

World Goodwill

THE PROBLEMS OF HUMANITY: BUILDING RIGHT HUMAN RELATIONS

Study One

INTRODUCTION SET

The Problems of Humanity Course, consists of seven study sets. Each set is based upon the book, *Problems of Humanity*, by Alice Bailey.

General principles underlying this course of study are laid out in this Introductory Set to the Course, Study One. It is suggested that this Introductory Set be reviewed prior to study of each subsequent set and that the relevant chapter in *Problems of Humanity* be consulted.

In addition it is suggested that each study be combined with wide and diverse reading on the problem.

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KEY STATEMENTS

It is essential that all thinking people should give time and thought to the consideration of the major world problems with which we are now faced.

The errors and mistakes of past centuries, culminating in the recent world war and our present problems, are the joint errors and mistakes of humanity as a whole. This recognition will lead to the establishment of the **principle of sharing**, so needed in the world today.

There are no problems and conditions which cannot be solved by the will-to-good. Goodwill nourishes the spirit of understanding and fosters the manifestation of the **principle of cooperation**. This cooperative spirit is the secret of all human relations and the enemy of competition.

There is a blood relationship between men which, when recognised, dissolves all barriers and ends the spirit of separateness and hate. The peace and happiness of each is the concern, therefore, of all. This develops the **principle of responsibility** and lays the foundation of right corporate action.

I ask you to drop your antagonisms and your antipathies, your hatreds and your racial differences, and attempt to think in terms of the One Family, the One Life and the One Humanity.

Alice A. Bailey

SEED THOUGHT FOR MEDITATION

Unity and right human relations – individual, communal, national and international – can be brought about by the united action of the men and women of goodwill in every country.

INTRODUCTION

This course of study is based on the book **Problems of Humanity** by Alice A. Bailey (available from World Goodwill). It is offered to all men and women of goodwill as a means of sharing in a *definite world service*.

The course consists of seven study sets based on the following fundamental problems which underlie the present world condition:

- Study Set 1 Introductory Set
- Study Set 2 The Psychological Renewal of the Nations
- Study Set 3 The Problem of the Children
- Study Set 4 The Problem of Capital, Labour and Employment
- Study Set 5 The Problem of the Racial Minorities
- Study Set 6 The Problem of the Churches
- Study Set 7 The Problem of International Unity

These are not the problems of any one nation or race, but are each of them general problems with which the whole of humanity is today urgently concerned. To a greater or lesser extent they enter into everyone's thoughts and are the subject of discussion among intelligent people in every country, in newspapers and over the radio and television. Now, more than ever, the future of the human race depends upon the people of goodwill taking a positive, leading role in this thinking, bringing spiritual understanding to the global debate.

The Problems of Humanity Course seeks to deepen the student's involvement in the solution of these problems. It fosters full participation in the most significant challenge confronting the human family – that of establishing right human relations between people and nations.

The two essential requirements for effective contribution to the proposed work are an attitude of goodwill to all and an open mind. If approached in a spirit of goodwill, the appraisal and expression of these problems should not become controversial. The course is used by groups and individuals from many different races, nations and religions and, as a result, attitudes to the problems studied will be significantly different. These differences are of utmost value in the effect of our work within human consciousness.

We are all entitled to our own point of view, provided that it is based on considered, intelligent thinking and is not the result of prejudice or a general and vague acceptance of things as they are. However, none of us is entitled to believe or feel that our ideas are necessarily the only correct ones and the ones which should be generally accept-

ed. It is hoped that, in this course of study, each of us will do his/her own thinking and will study intelligently and intuitively each of the problems. We will then be in a position to formulate our own ideas. These ideas could well fall into three categories:

1. Ideas as to the causes which are responsible for the problem under consideration.
2. Ideas as to the steps which should be taken in order to solve the problems.
3. Ideas as to one's own individual responsibility in relation to the problems.

It is not expected or believed that the solution of these world problems can be evolved by any of us. We can, nevertheless, arrive at a better understanding of past actions, of present conditions and of future possibilities; we can find the school of thought which seems to us the most constructive and practical; we can train ourselves to accept a new spiritual effort and, realising what it entails, we can choose to undertake this new spiritual enterprise. This new "effort" may prove exacting. It may not be an easy thing to do for the work will demand sacrifice and a reorganisation of our time and of our daily planning. But taking right action in this way will prove fruitful and rewarding; it will bring about a new expansion of consciousness, evoke a growing compassion and a new comprehension of the problems of struggling humanity.

The course has been designed in the hope that it will lead to two important results:

1. It will help us find our right field of service in the world (if we have not already done so).
2. It will help in the creation of a "thoughtform of solution" in human consciousness which will aid in bringing about right human relations. If the qualities of love and unity – the essence of right human relations – are to condition world affairs, new ways of thinking and new vision are needed. The right thinking of the men and women of goodwill in the world on these critical problems creates a dynamic, magnetic, penetrating body of thought which powerfully influences the hearts and minds of people everywhere.

In this work it is essential that we reject a superficial interpretation of events and search instead for the underlying causes. This will call for an ability to penetrate into the world of meaning and to transmit the lighted understanding and direction of the soul, via the mind, into our everyday awareness.

The thoughtful consideration and meditative attitude of thousands of sincere people striving to find a solution to

humanity's problems in terms of right human relations, provides a "bridging vehicle", subjectively, between mankind and its spiritual source. This opens the mind to spiritual impression, bringing clarification, insight and understanding.

It is suggested that the student experiment with meditation, so as to aid more effectively in the construction of this bridge. A proposed form of meditation is included at the end of each study set. (Devise your own if you prefer.) Accompanying each lesson is a "seed thought" for inclusion in the meditation work. Each seed thought has reference to a problem and to our attitude towards it. If the appropriate seed thought is considered in relation to the lesson studied and taken into the daily meditation work, it becomes literally a "seed" which can germinate, grow and blossom with creative ideas.

The book *Problems of Humanity* by Alice A. Bailey is recommended reading for this course. This book was written as long ago as 1947 with a third revised edition printed in 1964. While the problems, in the interim, have changed in detail or emphasis to a certain extent, this book is important because the principles for solution remain the same.

Alice Bailey does not state a political answer to humanity's problems. She does not suggest the forms of exterior social order humanity should impose upon itself. Nor does she suggest the form of the new world religion. The book and this course present a spiritual perspective on specific problems, and upon the world situation as a whole. The light of this inclusive view reveals the crisis of wrong attitudes and wrong values which lies at the

heart of every problem. Greed, ignorance, selfishness and self-interest are the root cause of the distortion in human relationships which manifests as poverty, the arms race, racism or any other of our critical social ills. Liberation of the human spirit depends upon the awakening of heart-centred recognitions: the recognition of the One humanity, the One world and the One life; the recognition of the values which are coming through now and qualifying human consciousness – goodwill, justice, right freedoms for all, right responsibility of each for all, right sharing and cooperation, right international relationships. It is directly the responsibility of collective humanity to create world conditions of justice, unity and peace. These are the themes developed in the book *Problems of Humanity*.

In this Introductory Set, the overall focus is upon the attitudes and values which are to form the foundation for the whole of the course. There are papers on the need for changing values, the recognition of higher principles, the role of modern science in the creation of unity, the transition from the Piscean to the Aquarian Age, and the deeper understanding of service which is evolving in response to the new era now upon us. Also included is a selection from the writings of leading figures who have recognised that world history and world problems should be seen against the large canvas of human evolution. Finally there is a proposed meditation outline, a number of questions for individual or group reflection and discussion, and a list of recommended reading. Each of the sets which follows deals with a specific problem.

We hope that you will find this study course fully rewarding to yourself, your group and in world service.

VALUES TO LIVE BY

A Love of Truth – essential for a just, inclusive and progressive society.

A Sense of Justice – recognition of the rights and needs of all.

A Spirit of Cooperation – based on active goodwill and the principle of right human relationships.

A Sense of Personal Responsibility – for group, community and national affairs.

Serving the Common Good – through the sacrifice of selfishness. Only what is good for all is good for each one.

These are spiritual values, inspiring the conscience and the consciousness of those who serve to create a better way of life.

CHANGING VALUES

The fate of men and nations is determined by the values which govern their decisions.

We are living through a crisis period in human history of supreme significance for the peoples of the world. It should be a time of re-evaluation and an examination of the values we choose to live by. A value is the relative worth we assign to some aspects of daily life, or a recognised intrinsic excellence or usefulness. These may be matters of opinion and, therefore, debatable. But many values in human life are basic to the “general welfare of all the people”, transcending the daily round and the common task. Because of their importance to the future wellbeing of the human race, these values need to be identified.

Values, in fact, can be both spiritual and material. It is the misuse of the material resources of the world, monopolised for self-serving ends, which causes many of today’s crisis points.

Material values tend to confine an individual, a group or a nation, within limits determined by the forms of life created to serve the interests of that unit. Forms may change; but if motives of narrow self-interest remain, nothing of value to human culture and civilisation results. The “new materialism” will be built on the use of material substance and resources for the creation of forms that benefit the greatest good of the largest number.

Spiritual values relate to the enlightenment, the freedom and the creative growth of the human race. They promote the innate human tendency towards synthesis and wholeness. They expand the horizons of human vision and capacity. They can be symbolised as an upward spiral of infinite potentiality.

The spiritual values of greatest importance may well be those that lift us out of our self-centred preoccupations. Self-interest benefits no-one, including oneself, so interdependent and interrelated has human society become. Separateness and selfishness are human glammers, based on lack of vision and understanding and due, now, to be transcended.

The “sacrifice of selfishness” would release new values into national and international life. It could end the arms race, now perpetuated by the power and profit motive, and lead the way towards world disarmament and world peace, visioned and provided for in the Charter of the United Nations.

The sacrifice of selfishness would encourage inclusive attitudes of mind, enabling all parts of society to share in and contribute to the growth and prosperity of the whole. It would promote responsibility and concern for wholeness in attitudes and actions. A new perspective would

emerge on life and its true values.

The sacrifice of selfishness would increase the bonds of understanding between the peoples of the world, through the practical substitution of international cooperation, mutual tolerance and sharing between peoples and nations. It can liberate the men and women of all nations from limitation and restriction into freedom from fear and from want, freedom of speech and of worship, and freedom to expand mentally and spiritually.

There is today a growing tide of aspiration towards better ways of life for all peoples everywhere in the world. Human consciousness is opening to spiritual impression and to the realisation that there are desirable spiritual values to be built into every aspect of life, superseding the materialism which has controlled humanity for centuries. These values concern essential attitudes of mind and heart which determine actions and create the physical circumstances of daily life. They are intensely practical, therefore.

The goal of the new world order is, surely, that every nation, large and small, should pursue its own individual culture and work out its own salvation, but that each and all should develop the realisation that they are organic parts of one corporate whole and should consciously and selflessly contribute to that whole. This realisation is already present in the hearts of countless numbers all over the world; it carries with it great responsibility. When intelligently developed and wisely handled it will lead to right human relationships, economic stability based on the spirit of sharing and cooperation, and a new orientation of people and of nations to each other and of all to that supreme power to which we give the name God.

Translated into national terms, these realisations take the conflict and competition out of the many facets of society. While each group fights for itself and its own self-interest there can be no social harmony, no tranquillity, no security or unity, no freedom or well-being.

The fundamental human value needed today as the basis for a better life in the society in which we live is the simple, practical use of the energy of goodwill. Goodwill is an inclusive, cooperative attitude of mind; it is “love in action”; it encourages justice and integrity in those with influence and authority. It is truly the cornerstone of a human society responding to the values of the new age.

Those who act with goodwill on behalf of “the general welfare of all the people” are the builders of the new world order for which so many today plan and work.

A QUESTION OF PRINCIPLE

A principle is that which embodies some aspect of the truth on which this system of ours is based; it is the seeping through to the consciousness of the man of a little of the idea on which our Logos bases all He does.

Alice A. Bailey

When a line of action is advocated in the handling of a crisis it is often defended as the only action that upholds the “principle at stake”. But in almost every crisis situation there will be a number of principles operative. Those who view the situation from a perspective of short-term gain or a concern for the advantage of one particular unit or group may argue from quite a different set of principles to that called upon by those who are concerned with long-term goals and the good of the whole. And where different principles are identified and supported there will often be a marked divergence of opinion as to the action that is needed. Each of these interpretations of events may be true to principle and, within context, each may be right. *But there are greater and lesser principles, greater and lesser rights.*

The principles which have conditioned human life throughout ages past and, by so doing, equipped the individual to function in society, are second nature to the person of goodwill. These are the principles to do with the building up of character: the prohibitions – thou shalt not; the injunctions – love your neighbour and forgive those who do you wrong. They embody the commonly accepted rules of decent living.

However, the person of goodwill and compassion is now responsive to a new dimension of truth. A higher pattern of relationship is discerned, a pattern with which humanity is destined to cooperate. It is founded upon principles that are essentially to do with the highest good of the greatest number. While the lesser principles deal with the

good of the individual or the separated group, this greater truth deals with the group in relation to the whole – with unity, synthesis and interdependence.

The evolution of universal human rights and freedoms can be seen as one effect of the transmutation of the lesser principle of loving one’s neighbour into the greater principle of a love of the whole human family. And, indeed, higher principles are given expression in all that is being done to build right human relations and the sense of world community. To take another example, the protracted negotiations to establish the Law of the Sea saw the lesser principle of national sovereignty being challenged by the principle of sharing – a planetary sharing of resources amongst all nations.

As we try to identify right response in the different crisis areas of human life it can be most revealing to hold this question of principle in the forefront of our thoughts. It may not be easy to recognise soul principles. It calls for intuition, discrimination and wisdom on our part. It can also be difficult to transcend old patterns of reasoning which may tend to align us with the policies dictated by the familiar lesser principle – especially if those policies enjoy wide support. But developing receptivity to the greater truth is the way to understanding. As people of goodwill, in ever increasing numbers, choose to stand by the higher principles of unity and right relationship, so is this choice made more acceptable and attractive to humanity as a whole.

The task (of the New Group of World Servers) is, through meditation, to establish the knowledge of and the functioning of those laws and principles which will control the coming era, the new civilisation and the future world culture. Their emphasis will be upon:

The Law of Right Human Relations — The Principle of Goodwill

The Law of Group Endeavour — The Principle of Unanimity

The Law of Spiritual Approach — The Principle of Essential Divinity

Adapted from Discipleship in the New Age Vol. 2 by Alice A. Bailey

The struggle to put these laws and principles into practice can revolutionise our ways of thinking, of loving and acting, in our immediate community life and in relation to the One Humanity.

VIEWS OF THE FUTURE

Ideas about the future world – sometimes referred to as “images of the future” – may be especially important. People think that their actions are based on past events and present realities, but their images of the future may play an even more critical role. Images of the future are the blueprints that we use in constructing our lives, and the blueprints may be more important than the materials we work with (our bodies, families, financial resources, etc.) in determining our success and happiness.

Just as a building can be built if people believe it will be, a desirable world might be created if it can be imaged properly, that is, if people can develop a consensus about what a desirable world would be like and how it might be achieved. To develop such a consensus ... ideas about the future world should be systematically generated and studied, and that implies the development of the study of the future as a major human activity.

Edward Cornish,
1999 The World of Tomorrow

Yes! the future of man depends on culture! Yes! the peace of the world depends on the primacy of the Spirit! Yes! the peaceful future of mankind depends on love! In truth, our future, our very survival are linked to the image that we will make of man. Our future on this planet, exposed as it is to nuclear annihilation, depends upon one single factor: humanity must make a moral about-face. At the present moment of history, there must be a general mobilisation of all men and women of goodwill. Humanity is being called upon to take a major step forward, a step forward in civilisation and wisdom. A lack of civilisation, an ignorance of man's true values, brings the risk that humanity will be destroyed. We must become wiser.

Pope John Paul II, address to
United Nations University, Tokyo

The old philosophers and the new scientists – for so long divided by the supposed incompatibility of man's ethical and religious traditions and the glorious new possibilities of human, rational, and material progress on earth – are beginning to speak the same language, plead for the same modesty and concern, warn of the moral dangers of overweening confidence, and ask for its opposite – respect for living things, especially the smallest, and cooperation, not exploitation, as the pattern of existence. Thus, to ensure the survival of life itself, they advocate dedication to the constructive ways of joint work and common understanding and an equal rejection of blind assertion, whether of the community or of the self.

And it is just possible that this fusion of new knowledge and ancient wisdom could release a more potent explosion of moral energy than any earlier attempt to convert humanity from the false gods of greed and power.

Barbara Ward, *The Home of Man*

We are creating a new society. Not a changed society. Not an extended, larger-than-life version of our present society. But a new society. Unless we understand this, we shall destroy ourselves in trying to cope with tomorrow. What is occurring now is not a crisis of capitalism, but of industrial society itself, regardless of its political form.

We are simultaneously experiencing a youth revolution, a sexual revolution, a racial revolution, a colonial revolution, an economic revolution, and the most rapid and deep-going technological revolution in history. In a word, we are in the midst of the super-industrial revolution.

Alvin Toffler, *Future Shock*

It is man's achievement over the several millennia of his existence that he has progressively extended the horizons of his social consciousness, fashioning and adapting his institutions to reflect and support his consciousness. The focus of loyalty has moved over time from family to tribe to nation. Identification with a larger group has brought with it concern for the welfare of those within the group, wider cooperation and progress towards equity in relations among them. The nation state, the institutions of participatory government and provision for public welfare through progressive taxation are refinements of this long evolutionary movement in human history.

It is a process which must continue, and will continue, unless man commits the final folly of pressing the button and willing his own destruction. In the unfolding of that process we must now acknowledge and respond intelligently to the reality of the human society we have become. I do not speak of world government, but as the concept of one world comes to signify more clearly a single human entity rather than an aggregation of states, we shall understand better the need to trim the edges of sovereignty and merge our national loyalties into our global responsibilities.

The time is at hand for this perception to inform our conduct. Already developments in many fields are calling for measures of global management. In food, in energy, in the environment, in population, in finance, in global security, the mutual needs of nations have grown to the point where the reflexes of nationalism must no longer be allowed to act as a restraint on international management for the good of all. We must now find a way of giving practical recognition and institutional expression to the wider loyalty that our instinct of human solidarity dictates and our technological progress has made both possible and necessary. We may not have as much time as our complacency implies to become relevant to the future.

Shridath Ramphal,
Thomas Callander Memorial Lecture

A new century nears, and with it the prospects of a new civilisation. Could we not begin to lay the basis for that new community with reasonable relations among all people and nations, and to build a world in which sharing, justice, freedom and peace might prevail?

Willy Brandt, *Common Crisis*.
The Brandt Commission 1983

If we can recognise that change and uncertainty are basic principles, we can greet the future and the transformation we are undergoing with the understanding that *we do not know enough to be pessimistic*. The life force within each of us can then focus on the *possible* and the *potentialities*. One can call it faith in the future, or the acknowledgment that *we are not in charge*, and that the planet is not a spaceship that we humans are “steering” or “managing”. This old-fashioned image has served its purpose, but it

encouraged our childish fascination with vehicles, transportation, speed and power. The maturing understanding, growing out of both scientific research and folk knowledge, confirmed by age-old religious and mythic traditions, is that we are a conscious part of the earth – no mechanical spaceship, but a living planet, a total, teeming, pulsating, living organism: Gaia, the mysterious, self-organising Earth Mother, nurturer of us – and all life.

Hazel Henderson from
The Politics of the Solar Age

Increasingly, as we look to the future and compare what we hope for humanity with what appears to be the state of the world today, we realise how much depends upon the *attitudes* and the *actions* of each and every one of us.

Mary Bailey

SCIENCE AND THE UNITY OF LIFE

The glory of scientific attainment and the magnificent evidence of creative art . . . leave no room to question man’s divinity.

Alice Bailey

In the decades since the publication of the book *Problems of Humanity* (on which this course is based) advances in science and technology have transformed human life.

This transformation has not always been for the better. Misuse of the discoveries of science has compounded world problems to the extent that the very survival of life on the planet is under threat from militarism and the exploitation of the environment. It is a quite appalling fact of life in today’s world that the skills of over half the world’s scientists are devoted to military research. The monopoly of the advantages of science and technology by the wealthy industrialised nations is a major factor in the widening of the gulf between rich and poor. These are formidable problems.

Pope John Paul II, in addressing the United Nations University in Tokyo, described the “*great moral challenge*” facing the scientific community and called for “*the harmonising of the values of science and the values of conscience*”. Indeed problems in the scientific field are as urgent and important to human progress as any of the topics we are considering in this course.

Today science has become such a powerful influence on civilisation that scientists themselves can no longer look upon their work in a private or personal way. The love of research and theory or the challenge of an immense technical problem are no longer the only considerations necessary in the justification of scientific work. It is now necessary for scientists to look at their work as an integral part of human living and the world picture. Unlike most of the scientists of the 1930s, the men and women today who use their scientific and technical skills for

building nuclear weapons should have no illusions as to what these weapons can do. They each have a profound obligation to examine their work in the light of the possible results.

There are no simple answers to the questions raised by the social and moral aspects of science and technology. Science has given us the technology to solve most of the world’s problems. But technology is only a tool. What is needed is the will and wisdom to use this tool in the service of humanity. And it is, once again, not the scientists who will determine how technology is used. Today those determinations are made primarily by governments and corporations. And the only control on governments and corporations are the values by which a society is governed. This brings us, inevitably back to the individual, for it is the values we choose to live by as individuals which will qualify the values of our civilisation.

Overall, however, modern science has made an extraordinary contribution to the betterment of life and to the achieving of human unity. The work of geneticists has demonstrated the essential unity of humanity, invalidating the idea of superior and inferior races. The science of communications is in the midst of a revolution which promises to facilitate new levels of inter-relationship between peoples in all parts of the world. It is the scientists who are revealing the immensity of the universe and the interdependence of life on earth. It was also the scientific community which produced the archetypal image of interdependence: Earth photographed from the moon. That photograph captures the spirit of the One World – beautiful and free from any indication of the man-made

divisions and tensions which render it so vulnerable. From sub-atomic physics to ecology, astronomy and biology, science today is proving the unity of life.

The physicist, Fritjof Capra, in his book *The Turning Point* writes of the new holistic world view emerging in his field:

In the twentieth century . . . physics has gone through several conceptual revolutions that clearly reveal the limitations of the mechanistic world view and lead to an organic, ecological view of the world which shows great similarities to the views of mystics of all ages and traditions. The universe is no longer seen as a machine, made up of a multitude of separate objects, but appears as a harmonious indivisible whole; a network of dynamic relationships that include the human observer and his or her consciousness in an essential way. The fact that modern physics, the manifestation of an extreme specialization of the rational mind, is now making contact with mysticism, the essence of religion and manifestation of an extreme specialization of the intuitive mind, shows very beautifully the unity and complementary nature of the rational and intuitive modes of consciousness; of the yang and the yin. Physicists, therefore, can provide the scientific background to the changes in attitudes and values that our society so urgently needs. In a culture dominated by science, it will be much easier to convince our social institutions that fundamental changes are necessary if we can give our arguments a scientific basis. That is what physicists can now provide.

Modern physics can show the other sciences that scientific thinking does not necessarily have to be reductionist and mechanistic, that holistic and ecological views are also scientifically sound.

Science has given us the tools to solve humanity's physical problems. It has also opened a door into the realm of the spirit. How we use those tools and whether we enter that door is up to us. We shall not fail for lack of knowledge but we could fail for lack of courage. In the words of Jacob Bronowski: "We must not perish by the distance between people and government, between people and power, by which Babylon and Egypt and Rome failed. And that distance can only be conflated, can only be closed, if knowledge sits in the homes and heads of people with no ambition to control others, and not up in the isolated seats of power." (*The Ascent of Man*, p. 435)

The scientists of the world have given us many precious gifts. Let us use them wisely.

(This introductory study paper focuses upon changes in attitudes and values needed for the long-term resolution of major world problems. The philosophical implications of progress being made at the frontiers of scientific research give powerful support to the values of unity and interdependence. The selection of books on science included in the reading list for this paper explore the scientific basis for a change in values and identify the convergence of science and mysticism.)

FROM THE PISCAN TO THE AQUARIAN AGE

The transition from the Piscean to the Aquarian Age is one of the major reasons for the present world unrest.

The ending of the Piscean Age has brought to the point of crystallisation (and therefore of death) all those forms through which the Piscean ideals have been moulded. They have served their purpose and done a great and needed work. It might be asked here: What are the major Piscean ideals?

- (a) *The idea of authority.* This has led to the imposition of the different forms of paternalism upon the race – political, educational, social and religious paternalism. This may be either the kindly paternalism of the privileged classes seeking to ameliorate the condition of their dependents (and there has been much of this); or the paternalism of the churches, the religions of the world, expressing itself as ecclesiastical authority; or the paternalism of an educational process.
- (b) *The idea of the value of sorrow and pain.* In the process of teaching the human race the necessary quality of *detachment*, in order that its desires and plans shall no longer be oriented to form living, those who guide the destiny of the race have emphasised the idea of the virtues of sorrow and the educational value of pain. These virtues are real, but the emphasis has been overdone by lesser teachers so that the racial attitude today is one of sorrowful and fearful acceptance and a feeble hope that some reward (in a desirable and usually material form, such as the "heaven" of the various world religions) may eventuate after death and thus compensate for all that has been undergone during life. The races today are steeped in misery and an unhappy psychological acquiescence in sorrow and pain. The clear light of love must sweep away all this; joy will be the keynote of the coming new age.

- (c) To the above thought must be coupled the *idea of self-sacrifice*. This idea has lately shifted from the individual and his sacrifice to the group presentation. The good of the whole is now held theoretically to be of such paramount importance that the group must gladly sacrifice the individual or group of individuals. Such idealists are apt to forget that the only true sacrifice is that which is self-initiated, and that when it is an enforced sacrifice (imposed by the more powerful and superior person or group) it is apt to be, in the last analysis, the coercion of the individual and his enforced submission to a stronger will.
- (d) *The idea of the satisfaction of desire*. Above everything else, the Piscean Age has been the age of material production and of commercial expansion, of the marketing of the products of human skill which the general public is educated to believe are essential to happiness. Simplicity and the true values have been temporarily relegated to the background. This was permitted to continue without arrest for a long period of time because the spiritual Hierarchy in their wisdom sought to bring the people to the point of satiety. The world situation is eloquent today of the fact that possession and multiplication of material goods constitute a handicap and are no indications that humanity has found the true road to happiness. The lesson is being learnt very rapidly and the revolt in the direction of simplicity is also rapidly gaining ground. The spirit, of which commercialism is the indication, is doomed though not yet ended. This spirit of possession and the aggressive taking of that which is desired distinguishes the attitude of nations and of races as well as individuals. *Aggression in order to possess has been the keynote of our civilisation during the past fifteen hundred years.*

The fact of *the coming into manifestation of the Aquarian Age* should provide the grounds for a profound and convinced optimism, nothing can stop the effect – growing, stabilising and final – of the new, incoming influences. These will inevitably condition the future, determine the type of culture and civilisation, indicate the form of government and produce an effect upon humanity as has the Piscean or Christian Age, or the earlier period governed by Aries, the Ram or Goat. Upon these steadily emerging influences we can depend. The consciousness of universal relationships, of subjective integration and of proven and experienced unity will be the climaxing gift of the period ahead of us.

In the coming world state, the individual citizen, gladly and deliberately, will subordinate his personality to the good of the whole. The growth of organised brotherhood and fraternities, of parties and of groups dedicated to some cause or idea, is another indication of the activity of the coming forces. The interesting thing to note is that they are all expressive of some intuitively grasped idea

more than of some specific person's determined and imposed plan. The Piscean type is an idealist along some line of human development. The Aquarian type will take the new ideals and the emerging ideas and – in group activity – materialise them. It is with this concept that the education of the future will work. The idealism of the Piscean type and his life upon the physical plane were like two separate expressions of the person. They were often widely separated and were seldom fused and blended. The Aquarian type will bring into manifestation great ideals, because the channel of contact between soul and brain, via the mind, will be steadily established through right understanding, and the mind will be used increasingly in its dual activity – as the penetrator into the world of ideas and as the illuminator of life upon the physical plane. This will ultimately produce a synthesis of human endeavour and an expression of the truer values of the spiritual realities such as the world has never yet seen. Such again is the goal of the education of the future. What is this synthesis which will later be produced? Here are a few factors:

1. The fusion of humanity's differentiated spiritual aspirations, as expressed today in many world religions, into the new world religion. This new religion will take the form of a conscious unified group approach to the world of spiritual values, evoking in its turn reciprocal action from the spiritual Hierarchy who are citizens of that world.
2. The fusion of a vast number of men and women into various idealistic groups. These will form in every realm of human thought and they in turn will gradually be absorbed into ever larger syntheses. I would call your attention to the fact that if the various educational groups found in the world today in every country were to be listed, certain underlying and analogous trends would appear: their wide diversification, their basic foundation upon some idea of human betterment and their unity of goal. Their many ramifications and subsidiary groups constitute a vast interlocking network throughout the world which is indicative of two things:
 - (a) The steadily growing power of the individual citizen to think in terms of ideals which are founded upon certain ideas and which have been put forward by some great intuitive.
 - (b) The gradual upward shift of human aspirational consciousness by these ideas, the recognition of the idealism of others, and the consequent training in the spirit of inclusiveness.

This growing trend towards idealism and inclusiveness is, in the last analysis, a trend towards love-wisdom. The fact that people today mis-apply these ideals, lower the vision and distort the true picture of the desired goal, and prostitute the early grasp of beauty to the satisfaction of

selfish desire, should not prevent the realisation that the spirit of idealism is growing in the world and is not, as in the past, confined to a few advanced groups or one or two great intuitives. This is apt to be forgotten, and it is worth pondering on its implications and enquiring what is liable to be the final outcome of this widespread ability of the human mind to think in terms of the larger Whole and not only in terms of personal interest, to apply forms of idealistic philosophy to the life of practical affairs. Today humanity does both these things.

What, therefore, does this indicate? It signifies a trend in the consciousness of humanity towards the fusion of the individual with the whole, without losing, at the same time, the sense of individuality. Whether the individual joins a political party, or upholds some form of welfare work, or joins some of the many groups occupied with forms of esoteric philosophy, or becomes a member of some prevalent ism or cult, he or she is increasingly aware of an expansion of consciousness and of a willingness to identify personal interests with those of a group which has for its objective the materialisation of some ideal. Through this process it is believed that the conditions of human living will be bettered or some need will

be met.

This process is going on today in every nation and in all parts of the world, and a census of the world educational groups and the world religious groups (to mention only two out of many possible categories) would prove the staggering number of such bodies and affiliations. It would indicate the differentiation of thought, and at the same time substantiate the conclusion that people are everywhere turning towards synthesis, fusion, blending and mutual cooperation for certain visioned and specific ends. It is, for humanity, a new field of expression and of enterprise. Hence the frequent misapplications of the newer truths, the distortion of the values sensed and the perversion of the truth to suit individual aims and ends. But as the many ideas and the various ideologies present points of choice and indicate emerging standards of living and of relationship, people will gradually learn to think with greater clarity, to recognise the differing aspects of truth as expressions of a basic subjective reality, and – relinquishing no part of the truth which has set them or their group free – they will learn also to include their brother's truth along with their own.

Adapted from *Education in the New Age*
by Alice A. Bailey

SERVICE AND THE SERVER

*"True service is the spontaneous outflow of
a loving heart and an intelligent mind."*

Today the urgency of world need is such that every person of goodwill is responsive to the call of the soul to service: "What can I *do* to help?" There is, of course, plenty that we can do. The innumerable community welfare groups; the international organisations such as the United Nations or the Red Cross; the 'people's movements' for peace and for the environment form together a planetary network of human giving, sharing and cooperation, all directed to the uplift of humanity and the protection of the earth. So extensive and diverse is this network that it offers everyone the opportunity for involvement.

However, a new orientation to service is awakened by the realisation that outer action alone is not enough. Despite a genuine and sincere wish to help, service will remain superficial if the individual or the group does not develop insight, understanding, wisdom and compassion. Without discrimination the time and energy we give in service may be dissipated or misdirected. Without humility there cannot be appreciation of the part which each must play. Without self-forgetfulness there is the trap of egoism: *my* ideas, *my* plans, *my* work dominate whether

or not these are the ideas and plans that best meet the need. It is the cultivation of the qualities of *heart and soul* which determines truly effective service. Service requires that our involvement in outer action be conditioned by reflection and inner growth.

When we bring our higher spiritual potential into our local service work we directly contribute to the solution of even the most seemingly intractable of problems. For we then bring inclusiveness, right thinking and the radiation of light and love into our environment. Individual and group work in prayer or meditation empowers the channelling of spiritual energies and is, in itself, a dynamic form of action in response to the problems of humanity.

In this section of our introductory study paper we shall be focusing upon certain key recognitions which are shaping the New Age understanding of service and revealing new ways in which we can participate in the solution of world problems.

HEART RESPONSE

Only from the heart centre can stream, in reality, those lines of energy which link and bind together.

Love is not a sentiment or an emotion nor is it desire or a selfish motive for right action in daily life. Love is the wielding of the force which guides the worlds and which leads to the integration, unity and inclusiveness which impels Deity itself to action.

In a world whose crisis is its separateness and its fragmentation there is no greater need than the outpouring of the unifying power of love. *“For the first time in history the physical survival of the human race depends on a radical change of the human heart.”* Humanitarians in every field share this view of Erich Fromm. What is this radical change? How can the individual and the group respond from the heart to the troubled world of today?

From the wealth of insights into the way of the heart none is more relevant than that made by the Christ nearly 2000 years ago: we are to love one another. However, the radical change lies in the dimension of this relationship of love. The immensity of world need requires that the heart awakens to a love of humanity as a whole – to a sense of the oneness of life.

Love for a particular sector of humanity, for certain ideas, for a nation or even a group of nations is the experience of most people of goodwill. They love and serve some particular part of the whole, and often at considerable cost. Where there is willingness to understand different points of view, to sacrifice personal interests and preferences for the good of the larger group, where loyalty and accepted responsibility are generously given, then a ‘localised’ relationship of love is created, nurtured and sustained.

But there are limits to our capacity to love. The ideals of the one world and the one humanity may be unquestioned, but these ideals so often remain abstract and theoretical. They lack the livingness, the radiance, that comes from an anchorage in the heart and as a result they are not the real and compelling force in daily life that they could be.

Albert Schweitzer called for a *“new and ethical mysticism”*, a *“reverence for life”* which *“allows union with the infinite to be realised by ethical action”*. The Agni Yoga teachings describe the sense of oneness as learning *“to feel one’s heart not as one’s own, but as the universal one”*. It is through this heart response that we begin to experience our small contribution to the uplift of humanity as part of the One Work of all who love and serve.

With the awakening of the heart comes a new understanding of love: *“Love is expressed not only through human relationships, but also through the way civilisations and cultures develop through human effort. Science, politics, economics, business and commerce, social*

affairs, education, religion; all the many facets of human life in a complex world, depend upon that intelligent, purposeful, creative power of love wielded by its divine Progenitor. And many are now coming to realise that our critical and complex world problems at the close of the twentieth century will only be solved as we realise that the human race is not divided into separate nations, races, religions, each responsible only for and to itself; neither are the many facets of human life separate from one another; but can only function correctly and contribute to human welfare as they combine their forces and interact with each other. Science and religion; politics, economics and social concerns; the business world, the marketplace and the consumers, are interdependent. One cannot flourish at the expense of others. And the spiritual cement binding all these many aspects of human life together is the underlying, inherent power of love, that inbred potential in every human heart.”

“The application of scientific research to human betterment; political action for the common good; international efforts to cooperate and to share the world’s resources, to heal and to educate, are all evidences of love on a world scale. So let our vision and our horizons expand to perceive the reality of pure love where it exists, and to recognise those opportunities which are uniquely our own as a contribution to the evolution of love in our own environment.”

Mary Bailey

The energy of goodwill – love in action

“Goodwill is man’s first attempt to express the love of God. Its results on earth will be peace.”

There is now a growing recognition that it is the reservoir of goodwill between people and nations that is humanity’s most precious ‘resource’. Our modern world is so complex and diverse that quite clearly the new world order of justice and peace will not be built upon the framework of any one ideology, religion or political system. But it will be built, and it is being built, wherever people transcend their differences and learn to share and cooperate together in a spirit of goodwill.

The energy of goodwill is the most potent and abundant spiritual energy available at this time and it is only by using it deliberately and with skill that humanity will be able to solve the urgent problems with which it is faced. The creative and imaginative use of goodwill offsets

hatred and prejudice. It creates an atmosphere in which even the most serious of difficulties can be resolved for goodwill heals division, establishing communication across the gulfs that separate and divide. It enables the building of right relations, whether it be between individuals, groups or nations.

This is the experience of each of us as we use goodwill increasingly in daily life and as we interpret world affairs from the perspective of goodwill. From our own direct experiences we know that a person sincerely practising goodwill in a family or a group can completely change its attitude. In like fashion goodwill really practised between the different sectors of any society and amongst nations can transform the world.

The practical and dynamic character of goodwill is apparent in its deeper meaning as “*the will to that which is good and ought to be*”. To mobilise the men and

women of goodwill in the world is to involve them actively in the demand and the working out of “*that which is good and ought to be*”.

Goodwill is an energy and the mobilising of goodwill is the harnessing of the most powerful spiritual energy in the service of good. If we think of goodwill in this way we can appreciate the focus of the movement for constructive change in the world which is now directed towards creating an enlightened public opinion in support of reform. The energy of goodwill mobilised in millions of people is an irresistible force.

This understanding also enables us to value the contribution of our goodwill work in a new way. As we cultivate an attitude of goodwill and give this attitude expression in our own lives we are directly contributing to the reservoir of goodwill upon which the work of world renewal depends.

RIGHT USE OF THE MIND

When studying the world problems considered in this course it is helpful to clarify our thinking in three major areas:

1. Ideas as to *the causes* which are responsible for the problem.
2. Ideas as to *the steps* which should be taken in order to solve the problem.
3. Ideas as to one's *own responsibility* in relation to the problem.

This work draws upon the two characteristics of the mind: the capacity to analyze and reason, and the capacity to see any particular problem as part of a greater whole. In the right mental approach there is balance between these powers of analysis and synthesis.

The Plan

All the problems we will be studying can be seen, from the wider perspective, as points of tension in the emergence of the divine Plan. The Plan is the embodiment of the spiritual purpose and direction for human and world evolution. It is known by many different names and understood in different ways. It may, for example, be thought of as the process of achieving international unity and brotherhood or it may be known as the expression by humanity of light, love and the will of God. Alice Bailey presents the Plan in terms of the evolution of consciousness. She describes the three major goals of the Plan as: the *illumination* of the mind; the *revelation* of love; the *evocation* of the will; and she comments that human history reflects our response to these goals. As we study the problems of education, race relations, capital and labour and so on, we recommend that these three goals be held in mind, together with the overall goal of an awakening

sense of synthesis.

The pattern of the Plan emerges clearly in the writings of visionaries of this century. Alice Bailey spoke in terms of right human relations, the one humanity and the synthesis of the One Life. Teilhard de Chardin described the outstanding phenomena of our day as the “*permanent entry into operation of inter-human affinities*”. “*In the future,*” he said, “*the only religion possible for man is the religion which will teach him, in the very first place, to recognise, love and serve with passion the universe of which he forms a part*”. Barbara Ward, the economist, wrote of the emergence of a “*sense of shared stewardship for our common planetary home*”. Sir Shridath Ramphal, the Commonwealth Secretary-General, writing of our “one inseparable humanity” has this to say: “*What can call a halt to the chaos and insecurity that ride roughshod over the lives of the world's people save an awareness of our oneness and the oneness of our fate? In the end, human interdependence is not a matter of dialectics, but of destiny.*”

When the Plan is sensed, we experience the world in a new way. We begin to see that all that is being done to create human unity and to change the world for the better is a part of the working out of the Plan. All practical action in any area that helps to establish right human relations is seen as part of this One Work. The United Nations and its agencies, for example, not only symbolise the goal of a united humanity, but its initiatives are all directed to its purpose of “*harmonising the action of nations*” in the promotion of international peace and justice. Quite clearly this is world work in line with the Plan.

In his book *The Spiritual Crisis of Man*, Paul Brunton asks the questions: “*What is the object of organised society? What are the final ends?*” “*Ignorance of these*

answers,” he continues, “*is the prime cause of present distress. Hitherto we have fulfilled our destiny blindly and unconsciously – we must get away from spiritual drift.*” This is the challenge we face in our efforts to develop the mind. We can learn always to seek the meaning behind events and to give priority to the long term vision. We need to be aware that there is a divine Plan and to discover its pattern in the world. Individually and collectively we can accept responsibility for the direction of world affairs by cooperating in the working out of the Plan – locally and globally.

To develop this wider perspective we will have to use all parts of our mental make-up. We need to study the facts about humanity’s problems in order to form intelligent views. We also need to use our imaginations to identify with different backgrounds, different cultures. At the same time we should try to open our minds to intuitive glimpses of future possibilities. In other words we need to know the facts but not to get “bogged down” by them.

While it is important to be realistic about the urgency of the many crises confronting the global community, we should, at the same time, be wary of pessimism. An optimistic and positive approach takes note of discord but it also gives full weight to the often less obvious integrative forces at work. Crises should be viewed with steadiness and lack of alarm for crises are also opportunities for growth. The entry of new creative forces, for instance, can cause much turmoil and disturbance because the old fights the new. Where there are disturbances we have to look with careful scrutiny at the causes and assist the new ideas in their birthing. The new ideas may be twisted and

tainted in the wrong minds or in the wrong hands but we should try to discriminate and seek for the gold amongst the dross. As Rudolf Steiner comments in his book *Inner Aspect of the Social Question*, “. . . how extraordinarily banal it is to say: ‘We live in a time of transition’. All times are times of transition! The point is not to call this or that period a time of transition; the point is to see what is involved in a particular change or transition. That is the essential thing; to perceive **what** is changing!” What is more, when we have perceived what is changing we need to cooperate with this change, for only in this way can we truly live creatively or help to guide change in the right directions.

Our challenge is to keep in mind the vision of the spiritual leaders of humanity and the divine design portrayed by them and to make a confident attempt to measure events within this framework, not taking them as final authority but using the intuition to assess their truth.

The vital importance of right use of the mind is beautifully expressed in UNESCO’s constitution: “*Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed.*” Aurelio Peccei, President of the Club of Rome, addresses the same idea: “*A basically new way of thinking is indispensable – thinking capable of saving the mass of mankind of the technological age from its increasing aridity, and of making each of us a full-fledged human being willing to face up to the challenges before us and to fulfil the role that is ours by reason of our position of power and responsibility in the world.*”

RIGHT SPIRITUAL APPROACH

What Do We Mean By Spiritual?

The word “spiritual” is often used as a synonym for “religious”. However, this is not what we mean when we refer to the spiritual approach. The following definitions present an understanding which identifies the spiritual dimension in every area of life:

*“The word **spiritual** will be given a far wider connotation than that which has been given in the old age which is fortunately now passing. All forms of life will be regarded from the angle of spiritual phenomena, and we shall no longer regard one activity as spiritual and another as not. The question of motive, purpose and group usefulness will determine the spiritual nature of an activity. To work for the whole; to be occupied with the aiding of the group; to be cognisant of One Life pulsing through all forms, and to work in the consciousness that all men are brothers – these are the initial qualities which a citizen of the kingdom must show.”*

“. . . the word ‘spiritual’ refers neither to religious matters (so-called) nor to the Path of Discipleship or the

*Path of the major or higher initiations, but to the **relationships** on every level of the cosmic physical plane, to every level from the lowest to the highest. The word ‘spiritual’ relates to attitudes, to relationships, to the moving forward from one level of consciousness . . . to the next; it is related to the power to see the vision, even if that vision is materialistic as seen from the angle of a higher registration of possibility; the word ‘spiritual’ refers to every effect of the evolutionary process as it drives man forward from one range of sensitivity and of responsiveness to impression to another; it relates to the expansion of consciousness, so that the unfoldment of the organs of sensory perception in primitive man or in the awakening infant are just as surely spiritual events as participation in an initiatory process. . . .”*

“The assumption by orthodox church people that the work ‘spiritual’ connotes profound and effective interest in orthodox religion is not borne out by the facts of the spiritual life. . . . All activity which drives the human being forward towards some form of development (physical, emotional, intuitional, and so forth) is essentially

spiritual in nature and is indicative of the livingness of the inner divine entity."

"Everything is spiritual which tends towards understanding, towards kindness, towards that which is productive of beauty and which can lead man on to a fuller expression of his divine potentialities."

"That is spiritual which has for its motive the establishing of the Kingdom of God on Earth and that cannot take place until much has been changed in human affairs and living."

"... men and women in whom the intuition has awakened at the behest of an urgent intellect; they will be people whose minds are so subordinated to the group good, and so free from all sense of separateness, that their minds present no impediment to the contact with the world of inner truth. They will not necessarily be people who could be termed 'religious' in the ordinary sense of that word, but they will be men of goodwill, of high mental calibre, with minds well stocked and equipped; they will be free from personal ambition and selfishness, animated by love of humanity and by a desire to help the race. Such a man is a spiritual man."

Quotations from the books by Alice A. Bailey

"... I really don't make distinctions between the spiritual and practical any more. People all over the place are waking up to what we call the spiritual dimension. Underlying the everyday reality that we perceive as concrete is that other dimension all the time. And whether a scientist makes a breakthrough into a new paradigm or an individual in meditation makes a breakthrough in understanding some aspect of a relationship or emotional problem, it's all the same thing. Mystery underlies all of them, and the process of anyone awakening to a new perspective is in itself a spiritual phenomenon."

Marilyn Ferguson: from an interview in the Findhorn magazine *One Earth*

The Technique of Meditation

If we accept that there is a guiding mind and purpose behind the evolution of humanity, how do we discover this divine Plan? Down the ages thinkers, writers, creative artists, scientists, politicians, economists, priests and teachers have testified to the existence of supra-conscious awareness and to the fact that it has been the source of ideas, inspiration and intuitional understanding. The supra-conscious of psychology, that level of awareness lying just beyond our normal reach and for which we strive in our better moments, is the 'Kingdom of God' of Christian teaching and 'the raincloud of knowable things' of Indian thought.

Down the ages there has been the idea of divine aid and intervention in human affairs. To the intelligent modern person the idea that God will "bail us out" when we have made a big enough mess is unsatisfactory, to say the least. But if there is a continuum of conscious states in

the universe, what has been regarded as 'divine intervention' can be seen as the interplay between two areas of conscious life, and the response of the higher state to the needs of the lower, of the kingdom of souls to the world of humankind. Such response and aid abrogates no law and does not offend reason, since inevitably it will work through those members of the human family who have achieved a measure of relationship with the supra-conscious world and who can therefore in some measure act as a bridge between the two.

We should distinguish the supra-conscious from the sub-conscious. The subconscious is the field of most psycho-analytic investigation; it is related to the past; it is the repository of memory, both conscious and unconscious; and it has to do with the human personality, with mental, emotional and instinctual expression. The supra-conscious lies, however, in the future. It is impersonal and registers group and individual need but is quite indifferent to the call of personal self-interest. It can be characterised by all the highest human qualities and attributes and the most elevated and spiritual values, and can properly be regarded as the source of all that is best in humanity. It is that faculty which can dynamically transform life and human relationships for the good. Contact with the supra-conscious is not an escape from life; it is life more abundant.

The techniques needed for an understanding of the supra-conscious, and the ability to create a working relationship between conscious and supra-conscious states, are closely similar to the techniques of meditation, contemplation and spiritual development found at the heart of the great religions. There is, however, a difference between the mystical type of meditation practised mainly by medieval Christian devotees and the mental type of meditation needed at this period of history. For a full analysis of the differences between prayer, mysticism and mediation, the required techniques, and the results to be expected, we recommend reading *From Intellect to Intuition* by Alice A. Bailey. The following is an extract from this book:

"Prayer, plus disciplined unselfishness, produces the Mystic. Meditation, plus organised disciplined service, produces the Knower. The mystic . . . senses divine realities, contacts . . . the mystical vision, and longs ceaselessly for the constant repetition of the ecstatic state to which his prayer, adoration and worship has raised him. He is usually quite unable to repeat this initiation at will. . . . In meditation, the reverse is the case, and through knowledge and understanding, the illuminated man is able to enter at will into the kingdom of the soul, and to participate intelligently in its life and states of consciousness. One method involves the emotional nature and is based on belief in a God who can give. The other involves the mental nature and is based on belief in

the divinity of man himself, though it does not negate the mystical premises of the other group."

This kind of meditation is also known as occult meditation.

"Occult meditation . . . builds upon whatever mystical experience may have occurred, taking the whole idea of meditation a step further. The goal is no longer personal illumination and inspiration, but the right use of the meditative technique to serve in the upliftment and the transformation of the human kingdom and the world in which we live. Occult meditation is a method of cooperating with the process of planetary evolution and planetary redemption."

"Meditation . . . involves the whole life expression, subjective and objective. It concerns the use of the mind by the soul to initiate action in line with the plan for humanity. Within this Plan-centred process, the meditating unit is stimulated, enlightened and given right opportunity to contribute to planetary evolution the individual richness each one contains in potential. True occult meditation is practised as a service to the human race."

"Today the soul of humanity is in process of taking control of the personality way of life. The long process leading towards the soul-infusion of the race has been initiated. The practice of meditation can now serve to speed and implement the process within the planet as a whole; for while, in the past, cooperation with the planetary meditative rhythm has been the service of a pioneering few, today it can become a way of life for many."

The Science of Meditation
Arcane School booklet

This course on the Problems of Humanity, and in particular the meditation work incorporated in each study set (see pp. 16-18), can be seen in relation to the whole creative process going forward on the planet. In meditation we are attempting to awaken and use the intuition and to tap the "raincloud of knowable things", which embodies the purpose, the will of God, the Plan, as we regard it. We then attempt to throw light upon the problem we are considering. We seek the principles behind manifestation, the inner and spiritual reality which has produced the outer visible form. The result should be recognition of right ideas and the creation of a "thoughtform of solution" with which we can cooperate.

ACCEPTING RESPONSIBILITY

This period in history abounds in conferences, seminars, study groups and adult education courses. Often after attending such courses there is a tendency to feel inadequacy and frustration through not knowing what the next step should be. All students of the Problems of Humanity course can follow up their study by serving in many practical ways:

1. By Taking Outer Action

We can involve ourselves in meeting the real needs of others in some form of tangible outer action. We can choose to support one or more of the groups, organisations and avenues of service already established in our community by giving our time, money or skills. In this way we anchor the will-to-serve. Our innermost compassion and goodwill become active in expression, creating a channel for their manifestation in the everyday world.

If the massed intent of the men of goodwill is brought down from the mental plane (where most goodwill, desire, prayer and invocation becomes 'frozen') and is carried away from its easy focus in the wish life (wishful thinking) of the aspirant, goodwill becomes active in expression and in tangible deed upon the physical plane.

Alice A. Bailey

Practical goodwill is an energy meant for practical everyday use.

2. By right speech

If we watch our speech and the reaction of others we can soon appreciate that, according to the considered emphasis of speech and attitude, we are either increasing the problems or we are helping to solve them. If we watch this aspect of our life we will begin to notice the opportunities we take and the opportunities we so often miss. At first it may seem that we repeatedly fail to act or to speak as we would wish, but with persistence in watchfulness, the fruits of clear thinking will inevitably present themselves. We will find increasingly the opportunity to reach the minds of others through our own clear thinking and right speech. Avoiding prejudices and fixed ideas will give us this needed clarity of thought, flexibility of mind, and correct appraisal of the problems. Cultivated goodwill acts as a clarifier and will put each of us en rapport with humanity's difficulties in a much deeper sense than intellectual perceptions alone can achieve. Where intelligence and goodwill are combined a useful server will emerge fit for constructive action.

3. By seeking each other out

Men and women of goodwill need to know of the strength inherent in cooperative effort; they need to feel the potent effect of unity in service. This goodwill and their capacity for service need to be recognised,

“mobilised” and directed into group endeavours. Unity without uniformity is a needed approach to world problems. As we study these problems, we might choose that one, or ones, which most appeal to us, seek out others who are working in this field, cooperate with them and thus bring more potency to this pooling of goodwill. The questions appended to these papers could well be used as a basis for discussion groups. Group discussion can always be useful, however small the number of participants.

4. By meditation

More can be gained by reflecting on the problem than by interminable reading on the subject, however useful this may be. We offer a suggested meditation outline to aid this reflection (pp.16-18). In this way thoughtforms of

solution are built up which will be the foundation for future work for ourselves and others. Through thoughtful consideration and meditative attitude, the thousands of sincere people who are striving to find a solution to humanity’s problems in terms of right human relations provide a ‘bridging vehicle’, subjectively, between the human family and its spiritual leaders. This bridge of communication can awaken the intuition and bring into focus that which has been clouded and obscure for countless ages. The world of meaning can thus be revealed.

Accompanying each study set is a seed thought for inclusion in the meditative work. Each seed thought refers to the problem and our attitude towards it. The appropriate seed thought can be considered in relation to the problem studied and taken into the daily meditation work.

When the birthing process is over, a new humanity will be seen active upon the earth, a new race of men – new because differently orientated.

Alice A. Bailey

MEDITATION

Practical points

1. Sit in a comfortable position, erect but not tense or strained. Relax. See that the breathing is even and quiet.
2. To meditate always in the same place is helpful.
3. 15 to 30 minutes daily is suggested. 5 minutes every day done regularly is of far more value than 30 minutes done irregularly.
4. If you have not had previous experience of meditation, difficulty in concentration is to be expected. Perseverance is needed. If necessary bring the mind back to the required work every time it wanders. Patient practice brings ever increasing skill.

Attitude to be assumed

1. Remember we are sharing our effort with a dedicated company of men and women of goodwill.
2. Realise that essentially you are a soul and as such have rapport with all souls.
3. Be conscious that meditation is not a passive, reflective form of devotion but a positive creative use of mind, actively linking the inner and the outer worlds.
4. Use the creative imagination to see yourself at one with all humanity and with all that is new, progressive and spiritual.
5. Adopt a confident attitude which evokes spiritual illumination. This 'as if' attitude can have magical results.

Through comradeship with other dedicated servers we may light a vital spark which could blaze a light of revelation and illumination and open up world thinking along new paths of cooperative endeavour for the benefit of humanity.

MEDITATION OUTLINE

STAGE I

1. Reflect upon the fact of relationship. You are related to:
 - (a) your family
 - (b) your community
 - (c) your nation
 - (d) the world of nations
 - (e) the One Humanity made up of all races and nations
2. Use this mantram of unification:
The sons of men are one and I am one with them.
I seek to love, not hate.
I seek to serve and not exact due service.
I seek to heal, not hurt.

STAGE II

1. Dwell upon the theme of service, your links with service groups and how, with your fellow servers, you can help the divine Plan.
2. Reflect upon the Problem which you are studying and know that goodwill can bring solution. Include the Seed Thought:

Unity and right human relations – individual, communal, national and international – can be brought about by the united action of the men and women of goodwill in every country.
3. Invoke the spiritual inspiration in finding solution to the problem by using the final stanza of the mantram of unification:
Let vision come and insight.
Let the future stand revealed.
Let inner union demonstrate and outer cleavages be gone.
Let love prevail.
Let all men love.

STAGE III

1. Realise that you are contributing to the building of a bridge between the Kingdom of Heaven and earth. Think about this bridge of communication.

STAGE IV

1. Having built the bridge, visualise light, love and blessing descending over the bridge to humanity.

2. Use the Great Invocation. Say it with deliberation and full commitment to its meaning:

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

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

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

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

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

OM OM OM

QUESTIONS FOR REFLECTION OR DISCUSSION

1. What new ideas have come to you through working with this study and with the introduction to the book *Problems of Humanity*?
2. In what way can the idea of right human relations become a universal ideal, and how is it to be practically established? What contribution can you make to this process?
3. In the introduction to *Problems of Humanity* it is said that “spiritual impression” has been interrupted. How can this “divine circulatory flow” be restored?
4. Can you think of instances to support the contention that we are passing from the Piscean to the Aquarian Age?

The World Goodwill course on the Problems of Humanity is not intended to be didactic. Some statements may be new or unfamiliar. We suggest that these be neither accepted on authority nor lightly cast aside, but instead that they be deeply explored. The questions above are to help stimulate this deeper exploration. This can be done by individual thinking on the questions. They could also form the subject for discussion in a group. We suggest that you try to interest others in the issues raised in this course and form a discussion group.

SELECTED ADDRESSES FOR UN AGENCIES

Please address all requests for general information to "The Information Officer". Note that a reply may take some time to arrive. It is also worth writing to your country's local UN Information Centre, for general information on UN activities both abroad and locally.

"Africa Recovery", DPI Room S1061 N, United Nations, NY 10017, USA.

United Nations Children's Fund (UNICEF), United Nations, 3 United Nations Plaza, New York, NY 10017, USA.

United Nations Environment Programme (UNEP), P.O. Box 30552, Nairobi, KENYA.

United Nations Development Fund for Women (UNIFEM), 305 East 45th St., 6th Floor, New York, NY 10017, USA.

United Nations Educational, Scientific & Cultural Organisation (UNESCO), 7 place de Fontenoy, 75352 Paris 07-SP, FRANCE.

United Nations Fund for Population Activities (UNFPA), 220 East 42nd Street, (19th floor), New York, NY 10017, USA.

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International Atomic Energy Agency (IAEA), Vienna International Centre, P.O. Box 100, Wagramer strasse 5, A-1400 Vienna, AUSTRIA.

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