language you wish to use in front of your name, for example:

EN	English
FR	Français
ES	Español
IT	Italiano
DE	Deutsch (German)
NL	Nederlands (Dutch)
RU	Русский (Russian)

So if your name is "John Smith" and you wish to speak English, please change your name to "EN John Smith".



Transcripts of the talks are available on our Web-site at:
https://www.lucitrust.org/world_goodwill/seminar/world_goodwill_seminar_2023_geneva

(Don't worry, we will also put the links into the chat box).

* * *

(French)

It is a great pleasure for this first session of the World Goodwill Seminar in Geneva, to have all the speakers in person here at the World Goodwill office.
 We are particularly happy to have *Elissawa Carpazio* from Austria, who will give a talk on human beings and machines in German (but as said, you can listen to it in your own language).
 Thereafter *Emmanuel Ransford* will give a talk in French on science and technology in which he puts the human being back in the centre. And finally we will have *Frédérique and Patrice Brasseur* who will talk, also in French, about science and technology from the angle of consciousness. Each talk will be followed by a short discussion, which we will hold in French and English. This year we will not have simultaneous interpretation, so we will translate from one language to another – as we have always done in this multi-cultural and multi-lingual Centre of Geneva. Of course you can participate by the chat or by raising your hand.
 Before we start with our talks, I would like to make us come all together by sounding the Mantram of the New Group of World Servers.

MANTRAM OF THE NEW GROUP OF WORLD SERVERS

(French)

**May the Power of the one Life
 pour through the group of all true servers.
 May the Love of the one Soul
 characterise the lives of all who seek to aid the Great Ones.
 May I fulfil my part in the one Work through
 self-forgetfulness, harmlessness, and right speech.**

OM

* * *

HUMAN RESPONSIBILITY IN AN AGE OF TRANSFORMATION: FORGING A MORAL DIRECTION IN SCIENCE AND TECHNOLOGY

(French)

World Goodwill, Geneva

In this opening talk, I want to give some food for thought in relation to the theme of this World Goodwill Seminar 2023: *Human Responsibility in an Age of Transformation: Forging a Moral Direction in Science and Technology*. That we are living in a period of transformation seems obvious to all of us. In his opening lecture of the academic year of the Graduate Institute here in Geneva, prof. Ghassan Salamé gave an excellent review in a talk called *War and Peace in the 21st Century*¹. He explains why and how the relative optimism for a prosperous world in peace of the last few decades of the 20th century (1980-2000) was shattered and now we are living in a world with more war, multiple crises and challenges. It is no secret that nowadays many people, both young and old, have psychological problems because of the fear for the future. So, yes, we live in a world in a time of transformation.

The question is *where will this transformation lead us*, or perhaps better: *where do we want this transformation to lead us to?* As in this Seminar we address the issue more from a scientific and technological viewpoint, to give some possible ideas, I would like to start with a quote from Alice Bailey where she ponders the possible effects of a new energy. New energy should here be regarded as not only atomic energy, but also more in a wider context, some of which was hinted at in the last Lucis Trust autumn letter and some of which may possibly be discussed in the London session of this World Goodwill Seminar. The quote:

“The future of the world lies in the hands of the men of goodwill and in those who have unselfish purpose everywhere. This release of energy will eventually make money, as we know it, of no moment whatsoever; money has proved itself (owing to man's limitations) a producer of evil and the sower of dissension and discontent in the world. This new released energy can prove itself a “saving force” for all mankind, releasing from poverty, ugliness, degradation, slavery and despair; it will destroy the great monopolies, take the curse out of labour, and open the door into that golden age for which all men wait. It will level all the artificial layers of modern society and liberate men from the constant anxiety and gruelling toil, which have been responsible for so much disease and death. When these new and better conditions are established, then men will be free to live and move in beauty and to seek the “Lighted Way.”²

In the summer of 1996 a technological breakthrough occurred with the cloning of the sheep Dolly at the Roslin Institute in Scotland³. Genetic manipulation was still rather in the starting blocks and a breakthrough of this scale was unprecedented. There was no ethical framework for this kind of genetic manipulation either. Knowing that in some occult books references are made about manipulations of the human form in far remote times – which were not very successful by the way – I was worried that history would repeat itself on a further turn of the evolutionary spiral. So, I wrote to the then head of my university, the Free University of Amsterdam - which has its roots in the reformed protestant religion. I happened to know the head of the university personally, as he was a professor of theoretical physics. I expressed my concerns of the ethical and social consequences of this result (of course without mentioning the occult books). The answer I received back was simply: “I do not see where the problem is”. Do not take me wrong: I am not blaming this particular professor. I am not blaming science as such either – there are plenty of conspiracy theories around doing that, with which I do not agree at all. It is the way science is working, as is very well explained in the classical book on scientific revolutions by

¹ Ghassan Salamé, Professor of International Relations Emeritus at Sciences Po Paris,

<https://www.graduateinstitute.ch>

<https://www.youtube.com/watch?v=ucj9YFban-o>

² Alice A. Bailey, *The Externalisation of the Hierarchy*, p. 500

³ <https://dolly.roslin.ed.ac.uk/facts/the-life-of-dolly/index.html>

Thomas Kuhn⁴. There is a strong trend within the scientific community to concentrate on the science part of the problem, relegating all other possible aspects – social, ethical, philosophical, perhaps with the financial as an exception – to domains, which are not of the responsibility of science; or should I say: are not the responsibility of scientists?

Science and technology are not the same thing. This, together with many other profound insights, was beautifully explained by my late friend dr. Jim Ryder, in a talk called *The Garment of God* at the Arcane School conference in 2018⁵. Of course, science and technology are related. Sometimes scientific breakthroughs give rise to technological progress and sometimes progress in technology helps science to advance. As an example, I will only mention here the technological progress made with our telescopes. The first optical telescopes appeared in the 17th century and were of course earth based. In the present time, however, we have telescopes in space (like among many others, the Hubble and James Webb telescope) allowing us to look into space beyond the visible part of the spectrum with stunning results, complemented by large arrays of telescopes on earth giving equally stunning results. The images we obtain nowadays on an almost daily basis give us a picture of the universe that also on an almost daily basis raises more questions than that it gives answers. This evolution of telescopes has been paralleled by scientific advancements but for approximately the last century there have been no significant scientific revolutions. The latest are the emergence of quantum mechanics and Einstein's relativity theories. Of course, the discovery of the Higg's boson, gravitational waves, black holes and many others have made headlines in the press, but this is more an exercise in communication rather than scientific breakthroughs: they fill in the details of our theories developed about a century ago.

Artificial Intelligence (AI) is a topic we cannot ignore in this seminar. There is much to say about AI and we will certainly have some talks on that topic, so I will not delve too deep into the subject. Although AI is not new – it has been with us for a few decades already. A recent conference in Geneva organised by the ITU, a division of the United Nations, called *Artificial Intelligence for Good*, highlighted the current status of AI⁶. The big actors of AI, i.e. Google, Microsoft, Amazon, etc. but also academia were there. As the conference was “for Good”, many AI applications were highlighted of often astounding sophistication by these big actors. But the academic world also pointed to many of the pitfalls and ethical and social aspects of AI.

Two applications of AI stand out⁷:

1. *Automation* applications. These would replace human beings in the work place.
2. Applications *assisting* human beings, i.e. improving quality, efficiency, etc.

A question that is on the back of the mind of almost anyone is: “How, in the near future, will this affect my job and those of my children?” It is not the first time that a big transformation, a revolution, brings us to this question. The same happened with the industrial revolution, the computer revolution, etc.

Conferences and publications on AI abound all over the globe, including governments, civil society as well as academia. At my knowledge no global ethical framework exists for genetic manipulation, the direct impact of genetic manipulation is perhaps less imminent: it is less affecting our day-to-day life. For AI, however, the impact will be much more direct and imminent. Coming back to the initial quote from Alice Bailey about a time where men (and women) would be free and live under better conditions, i.e. without being obliged to work at a production chain or doing much of the repetitive work of today, it is clear that AI will be of great

⁴ Thomas Kuhn, *The Structure of Scientific Revolutions*, 1962.

⁵ https://www.lucitrust.org/productions/videos/view/the_garment_of_god

⁶ <https://aiforgood.itu.int/about-ai-for-good/>

⁷ Daron Acemoglu & Simon Johnson, *Power and Progress – Our 1000-Year Struggle over Technology and Prosperity*.

help to bring that situation about. We are now only at the beginning of that path. The question is, what path will we follow?

On this issue, I want to recall some remarks of prof. Helga Nowotny, currently president of the European Research Advisory Board and a former professor at the ETH Zurich:

“Proposals to strengthen the ethical backbone of AI continue to pour in. However, this responsibility needs to be anchored in a solid legal foundation, which in many cases does not yet exist. The ability to inspect algorithms is among the proposals considered most useful, but again, the rules for conducting inspections need to be written down. Ethical AI campaigners agree that the industry should be encouraged to align itself with ethical guidelines, but they also warn against letting it design its own ethics. Therefore, it seems that everyone knows what to do, but no one is responsible for implementing it. Ethics continues to be talked about as a universal mantra, but too little has been done to put enforceable rules and regulations in place.”⁸

We will see, as explained in an excellent talk by Frédérique and Patrice Brasseur this morning, that much of an answer can be found on the level of consciousness, individual as well as collective consciousness. Here people of goodwill and what we call the New Group of World Servers enter the stage. Men and women of goodwill are, of course, also to be found in the world of science and technology. That they are perhaps not easily recognised as such, I want to illustrate with an example, not a new one, but a rather remarkable one: Wolfgang Pauli (1900-1958). Pauli was one of the major contributors to the new quantum physics of the early 20th century. He is known for the so-called exclusion or Pauli principle as well as for the spin theory. And he predicted the existence of the neutrino. He was not an easy character and could dismiss the review of a paper of a colleague of his by saying: “it isn’t even wrong.” Although Pauli was a theoretical physicist, he was feared by his colleagues from the laboratories: Not seldom when he visited a laboratory, some piece of equipment would suddenly brake down. Pauli had, what we call extrasensory capacities and he also had many archetypical dreams. He has been in therapy, and later worked together with, Carl Jung – they both lived in Zürich at that time. And many of the dreams which Jung describes in his work, are the dreams of Pauli. They developed a theory which holds that there is “a psychophysically neutral reality” and that mental and physical aspects are derivative of this reality. Pauli thought that elements of quantum physics pointed to a deeper reality that might explain the mind/matter gap and wrote, “We must postulate a cosmic order of nature beyond our control to which both the outward material objects and the inward images are subject.” Pauli and Jung held that this reality was governed by common principles (“archetypes”) that appear as psychological phenomena or as physical events. They also held that synchronicities might reveal some of this underlying reality’s workings. Pauli’s life was full of synchronicities. In 1958, Pauli presented this theory to his physical peers at a conference in New York, but the theory was crushed. Not long thereafter Pauli died in a hospital, in room 137 – the number 137 representing a universal constant, which emerged from quantum physics.

I gave this example because outer appearances often give a false or at least misleading picture. Most physicists and students in physics have no idea about this “other side” of Pauli as it is completely ignored in the main curriculum of physics. Many scientists of today are part of the so-called Standard Model and Big Bang cosmology – in which “there is no need for God.” Yet, as Jim Ryder also pointed out, science is done first and foremost by human beings, who in their private lives often have quite different convictions. So, as science and technology make progress, this is not independent of consciousness: consciousness of the scientists and engineers, but also consciousness of humanity, of you and me and all of us on this Planet. I will not develop this theme here, as the talk of Frédérique and Patrice Brasseur will shed light on this theme in a very clear and profound manner. Just a last word to say that consciousness is evolving. If this Seminar would have been a physical meeting, we would have a table with books related to the topic which we want to promote. Now we are with Zoom and we do of course recommend reading

⁸ Helga Nowotny, « Les machines de Dieu »

books related both to our work and to the theme. For the French-speaking participants I would like to mention two books about what we call the “new psychology” or the “psychology of the seven rays,” which were published recently⁹¹⁰. You can find the references at the end of the transcript of this talk.

To conclude a quote from a recent exhibition, called *The Art of Equality: A journey to Justice*¹¹, organised by UNRISD (the UN research institute) celebrating its 60th anniversary at the Palais des Nations in Geneva. We know that when thinking of our future world, *imagination* plays a key role. One of the artists, Shota Immervhili, wrote: “*Imagine a world where technological advancements are driven by a deep respect for the environment, leading to sustainable practices that harmonize human progress with the health of the planet.*”

With these introductory thoughts, let us now further explore the theme of
**Human Responsibility in an Age of Transformation:
Forging a Moral Direction in Science and Technology.**

* * *

[Intro in English] **Elissawa Carpazio** grew up in Vienna and studied business IT there in the 1980s, when IT was still in its infancy using punch cards. After that, she always worked in international corporations in the areas of accounting, controlling and administration and as an interface to IT because she loves bringing structure and order to systems. Since she has always been interested in people, and especially in what is related to death and dying, she completed a psychotherapeutic preparatory course and training in death and grief support. She has been working as a hospice volunteer for many years to support people who put this topic of death aside and are thus unprepared to face death during this, for many, fearful phase.

ARE HUMANS A MACHINE – ARE MACHINES HUMAN?

(German)

Elissawa Carpazio - translated from German

The reports we receive every day and the developments we experience lead us to realise that the different levels of being on the physical plane are continuously converging. We speak of a time of transformation. But transformation always happens, because life itself is transformation, which means change. The entire universe is energy in its various manifestations and is continually passing from one state to another. However, most of these energy transformations happen on a level that is not perceptible to human beings with their five senses.

The connection of the energy of the fifth ray, the ray of science and concrete knowledge, with the energy of the seventh ray, the ray of order and ceremonial magic, has led to the creation, through research and development, of more and more technical tools giving us the possibility to make energies perceptible and processes visible. The main function of the seventh ray is to connect spirit and matter, thus giving visible expression to the divine pattern. Manifestation is the science of condensing energy relationships and making them visible, and this is how subtle relationships emerge.

⁹ Vincent Claessens, *Psycho-énergétique: Les sept rayons d'énergie en psychosynthèse*.

<https://www.publier-un-livre.com/fr/le-livre-en-papier/3437-psycho-energetique-les-sept-rayons-d-energies-en-psychosynthese>

¹⁰ Frédérique & Patrice Brasseur, *Les 7 voies de l'Être*, Editions Solid'Air.

<https://www.editionssolidair.com/produit/les-7-voies-de-l-etre/>

¹¹ <https://www.unrisd.org/artofequality>

The energies of the rays are active in all realms, but they each have one main field of activity. Thus, the main kingdom of nature in which the seventh ray operates is the mineral kingdom, and in relation to man it is the mental body. In the present time we are now seeing a merging of these levels in both kingdoms. Thus, on the one hand, material forms are being created by means of new technologies that replicate the function of the human mental body, and on the other hand, the human being is seen as a physical being built according to precise rules, which functions like a machine according to uniform, rigid criteria. This is why we see so many activities that are working towards a widespread standardisation of humanity.

Technical developments are taking place at such a rapid pace and in so many areas at the same time that it is almost impossible to grasp the effects and create regulations that steer developments in the right direction. To illustrate the problem of morality in science, I have selected a few critical examples.

Is the human being a machine?

In a way, there is a correspondence here between the esoteric teachings and the teachings of the materialists. Like the materialists, the occultists also regard the lower man as a mechanism to be controlled in order to make him useful for the desired purposes. The difference between the materialists and the occultists, however, is in the conception of the way in which control over this mechanism is to be achieved and for what purposes it is to be used.

The desire for perfection is inherent in human beings, as well as in all other living beings. We all have this inner urge for constant improvement - for higher, better, further. Without this inner impulse, there would be no evolution, neither as individuals nor as a whole. Therefore, it is comprehensible that human beings explore and test all possibilities to achieve this goal of perfection.

While the true occultist is aware of the duality of spirit and matter and strives to elevate matter with the help of spirit, the pure materialist has a mechanistic worldview and wants to bring about change by manipulating matter on the physical plane. The occultist sees human evolution in expanding consciousness and bringing about a fusion of the personality and the soul, whereas the transhumanists assume that the next stage of human evolution will be achieved through a fusion with technology.

Since transhumanists see the next stage of evolution in fusion with technology, it is only understandable that they are looking for ways to push and overcome the biological limitations of humans through the use of technology. The possibilities range from altering the organism by manipulating the genetic make-up to the fusion of man and machine. The human being is regarded as a machine in which it is only necessary to selectively turn individual screws or replace individual parts if these do not meet the criteria of the expected optimal functionality. There are a number of developments in the medical field that make a transhumanistic change seem entirely plausible. For example, the development of assistive technologies in the field of eyesight began with glasses, it continued with the correction of eyesight by means of laser technology and finally we arrived at brain implants that enable blind people to see.

The focus is on the body, and technological developments have made it possible for everyone to already wear some kind of wearables, i.e. portable smart recording devices, such as a smart watch, to monitor their vital bodily functions so that they can take corrective action if they deviate from pre-set target values. This easy availability entails that people engage with their bodies to an inappropriate extent.

“This conscious control [over bodily functions] was a distinguishing mark of the early Lemurian races but for ages the activity of the body-organs has lain, most desirably and safely, below the

threshold of consciousness, and the body performs its functions automatically and unconsciously, except in the case of disease or maladjustment of some kind."¹²

Not only wearables, but medical tests in general have reached such a frequency that the question arises as to whether this is morally justified. The body awareness is constantly reinforced by this until the whole of life is dominated by it. Diseases are to be treated, but apart from that one should ignore one's body and turn one's thoughts and energies to spiritual goals, for the goal is to bring the soul to full dominion.

Direct access to the body is achieved by means of genetic engineering, which aims to alter the human organism. This technique has been questioned since the very beginning, but in the meantime individual genomes have been decoded, so that there are now numerous ideas for what this technique should be used for. This starts with simple personalised medication and goes all the way to supposedly solving world problems.

At present, CO₂ emissions are seen as the one major cause of the problem that must be eliminated at all costs, and so there is discussion about whether and how this technology could be used to solve this problem. The question is addressed whether it would not be morally appropriate to use this technology to genetically modify humans in such a way that their CO₂ footprint becomes smaller. The American bioethicist Matthew Liao puts forward various proposals along these lines. As an example: to prevent factory farming, which is considered a major greenhouse gas emitter, and since people rarely voluntarily give up eating meat, one idea would be to make humans genetically allergic to meat so that they do not eat it, thus solving the problem. Another idea he puts forward would be to shrink humans by 15 cm so that they generally consume fewer resources.¹³

These are very radical ideas. They are currently put forward jokingly because such thoughts are new and still alienating for most people. These ideas are not yet realisable, but they show the direction in which research and development, among other things, is going, and always under the argumentation that this approach would be morally appropriate so that we do not destroy the planet. This example, however, also shows that the argument of morality cannot necessarily be the decisive criterion, because morality is not something generally valid, but rather consists of rules that are derived from one's own world view and are therefore an expression of personal views.

Another field of research is neuroscience, which deals with the functioning of nervous systems, and one subject area of this is cognitive neuroscience, which deals with the neurobiological processes underlying cognitive abilities. This involves using an fMRI¹⁴ to record the brain waves of test subjects while they think about given content. By comparing the recorded patterns, it is possible to recognise, to a certain extent, what the person is thinking. The increasingly powerful computers can use AI to analyse and decipher ever more complex patterns. Emotions and the meaning of what is thought can already be read from the brain waves, and through the emotion associated with the thoughts, even simple thoughts can be decoded.

Nita A. Farahany, Professor of Law and Philosophy at Duke University, gave a talk in Davos in January 2023 entitled 'Ready for Brain Transparency?' in which she outlines how far developments in this field have already penetrated everyday professional life.¹⁵ She demonstrates how in the future the brain activity of employees will be continuously recorded and monitored by

¹² Alice A. Bailey, *Esoteric Psychology*, Vol. II, p. 475

¹³ S. Matthew Liao, <https://www.bbc.com/future/article/20140716-the-most-extreme-way-to-be-green>

¹⁴ fMRI = Functional magnetic resonance imaging

¹⁵ Nita A. Farahany, *Ready for Brain Transparency?* <https://www.youtube.com/watch?v=hfqD5aW0X5U>

means of portable monitoring devices, so-called bossware. If, for example, the employee's thoughts wander and attention wanes, an impulse can be sent out to bring their attention back to the task. Or there are bonus payments for a high attention rate.

Unfortunately, the desire for efficiency and optimisation leads to humans being regarded as machines that need to be made as productive as possible. Under the slogan 'more safety in the workplace', more than 5,000 companies worldwide are already using this technology, for example, to detect and counteract the onset of fatigue in their employees. The implementation of this technology is justified with the moral argument that it would prevent accidents, which is in everyone's interest. The fact that there are other alternative solutions, such as adequate breaks for the employees, is not taken into consideration. The human limits must be exhausted, and technical aids are eminently suitable for this purpose. The materialist only knows of the physical level, and therefore only seeks the solution on this level.

The use of these devices will spread rapidly. This will lead to an exponential increase in the volume of data available, which in turn will rapidly improve the technology of interpretation. Ms Farahany suggests that this technology of brain data monitoring is likely to develop faster than society can adapt to it. To protect us in the face of the coming developments, she proposes that the right to cognitive freedom be recognised as part of the universal human rights.

In esoteric writings we always read how important it is to pay attention to our thoughts, because they are energies that have their effect. Sensitive people have always been able to see thought forms, but by means of new technologies it is increasingly possible for everyone not only to believe this statement, but also to see for themselves how effects can be produced by means of thought power. We are all familiar with the successful development of implants that enable paralysed people to control devices by thought.

The machine as a human being

Humanity has made great progress in its development and shows a tendency to live more in the mental realm of consciousness, and so machine intelligence is also in the focus of interest. Applications like ChatGPT have helped to bring developments in this field to the masses.

Through the use of deep language models, computers learn to conduct conversations that are increasingly difficult to distinguish from communication with a human being. The computer does not actually understand what is being said, but mathematical models are used to calculate which word is statistically most likely to follow next. While initially only 9 words could be used for the calculation, there are now 30,000 words, which has led to a perceived personal communication, and so there are now many people who have regular conversations with their chatbots. Because of the quality of machine responses already achieved, such relationships can become very real for users, and so the app Replika, for example, is already used by many as a friend, partner or advisor.

Thoughts and emotions are streams of energy and therefore science is convinced that it is only a matter of time before these streams can be decoded and formulated into instructions and processes in such a way that we will have computers with the same intelligence as a human being possesses. The question of what consciousness is, is explained in functional science in such a way that this is only the synthesis of the information that is taken in, processed and evaluated in order to then behave in such a meaningful way that it can exist as an entity.

This is a very functional way of looking at things. It overlooks the fact that people have visions, i.e., impressions from higher levels, and use their intelligence to bring these into realities. In computers, on the other hand, all existing knowledge is stored and is only reassembled by computer models. Here, access to a higher source does not exist.

Moral

Technological developments have advanced to the point that they no longer affect only the individual, but have far-reaching effects on society as a whole. Science is aware of this fact and thus countless ethics committees have been formed worldwide to deal with the various aspects of the new technologies.

When following the explanations of the scientists, we can feel their enthusiasm with which they talk about these developments. They show us the potential they want to work out to help and advance humanity. They are animated by a good will that pushes them to do their part to improve living conditions. Their presentations are fascinating and tempting.

The fear of the new leads to petrification. Keeping everything the same means freezing everything. The seed of the spirit needs freedom to express itself and begins to rebel when it is imprisoned by artificial rules created out of fear and designed to keep everything as usual. Evolution goes forward. New developments are needed. And yet it is a tightrope walk to want to help humanity by means of technical achievements. It is so easy to get caught up in devilish spirals and lose sight of the real goal, spiritual realisation. Due to the fragmentation of the complex world, the vision of the bigger picture is lost and we often end up with pseudo-solutions that run counter to the actual intention. This is also what we read in the books of Alice Bailey:

“The forces of materialism are streaming out into the world and are the antithesis to the forces of the White Lodge. ... The task of these Forces is the preservation of the form life and the working out of methods and aims which are inherent in the processes of manifestation.”¹⁶

“Material values have an ominous attraction... This “pull” is regarded esoterically as evil because it embodies the principle of imprisonment and has, for untold aeons, engrossed the attention of the human being, to the exclusion of all true values.”¹⁷

“Man is now at the point where the principle of intelligence is so strongly awakened within him that nothing can arrest his progress into knowledges which would be dangerously misused and selfishly applied if nothing were done to call a halt and thus safeguard him from himself—even at the cost of temporary pain. He must be taught to react to a higher and better sense of values.”¹⁸

Especially in this time of many images that show tempting possibilities, it is important to develop discrimination in order to be able to distinguish the real from the unreal. We encounter delusion and manipulation everywhere. It is indeed fascinating to see what technical possibilities are available. The examples given show how difficult it is to decide what is morally justified and what is not. Science is not truth, but rather a structuring of knowledge, and the knowledge is always in the field in which one is searching. Science is also not independent. Like everything, it is a part in the system, and thus caught in a web of obligations, liabilities and interests. Therefore, it is necessary to have a broad discussion on the direction we want to go as a community.

The ethical discussions conducted by science are very profound and attempts are made to foresee and weigh all possible effects, but the views held and the effects to which attention is drawn are always dependent on one's own worldview. Since the prevailing worldview is materialistic, morality alone will not get us anywhere, because every logic of argumentation moves within this worldview and looks there for the moral legitimisation for actions.

¹⁶ Alice A. Bailey, *The Externalisation of the Hierarchy*, p. 74, adapted

¹⁷ *Ibid.* p. 581

¹⁸ Alice A. Bailey, *Education in the New Age* p. 117

The outer form, the body, must be seen for what it is, a means to an end, but not an end in itself. We are to make use of form to express the divine nature. We have made great advances in science, but yet we still operate on the physical plane, a plane that we must move beyond if we are to truly realise our inner potential. In a time of transformation, therefore, it is rather the view of the world that needs to be transformed, i.e., we need to incorporate the idea of the spiritual world into our view and thus into the discussions.

* * *

[Intro in French] **Emmanuel Ransford** (France) is an epistemologist, independent researcher specialising in quantum physics, and lecturer. After studying science and graduating as an engineer and statistician, Emmanuel turned to quantum physics. He was fascinated by the foundational questions it raised. He has written several books in French and English: <https://galileocommission.org/category/authors/emmanuel-ransford>

SCIENCE AND TECHNOLOGY: PUTTING MAN BACK AT THE CENTRE (French)

Emmanuel Ransford, translated from French

SUMMARY OF THE TALK:

The progress of science and technology, whose countless benefits are felt in every field, is a credit to human ingenuity. It is a major driving force behind civilisation and its progress. Thanks to it, man acquires unprecedented power which, if used wisely, can increase tenfold his ability to build a better world. At the same time, however, this power increases its capacity to cause harm and destruction. It also brings with it inevitable “systemic” effects that obey their own logic, a logic that often escapes us. They are therefore difficult to foresee and analyse, and are rarely anticipated. Some of them are deleterious in the more or less long term. I will give several examples to illustrate this.

By putting man at the center, by inspiring ourselves with much-needed ethical and lucid reflection, by allowing ourselves to be guided thereby, we will be able to fight more effectively against the ills of civilisation. There is an urgent need to do so, if we want humanity to have a future of peace, a positive and fraternal future worthy of its noblest qualities.

I would add that the measures to be taken are sometimes extremely simple. For example, I have always thought that an international treaty should oblige all manufacturers of mines to ensure that they are self-neutralising after 5 years, for example, to prevent them from exploding long after the end of the conflict that prompted their installation, killing or maiming children who were innocently playing there.

Hello everyone,

In these troubled times, putting people back at the heart of our civilisation is neither a fantasy nor an unnecessary luxury. It is essential if we are to build a positive, controlled collective future that is both prosperous and sustainable. Here is a brief overview, and a few thoughts, to support this point of view.

Science and technology: benefits and grey areas

Today we have technological marvels. We have the Internet, the computer and the smartphone, just as we once had the “electricity fairy” that profoundly improved our lives. Current technologies prove futurist Arthur C. Clarke right, who observed: “*It is very difficult today to distinguish between technology and magic, and magic has no limits*”. But every coin has two sides. The shiny side brings benefits, while the other can be dangerous. This is why lucid and in-depth reflection on “techno-scientific” progress is necessary. Such reflection is not easy, especially as technical developments, often complex, evolve very rapidly and sometimes unpredictably.

Let me now turn to four major areas where advances in knowledge and technology are having a major impact on our lives. They are: physics, chemistry, biological and medical sciences, and finally artificial intelligence.

- **Physics** enables us to understand and explore the universe. It has even made it possible to send objects and people to the moon. Our greatest technological marvels are based on quantum physics, and the discovery, by Albert Einstein, of the equivalence between matter and energy ($E = mc^2$) has made nuclear power stations and medical imaging possible. **But** these achievements have led to an explosion in our destructive capacities, and our nuclear weapons can destroy humanity at the touch of a button... Less serious but more present in our daily lives, the unprecedented electromagnetic pollution that surrounds us is a cause for concern, as we are unaware of its long-term effects on health.
- **Chemistry** has revolutionised our everyday lives. We owe it plastics, which are so versatile and so useful that they are omnipresent. **But** chemicals disrupt and pollute the environment. This is all the more worrying because many of them, including plastics, are not biodegradable. Those used in the home present a risk to public health, particularly because of carcinogenic substances (aldehydes in cleaning products, etc.).
- **Biology and medicine**, combined with hygiene, have considerably improved the human condition. The spectacular decline in infant mortality and the increase in longevity bear witness to this. It is even possible today to eliminate certain genetic diseases using a technique called CRISPR [= *clustered regularly interspaced short palindromic repeats*], which makes it possible to insert snippets of DNA into a genome. **But** the CRISPR technique carries the risk of going awry. It makes it possible to produce “tailor-made” children, that is to say, with specific traits! Ethical supervision is clearly necessary. Furthermore, medical practice has encouraged the emergence of bacterial strains resistant to antibiotics (“antibiotic resistance”), which are a major health threat.
- The **world of the virtual and of artificial intelligence** is magical, in the sense of Arthur C. Clarke. It includes the internet, social networks, generative AI, chatbots and Chat GPT. **But** the virtual world, which is invading our daily lives, is threatening many jobs by rendering certain professions redundant. It is irresistibly penetrating our private lives - which are becoming less and less private - and threatening our freedoms. It offers dictatorial regimes great opportunities to control their populations. This world also makes it possible, as never before, to create and disseminate *fake news* backed up by totally credible artificial documents (photos, videos, etc.). The potential for harm is immense!

This brief overview shows the extent to which science and technology are like language of Aesop, who saw in them “*the best and the worst of things*”. Everything depends on the use made of it, and that is why it is essential to put people back at the heart of the civilisation project, so that science and technology are put at the service of its well-being and its future.

The invisible (and systemic) challenges of the long term

The difficulties we are encountering in tackling the looming ecological crisis - climate change, rising sea levels, pollution, declining biodiversity, etc. - demonstrate the extent to which we are struggling to respond to the challenges we face, even when we know what they are. All too often, we react too late, when the challenge has had time to take on dramatic proportions. Or some of our good intentions turn out to have harmful consequences, due to insufficient knowledge of the context. A historical episode - one of many in human history - illustrates this. In 1958, during Mao Tse-tung’s (or Mao Zedong’s) Great Leap Forward of China, the central authorities decided that sparrows should be exterminated because they ate the harvest grain. Peasants were rewarded for killing them, so they destroyed their nests, caught them in nets and made noise to prevent them from landing anywhere. Their numbers soon fell sharply... but their massacre contributed to the great famine that killed 20 million people in 1960. Why did this happen? Because we had forgotten that sparrows also eat insects that devour crops.

This example illustrates the crucial importance of systems thinking, which takes all factors into account and anticipates their likely consequences, in order to mitigate any potential harm. Then there are the pitfalls of moving from reflection to action. In particular, there is the political sphere. As Jean-Claude Juncker, then President of the European Commission, noted: “*We all know what needs to be done, but we just don’t know how to get re-elected once we have done it*”.

There are two major systemic challenges facing us today. One is ecological, the other demographic. The first concerns the imbalances caused or aggravated by human activity: climate change, rising sea levels, loss of biodiversity, pollution, etc. The second is twofold. On the one hand, there is the demographic explosion we hear so much about, which is slowing down over time. On the other hand, there is the generalised decline in the birth rate in industrialised countries. This contrast pits the enviable demographic dynamism of poor countries against the generalised decline in birth rates in rich countries. It is the opposite of what Malthus predicted! The birth rate will particularly attract my attention, because it is little talked about in the media, and because it shows how modern civilisation is in crisis. This crisis is profound. Its delayed effects jeopardise the future. I believe it is at least partly the result of the fact that, dazzled by our technological prowess and gadgets, we have forgotten what is essential: man himself.

An emergency: putting man back at the center...

As said, I am putting the spotlight here on the low birth rate, which is largely ignored, as if it were a taboo subject. It contrasts with the demographic dynamism of Africa, which is such that according to United Nations projections, its population is set to double in the next 35 years. In itself, this increase is positive, but its great speed poses a problem. It risks increasing malnutrition and economic difficulties, which are potential sources of conflict... On the other hand, the so-called developed countries have in common a poor "demographic health", which arouses general indifference.

By 2060, Japan will probably see its population decrease by a third. By then, 40% of the population will be aged 65 and over. Under these conditions, economic dynamism is no longer possible. Another example: Italian women now have an average of 1.39 children, whereas 2.1 are needed to renew, or barely maintain, the population. Since 2014, Italy has recorded fewer births than since 1861, when its former constitutional monarchy was established. This universal trend, widely confirmed statistically, of the inverse link between prosperity and low birth rates is further illustrated by the fact that the number of births in the United States fell by 27% between 1957 and 1973, when the economy was booming. And yet the remedy is very simple: a *third* child per woman is the only way to curb the falling birth rate!

Solutions do exist to redress the current demographic imbalances - not forgetting the ecological issues, which are of great concern today - before their negative effects become irreparable. To be effective, these solutions must be based on a broad popular consensus. One essential point is that by putting people and life values back at the heart of the civilisation project, we will succeed in reconciling economic prosperity and demographic health. At least, that is what I hope and believe. Putting people back at the centre also means reviving and strengthening social ties. Today, living together is weakened. The social bond is sick. Social networks have distorted it by making it virtual. It no longer nurtures individuals as it does in traditional societies.

Conclusion

There are many reasons to believe that mankind has a bright future, if only because humanity is brimming with talents, resources and creativity. But clouds are gathering over our future, and to dispel them we need to understand what is at stake. We must reaffirm and cultivate the humanist values of brotherhood, solidarity and tolerance. To forget these values in favour of short-term gains is to work against the common interest. It means compromising our collective future, and losing a lot...

Thank you for your attention.

* * *

[Intro in French] **Frédérique and Patrice Brasseur** inspired by the works of Alice Bailey, Agni Yoga and their own inner research, offer teachings in the form of texts, conferences and specific training courses. Keen to reveal the essence behind existence, the subtle behind everything that is manifest, their work supports those who wish to see beyond the visible, to listen to what is still inaudible, to identify and understand the energies that drive us, to embrace them and move in the direction of their flow to promote the advent of the common good.

It is not the first time that they participate in the World Goodwill Seminar, but it is always an inspiring pleasure to share some thoughts from the angle of psychosophie:

<https://www.editionssolidair.com/> | www.psychosophie.com

SCIENCE, TECHNOLOGY AND CONSCIOUSNESS

(French)

Frédérique and Patrice Brasseur, translated from French

Introduction

Hello everyone.

When we think of *a moral direction for science and technology*, we think of Rabelais who, as early as the end of the 15th century, wrote in his Gargantua: “*Science without conscience is the soul’s perdition*”. This phrase is often quoted, but mostly without taking into account that words carry different realities, depending on the times and contexts in which they are used. Put back in the spirit of the language of the time, this quotation would be translated today as “knowledge without understanding ruins comprehension”. That is also interesting, although today it is a long way from its original meaning. But if it has been diverted from its original meaning, it has had the merit of clearly questioning over the centuries the relationship between science, technology and morality; between science, technology and consciousness.

Technological progress, particularly in the field of weaponry and genetics, raises questions about the wisdom of its application. Do the atomic bomb and other cutting-edge technologies reveal a lack of consciousness? Are we not trapped by our own creations? Should the scientifically possible be systematically attempted? If something is technically possible, does it have to be created?

These are questions of consciousness, questions of ethics, that cut across individuals, groups and society. The modern interpretation of Rabelais’ sentence suggests that without any spiritual or humanistic awareness there is a danger of what science and technology will develop. But this misses an essential point, namely that there can be no science without consciousness, since nothing exists in the universe without consciousness, which is a prerequisite for existence. It is consciousness, it is the soul, that creates the form, not the form that creates the soul. The problem, then, does not lie in the existence of science and technology that are not underpinned by consciousness; the problem lies in the nature of the states of consciousness that preside over science and technology at any given point of time in human history. Indeed, in the course of its involution and evolution, humanity passes through different states of consciousness, which are all stages leading from mass consciousness to global consciousness.

When we compare the history of science and the history of consciousness, we see the extent to which each discovery is the result of a state of consciousness. In the past, when humanity as a whole was in a state of mass consciousness, the inventions and technology of the time, even if they were the work of more advanced individuals, served the community as a whole and were essentially concerned with satisfying basic needs, agriculture, food processing and travel.

When, from the 18th century onwards, part of humanity gradually became individually conscious, with its corollaries of separativeness and egoism, the sciences and techniques born of this individual consciousness essentially sought to satisfy it, as the reign of individualism

demands! And therein lies the crux of the problem. Since then, we have witnessed the emergence of science and technology that serve the desires of a population that is essentially individually conscious, and not, as some believe, the emergence of science and technology that are cut off from all consciousness. And even when certain techniques, such as the Internet, reflect a state of awareness of interdependence, they have been appropriated and used by many in a very individualistic way; the current use of social networks is a blatant example of this. Although ethics committees have been set up in Western countries to prevent certain abuses, it is futile to hope that a moral code can put an end to all individualistic, malicious or fraudulent uses of technology. The only solution lies in changing people's consciousness, in supporting and educating them to be aware of others and of the common good. It is by moving towards a state of consciousness that is open to humanity and the other kingdoms of nature that we will see a complete change in scientific research, its applications and above all its uses.

A period of transition in consciousness

Today we are witnessing great disparities in consciousness within humanity. A majority is still in the state of mass consciousness; a significant part of society, having had access to education, has moved into individual consciousness, and a growing number of individuals and groups are moving beyond this consciousness by developing awareness of the other, accompanied by a profound aspiration towards cooperation and World Goodwill.

In every country, all levels of consciousness coexist, but it is the majority state of consciousness prevailing in a particular country that determines its political, economic and societal choices. Thus, if in a society where the majority is in a state of individual consciousness, a great number of people in a more advanced state of consciousness advocate ideas of general value, these will go unheeded because they will find little or no resonance within this individualistic society. This is why progressive ideas only really take shape when a sufficient number of people are in phase with the state of consciousness of the individuals through whom these ideas are relayed.

The field of science provides us with an example. Some scientists already share a state of global consciousness, which enables them to approach their discipline not from a separatist point of view, but from an interrelated one. This is how, since the beginning of the 20th century, a few enlightened minds have given birth to the science of energy that is quantum physics. This is fundamental, because we do not realise to what extent the discoveries of quantum physics have changed our daily lives.

The manufacturing of most of the objects we use comes from technical applications of this science of particles. This is particularly true of connected objects such as computers, smartphones, the internet, etc., which use microprocessors derived directly from the research of quantum physics. Thanks to its many applications, this kind of physics is in the process of abolishing borders, because communications transcend geographical distances and link us together regardless of where we are.

Of course, we can deplore the fact that quantum physics, born out of a global state of consciousness, gives rise to techniques used mainly by people in individual consciousness, for whom 'me first' takes precedence over any other priority. Yet, it constitutes a necessary step! We have to realise that a technique is neither good nor bad in itself; and although it results from the state of consciousness of its designer, once conceived it does not belong to a particular state of consciousness. It is the use that users make of it that bears witness to the dominant state of consciousness of individuals and societies. We cannot condemn research into the atom on the pretext that the use of this research led to Hiroshima or Chernobyl. We cannot condemn the Internet because it allows paedophile websites to flourish; we cannot ban smartphones because of their addictive use by some. All these discoveries put at the service of the common good are springboards for building fairer relationships between all, but the spirit with which they are wielded can lead to the best as well as the worst!

When we look at the relationship between science and global consciousness, we see that quantum physics, a science with a reputation for being incomprehensible, has nonetheless begun to attract the attention of all those who, from near or far, respond to the calls of a global consciousness, because it is about a world of energy, a world in which consciousness interacts with experience, a world that speaks of inseparability, notions that are dear to their intimate convictions.

In this state of mind, science and consciousness come together, and the worlds that each describes, preferring inner or outer paths, complement each other. Take, for example, the synchronous emergence of quantum physics and the science of the 7 rays. One asserts that everything is energy and the other that this energy is the expression of 7 fundamental qualities. Thus the qualitative concepts of unity, love and the will-to-good go hand in hand with the scientific notions of non-separativity and the intrinsic and structural solidarity of the universe. When this approach, which is both subjective and objective, becomes a reality for a sufficient number of individuals, we will gradually see the emergence of a new civilisation, both psychological and technological.

We are currently in an important period of transition between several states of consciousness; we are witnessing the transition from a state of purely individual consciousness that uses all the knowledge of certain sciences and all the powers of technology to satisfy personal demands, to a state of a more global consciousness, respectful of all the kingdoms of nature, that nourishes certain fundamental sciences and gives rise to new technologies that respect everyone, leading to greater cooperation between beings and fairer or right relations on Earth. We are already seeing the emergence of some of these new approaches, in the fields of natural medicine, agriculture and the economy, with holistic approaches in each of these areas, and so on.

In this period of transition, we are therefore seeing both the damage caused by a purely selfish use of all that modern technologies allow for, and a sobriety that does not deny technology, but puts it at the service of the common good and seeks to promote everywhere the notions of respect and sharing.

Let us not be afraid

But this observation should not frighten us. Let us therefore not be afraid of the distressing picture that the world presents to us today, or of what is going to happen tomorrow, because everything is a teaching trajectory and in the long term can help the consciousness of people to evolve towards fairer relationships. If today we can be worried about the many fake news stories circulating and growing on the Net, if the manipulation of information, images and sound continue to grow, it inevitably leads humanity to have to develop mental discernment. This is a tremendous breakthrough that is taking shape and will allow us to leave behind the world of “*I like-I don't like*” that is so dear to the emotional. This will force humanity to think more and more, which will lead to a reduction in the chain reactions that all too often poison human relationships.

In the same way, the advent of ChatGPT, this formidable programme capable of producing articles or essays by drawing on all the recorded knowledge of the world, by delving into the memory of the knowledge acquired by mankind, is not to be feared; it is an intelligent, high-performance tool, an outstanding compiler that will be able to be used by mankind, but it will never be able to invent anything new, because it does not think.

Alice Bailey said that *the problem of humanity is not that it thinks wrong, it is that it does not think*. So here we really are, faced with the need to understand what it means to think. This is how we are going to have to gradually differentiate between the knowledge compilation capabilities of ChatGPT, and the real power of thinking for oneself.

We could multiply the examples of what appear to us to be the dangers arising from the progress of applied science and technology to the lives of a growing number of individuals. All right, if we look only at the factual and event-driven appearance of our civilisation, there is cause for concern. But if we look at what is happening from the point of view of consciousness, we realise how much we are learning and how much we are evolving.

Our fears lie in our lack of vision. Alice Bailey tells us that humanity must learn to think, and become mental, but she also insists that humanity must understand *that it is not free in the realm of ideas*. This may seem paradoxical, but once again it forces us to look beyond appearances. In fact, the great consciousnesses that guide humanity make available on the universal mental plane only those ideas that do not involve any major danger. These ideas are in vibratory harmony with what the most enlightened men and women are capable of grasping, given their age of consciousness, to enable the evolution of humanity as a whole.

This is why not all ideas are available on the abstract mental plane; only those that are in tune with the vibratory nature of the world of today are deposited there, because it is important that they correspond to the next steps that humanity must take. Not all ideas are available, because humanity is not in a position to make use of them. It is therefore that as consciousness advances so science advances. So there is not too great a gap to be feared between certain ideas that might emerge and humanity's ability to manage them. Indeed, too great a gap between abstract principles and human capacities would lead to anti-evolutionary attitudes.

New ideas to come

In the evolutionary process, everything is marvellously well organised, despite all the tsunamis that can affect the worlds of form. In fact, as humanity develops its mind, as it progresses and moves closer to the conscious perception of the soul, as it realises that it exists only as a creative tool in the service of the soul, science will penetrate, discover and understand the world from the inner point of view of existence. The fundamental laws will then become part of a context of consciousness. If science seems learned today, tomorrow it will be vibrant with truth for the greatest number of people.

The aeroplane, the car, mobile phones and the cinema were unimaginable five centuries ago; they would have been perceived as magical, even demonic expressions. This sheds light on the incredulity we might have towards the sciences and techniques that will appear in five hundred years' time, because we do not have the necessary state of consciousness to penetrate the laws that will be revealed then. This is why, aware that scientific discoveries follow the path of consciousness that precedes them, certain researchers, certain men and women of goodwill, are inviting their fellow human beings to live consciously in interdependence and to create fields of harmony and peace in order to create conditions conducive to further discoveries. In the near future, these discoveries will enable access to free energy, which will be a real revolution in terms of all the applications that will follow; similarly, research into mastering the force of gravitation opens up an unprecedented field of possibilities that will lead to new ways of travelling that respect the Earth and all Earthlings.

But for that to happen, the consciousness of people has to be sufficiently collective, and a good number of individuals have to renounce their personal profit to work for the good of all. We are not there yet, but the evolution of consciousness continues unperturbed on its path. In a few centuries, the understanding of the inner laws of Life, combined with the overall consciousness of human beings at that time, will make it possible to use music to manipulate matter, to build or destroy forms by means of sound, and levitation will become common practice. This will be possible because humanity will have largely exchanged the selfishness of individual consciousness for a consciousness of sharing, establishing right relationships.

The importance of education

Our society is changing, and it is not by forging new moral codes to govern fundamental and applied sciences that we will move towards a world of fairer relationships. No, it is by educating the consciousness of people to be increasingly inclusive that we will get there!

Whether or not we use science and technology wisely depends on our initial intention and motivation, and it is up to us to systematically ask the question: what purpose do the technologies derived from scientific discoveries serve? Educating people's consciousness requires two essential points to be taught, disseminated and implemented wherever possible.

The first point is to realise that it is the various states of consciousness of individuals and peoples that are at the origin of everything they experience, their culture, their civilisation, and all the events, good or bad, that occur. Without this understanding, human responsibility cannot be consciously committed to change for the common good.

To accuse scientists of playing with fire, big business of irresponsibly producing anything and everything, and governments of doing nothing to legislate on what we believe is right, is to maintain the illusion of a separation between all the players in civilisation and to continue to entertain the idea that we have nothing to do with the state of the world. It means wrongly imagining that we would be a small number of conscious beings in an ocean of unconsciousness that is leading the whole world to its doom. This is obviously nonsense. We are all co-responsible at one level or another for everything that happens, because it is the consciousness of all of us that generates the worlds in which we live. Educating ourselves to the primacy of consciousness over forms means putting an end to concrete pseudo-solutions and giving our full attention to the power of human consciousness.

The second point concerns the framework of this co-responsibility. It is by understanding that esoteric knowledge and quantum physics are two sides of the same coin, that we can make clear to everyone the fact that the universe is a unified process of conscious energies. Raising awareness of the existence of the planetary etheric body in which each of us evolves means realising that we are permanently interconnected and that separateness is an illusion.

"In Whom we live, move and have our being". These words state a fundamental law of nature: they reflect the omnipresence of this structure called ether, of an ocean of interrelated energies that shapes, nourishes, gives body to, encloses, connects and maintains in visible or invisible coherence all the manifestations of Life. The etheric body is the energetic fabric of the universe; it is the subtle architecture on which the manifestation of every form is inscribed, from the infinitely small to the infinitely large; the universal binder that connects everything that exists, has existed or will exist. Educating ourselves in the etheric body means gradually entering a world of non-separability, of becoming more impersonal so that right relationships can emerge.

Conclusion

These two keys to transformation will enable science, technology and global consciousness to work together for the good of the greatest number of people. It is our responsibility to play our part every day. Science and its applications derive from consciousness, and the way we use it depends on our age of consciousness; it is at the service of the soul in manifestation and it is our evolution in consciousness that shape the face of the world of tomorrow.

We thank you very much.

* * *

VISUALISATION

(French)

Let us visualise ourselves walking along a path that leads to a wheel of fire.

On the sides of the path is a complex network of electrical cables that resembles a labyrinth in which we can get lost if we lack discernment. We keep our gaze fixed on the wheel.

See before you a wheel of fire with seven spokes. See it immediately before your eyes.

Then we imagine taking our place at the centre of the wheel of fire.

Then, by an act of the creative imagination, see yourself standing in the centre at the hub of the wheel;

there regard yourself as if you were that hub.

From that central position, send out the seven streams of living love, radiating upon the world.

When you do this you serve and are, at the same time, completely protected.

This exercise can become instantaneous and effective.

It generates a protective force and at the same time makes you a living centre of light and love.

INVOCATION

Let the Forces of Light bring illumination to mankind.

Let the Spirit of Peace be spread abroad.

May men of goodwill everywhere meet in a spirit of cooperation.

May forgiveness on the part of all men be the keynote at this time.

Let power attend the efforts of the Great Ones.

So let it be, and help us to do our part.

* * *

GROUP DISCUSSION IN LANGUAGE GROUPS

(French)

We are now going to have group discussions in what are called “breakout rooms”. Here you will be with a group of people whose language you share (English, French, Spanish, Italian, German, Dutch or Russian).

You will be assigned to a room of your language based on your name, which you have changed beforehand. If you have not yet changed your name to indicate your language preference (as indicated on page 3), please do so now.

During the discussion, we suggest that you:

- Activate your camera (unless you prefer not to).
- Turn on your microphone.

Please designate one person - preferably speaking English in addition to the main language of the group - as a *rapporteur*. There will be no plenary sharing, but we invite you – if you wish, of course – to share the conclusions of your discussions by sending a short summary (preferably in English, but if not in your own language) to: geneva@lucistrust.org. We will share a compilation of all the summaries by e-mail to the participants of this World Goodwill Seminar.

We will have about an hour of group discussion, after which we will all return to the main meeting.

To enter a breakout room, you will see a pop-up window with the following question:

“You have been assigned to room:
Room Name”

followed by a button “Join Breakout Room”

To join, please click on this button.

To leave a breakout room:



1. Click Exit Breakout Room.
2. You can leave the breakout room and return to the main meeting session at any time.

When the moderator ends these breakout sessions, you will be notified and given the option of returning to the main room immediately or allowing 60 seconds to elapse.

We invite you to choose one (or maximum two) discussion topics from the following list of themes – of course you may also discuss the main theme of this World Goodwill Seminar **“Human Responsibility in an Age of Transformation: Forging a Moral Direction in Science and Technology”**:

1. Can we see a spiritual cause for the emergence of A.I.?
2. What do we think could be the pillars for an ethical use of A.I.?
3. Should there be limits and guidelines for science and technology?
If so, who or whom should determine them and how?

* * *



GROUP MEDITATION: WORLD GOODWILL

(Italian)

STRENGTHENING THE HANDS OF THE NEW GROUP OF WORLD SERVERS

I. GROUP FUSION

We recognise our place, as a group, within the heart centre of the group of world servers:

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

Mentally extend a line of lighted energy towards the planetary heart centre – the spiritual Hierarchy; to the Christ, the “heart of love” within the spiritual Hierarchy; and towards the planetary head centre – the centre where the will of God is known.

III. HIGHER INTERLUDE

Hold the mind focused for a few moments on the planetary role of the group of world servers mediating between the spiritual Hierarchy and humanity, responding to spiritual impression and meditating the Plan of Light and Love into existence.

IV. MEDITATION Meditate 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, from the centre where the will of God is known, through the spiritual Hierarchy and the Christ, the group of world servers, all people 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 “thought form 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 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

OM OM OM

*We heartfully thank our translators without whom
this review would not have been possible.*