



# World Goodwill

## NEWSLETTER

2006 N° 4

A regular bulletin highlighting the energy of goodwill in world affairs

## WHAT IS DEATH?

**U**NDoubtedly one of the greatest discoveries of the twentieth century was the double helix structure of DNA – the so-called building block of life. The beauty and elegance of two single strands of DNA spiralling around one another provides a wonderful symbol of life processes, not just of the construction of biological forms but the evolution of the indwelling consciousness too. For if we add the forward thrust of evolution to the rhythm of nature's cycles, the circle of life is transformed into an ever-revolving spiral through which consciousness expresses itself.

Taking this symbol a step further, if the two spiralling strands are seen as intertwining spirit and matter, consciousness could be viewed as the product of their evolving interaction. Here we have a fresh perspective on the noble middle path as taught by the Buddha, the challenge being to tread equidistant between these pairs of opposites – the two great lines of force – as they express themselves at any level, balancing and relating them to one another in harmonious expression. As with the Buddha, the Christ and other great spiritual luminaries, so does each unit of consciousness evolve through this great spiral process – the sum-total of planetary manifestation slowly moving forward on a journey of spiritual redemption.

This all-embracing evolution requires the constant shedding of forms and the acquisition of fresh ones, as new combinations of matter and spirit provide more refined vehicles to express the unfolding consciousness. As the potential in one form is exhausted and no longer adequate, so is it cast off and a more suitable one acquired. This is the fundamental principle behind the process of death and rebirth at all levels throughout nature. Exactly where this spiral leads or ends no-one truly knows; all that can be said is that the next step is always just on ahead, slowly coming into view as we are propelled forward by the power of life itself.

Unfortunately, secular society has increasingly insulated itself from the cyclic process

of life and death that characterises our ascent of the spiral. Ever in search of new sensations, our unrestrained following of materialism has resulted in too strong an identification with our coat of skin; we've become enmeshed in its senses and consequently lost touch with our inner nature. The senses are meant to inform, not to imprison, and only by disentangling ourselves from them and internalising our line of enquiry, can we hope to regain any true understanding of the nature of death. We have to awaken the inner, esoteric senses and follow their lead in order to touch the eternal core of our being that stands unmoved and serene throughout the long cycles of life, death and rebirth. Then we can know first-hand entrance into greater life – the beautiful secret that the death process veils.

### A re-location of consciousness

It is only by understanding the afterlife as an extension of this life that death can be understood as simply a transition – a re-location of consciousness from one area of the divine spiral to another. In this sense death is simply the release from limitation, of which we have a partial experience every night during the hours of sleep. As G Purucker put it "[D]eath and sleep are fundamentally the same, not different except in degree;... sleep is an imperfect death and death is a perfect sleep. This is the main key to all the teachings on death... Death is not the opposite of Life, but actually is one of the modes of living – a modification of consciousness, a change from one phase of living to others in subservience to karmic destiny.... [O]ur bodies are in a state of constant change, their atoms are in a continuous process of renewal... Even while embodied we are living in the midst of innumerable tiny deaths."<sup>1</sup>

In summing up the nature of death, Alice Bailey gives us a very deep and powerful thought:

*Death is really deterioration in time and space and is due to the tendency of spirit-matter to isolate itself, whilst in manifestation.*

### In this issue

Life, Consciousness,  
Death

Death in the modern  
world

Transition activities

Editor:  
Dominic Dibble

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

This statement reflects the whole process of the journey of Life – ‘involving’ into form and an ever more individualistic, separate state of consciousness, and then ‘evolving’ back to unity carrying the fruits of our experience with us as enrichment and added quality. When we recognise this cycle we can, with deliberation, align ourselves within the evolutionary tide, and overcome this isolating tendency of spirit-matter. By focusing on the soul, the relating point of consciousness midway between the two, our expanded vision reveals the great truth of the Ageless Wisdom teachings that spirit-soul-matter are a Trinity synthesised by Life, which pervades them all. Death is then understood as part of the life process, the great force of liberation that refocuses consciousness at steadily higher points of the spiral between the poles of spirit and matter.

The fear and horror of death can then disappear as the guiding spiritual consciousness, the soul, becomes a known reality in our awareness. For fear is the result of identification with the temporal nature of form – our own form which gives rise to the sense of personality, the forms and personalities

of those we love, and the familiar forms of our surroundings and environment. Yet the soul’s type of love runs counter to this attachment, and the hope of the future and our release from past limitations, lies in this shifting of emphasis to the soul’s transcendence. As we work towards that time when the incarnated aspect of the soul can live consciously, constructively and divinely within evolving material vehicles, the sorrow, loneliness, and sense of loss at death will steadily fade. We will then regard the form as simply a temporary facet of divine opportunity, the personality a temporary mask of the soul, and we will know a new and more joyful approach to the great experience that we call death. Death will be understood as part of the spiritual journey – the soul repeatedly casting down to earth a fragment of itself to learn, to serve, and to enrich its experience and then, through death, absorbing the fruits of its endeavours to further progress into the spiralling mystery of life.

---

1. *Fountain-Source of Occultism*, G. de Purucker, TUP, 1974

---

**GOODWILL IS...**  
an essential quality for all  
those who deal with the tran-  
sition from incarnation  
to greater life.

## Life, Consciousness, Death

The subject of death evokes almost universal fear, and perhaps a deeper understanding of consciousness will ultimately put an end to this fear. Besides this momentous possibility (and partially because of it), this understanding would bring about most deep-seated and dramatic transformations in how we think of ourselves and the world, and therefore in how we live our lives. It may be said that it is within the world of consciousness, as an aspect of existence, that humanity finds its essentially unified state, its source of light and love and underlying purpose. Perhaps the changes wrought by such a growth in understanding will be so great that they will bring on the emerging age of a unified and freer expression of our planetary life, manifesting as harmonious relations between all beings.

We all know and experience consciousness through the fact of physical sensation, emotional reaction, images within the imagination or concentrated mental focus, to name some very familiar examples. It is an obvious fact that it is our thoughts and

feelings which move our physical body and galvanise it into some kind of activity – our actions and words convey our state of mind and the feelings we experience. From this perspective, consciousness can be seen as the creative, causal factor and the form as the resultant effect – the manifestation and externalisation of consciousness. If we take this idea a little further, we might say that consciousness creates, pervades and determines the form nature, and requires that form nature for its expression – this is the ancient Eastern view of the basic nature of consciousness and its relation to form. In his book *The Tibetan Book of Living and Dying*, Sogyal Rinpoche says, “At present, our body is undoubtedly the centre of our whole universe. We associate it, without thinking, with our self..., and this thoughtless and false association continually reinforces our illusion of their inseparable, concrete existence.... When we die this whole compound construction falls dramatically to pieces. What happens, to put it extremely simply, is that consciousness..., continues without the body....”<sup>1</sup>

The modern Western view seems to be quite the opposite of this: it determines that it is the form that gives rise to various modes of awareness as a result of a complex of biological processes. This means that with the death and dissolution of the physical body, we end utterly our existence. Even though this is the prominent theory of Western science, it is not the only theory that has been put forward in attempting to explain the cause and existence of consciousness. Some modern thinkers present a view which makes an approach to the Eastern view, viz. that dreams are in fact a type of action in themselves and do not depend on the physical body nature for their existence and functioning; and near-death experiences, related to investigators by so many people, seem to provide evidence for the continuation of life and consciousness after physical death.

### Self-consciousness

To clarify a possible point of confusion, it may be useful to consider the difference

between consciousness as a generic term and the conscious awareness of the human being. The wonderful mechanism of the human body has been explored in Western science and the more one delves into this, the more wondrous it becomes. Each cell, or grouping of cells, in the body has its own function. The cell has its own sphere of consciousness and this is demonstrated in the functions it carries out; for example, some move around literally feeling their way and are able to recognise whether cells are of the same organism, i.e. of the body as a whole, or whether they are foreign. This capacity for recognition is surely a type of awareness, yet it is obvious that these cells have not the conscious awareness of performing their activities as does the human being. Self-consciousness seems to be the prerogative of the human being, who in full participatory conscious awareness can direct his or her own activities determined by freedom of will. In addition, we are able to recognise the knower, the field of knowledge and the medium through which we know. In other words we are able to identify an observing, perceiving self – the “I”, the particular sphere of awareness or knowledge, and the form through which the self perceives. Therefore all beings are imbued with consciousness, but do not necessarily have the capacity for conscious or deliberate awareness, which is really dependent upon the perception of individuality. Fritjof Capra remarks, “Awareness of the environment...is a property of cognition at all levels of life. Self-awareness, as far as we know, is manifest only in the higher animals, and fully unfolds in the human mind. As humans, we are not only aware of our environment, we are also aware of ourselves and our inner world. In other words we are aware that we are aware. We not only know; we also know that we know.”<sup>2</sup>

## Conscious Transitions

Dreaming, waking, being born, dying – all signify changes or transitions in consciousness from one type of activity to another and from one sphere of awareness to another. Having fallen asleep and entered into our dream world, most of us are unconscious participators in the activities of dreaming. We are swept from one strange occurrence to the next and, often in a single night, experience a vast complexity of emotional or mental expression equivalent to our waking awareness. And yet there are some people who are able to actively participate and exert deliberate, or conscious, influence upon their subjective environment. This has been called **lucid dreaming**.

A lucid dream is a dream in which one is actively aware of the fact that one is dreaming. In such a dream, where this awareness is separate from the content of the dream, one can even begin to manipulate the story and the characters to create a desired situation.<sup>3</sup>

The alive and vivid reality of a lucid dream forces anyone who experiences it to undergo a transforming re-appraisal of what they perceive to be the reality of their waking lives.<sup>4</sup>

There are other instances of being awake, yet operating through a vehicle of consciousness other than the physical body – an example being the many cases reported of so-called out-of-body experiences (OOBE's). Many patients have watched themselves undergoing resuscitation, or being pronounced dead, and were able to recall moments during the process or even the doctor's words when they finally regained waking consciousness, even though they themselves were completely unconscious to the world (in the ordinary sense) at the time. These reports provide evidence for the view that “the conscious self which can operate outside the body during physical life can operate completely independently of it after separation at bodily death.”<sup>5</sup>

It is said that some who are experienced in meditation are able to enter consciously into the sleeping state and “abstract” or withdraw their consciousness from the physical body to higher realms of awareness – all this is done in full knowledge of process and technique and conscious awareness of their inner environment. A similar process is said to be followed at the time of death. In the Tibetan Buddhist tradition, there is one practice centred around the processes of sleep and of dying which enables the student to become conscious during these two processes – this is **dream yoga**. In their view, the process of death is the greatest spiritual opportunity in a person's lifetime and there have been devised methods of utilising death in a scientific way for the purpose of spiritual liberation. Dream yoga begins with exercising the power of visualisation – visualising the “dissolution” process at the time of going to sleep, seeing one's subtle body leaving the physical body and entering into what is called the “clear light level of consciousness”. In dying one enters into “the clear light of death”. This all entails “a dissolution process, a withdrawal” of the consciousness. Hopefully these techniques can be modified so that they can be adopted more widely, for in most parts of the world there is “a

big difference now between the scientific method of bringing people into incarnation and the perfectly blind and oft frightened and surely ignorant way in which we usher them out of incarnation.”<sup>6</sup>

## Expanding vision

It is this abstraction process, or the withdrawal of one's consciousness from its normal state to other and higher states of awareness outside of the physical realm, that can be considered as the link between sleeping, dreaming and death and as the basis of the continuation of consciousness. So far there have been two aspects of existence mentioned and elaborated: that of form and that of consciousness – we are our physical selves and yet are aware of many types of environment – our physical, feeling and mental natures for example. It is a third aspect, that of life, which enables the form and varying spheres of consciousness to exist, and which is the difference between dreaming/sleeping and dying. During sleep, our physical bodies are sustained in their existence in the world, while our consciousness is abstracted to other areas of awareness. It is in death that both life and consciousness are withdrawn from the physical body, so that the person who has “passed over” (that is to other spheres of awareness) is in reality alive except with the life aspect now “anchored” in a body of awareness other than the physical.

Alice Bailey has the following encouraging words: “Is it impossible to conceive of a time when the act of dying will be a triumphant finale of life? Is it impossible to vision the time when the hours spent on the death bed may be but a glorious prelude to a conscious exit?... Can you not visualize the time when instead of tears and fear and the refusal to recognize the inevitable, the dying person and his friends would mutually agree on the hour and that nothing but happiness would characterize the passing? That in the minds of those left behind the thought of sorrow will not enter and death beds will be regarded as happier occasions than births and marriages?”<sup>7</sup>

Humanity can be said to be on the road to mastering its subjective nature, just as it has mastered its purely physical intelligence and activity (although not the values that motivate a more enlightened activity). And this inner process of mastery is slowly becoming apparent through the newer values that are emerging. This will surely also lead to a growth in conscious dreaming and to a science which will enable more and more people to knowingly, serenely and in joy pass through the portal of death.

When humanity lifts its eyes away from the world of form and ceases to identify solely with this world and its material nature and values, and instead focuses its eyes and identifies itself within the world of consciousness, with its expanding and potentially more inclusive values, it takes the first steps in finding its inner source and being, whose nature is unity and unfettered communication. The world of consciousness questions our material values and indeed the entire thought life that humanity has constructed regarding life and reality, and can thus release the human mind from

its present constraining limitations. When greater numbers of human beings hold to the fact that form is an expression of consciousness and emerging subjective quality, we may well be on the way to finding the key to world transformation, for this must emerge from a change in consciousness. This is a major realisation towards which humanity seems to be moving so surely. We can all explore our consciousness consciously and with interest, literally opening up a new and living reality as a field for discovery and creativity.

1. Sogyal Rinpoche, *The Tibetan Book of Living and Dying* pp.241-2. Rider, London, 1992.
2. Fritjof Capra, *The Web of Life* p.278. HarperCollins, London, 1996.
3. Francisco J. Varela (ed.), *Sleeping, Dreaming and Dying* p.101. Wisdom Publications, Boston, 1997.
4. Malcolm Godwin, *The Lucid Dreamer* p.10. Element Books, Shaftesbury and Rockport, 1994.
5. David Lorimer, *Survival?* p.6. Routledge, London, 1984.
6. Alice Bailey, *A Treatise on White Magic* p.499. Lucis Publishing Co., New York, 1934.
7. *Ibid.*, p.499-500.

## Death in the modern world

Nowadays, medical technology is often involved in the dying process. We can intervene in Nature's timetable, delaying or hastening the inevitable. Does technology contribute to a good death? To answer, we need to think about what a good death might be, and about the situations in which technology might be called upon to intervene.

The study of death is called thanatology, and one main strand of this is palliative care, the branch of medicine intended to reduce the pain, fear, and indignity that often attend the very end of life. Most people would, if they could, choose a pain-free and dignified death. And, if there is intense pain from a terminal illness, modern drugs are often very effective. However, there is still uncertainty among some medical professionals about the wisdom of administering increasing doses of pain-relieving drugs (analgesics). Some may fear that these increasing doses may unintentionally kill the patient, leaving those who prescribed and gave the drug open to criminal charges. Yet palliative care research shows that the dying may be able to benefit from much higher doses of analgesics than ordinary patients, along with a reduced risk of lethal side-effects. There is also some research that suggests that starvation and dehydration, which occur towards the very end, as appetite recedes, may be natural analgesics.

This raises questions about the habitual practice of feeding and hydrating patients via tubes. Should these be withdrawn towards the end, as their presence can be irritating and constraining? Another issue is what happens if a terminally ill patient suffers a heart attack. Should attempts be made to resuscitate, even when studies show a fairly low rate of success? These points relate not just to pain, but to the

dignity of the individual, as feeding tubes are invasive, and resuscitation is a highly intrusive procedure. If dying is seen as a process of deliberate withdrawal from physical incarnation, planned by the soul, then it may be that resuscitation is an unwelcome disturbance, and even feeding and hydrating beyond a certain point is an unnecessary delay.

Jon D Fuller MD, a Jesuit doctor, makes the following plea for simplicity:

"I've often thought about the capacity that humans have had for tens of thousands of years to attend to their dying loved ones, and one criterion that makes sense to me for what is appropriate care at the end of life is this: What can you do in a cave? In a cave you can hold people, you can rock them, you can sing to them, you can bathe them, you can provide care to prevent drying of the mouth and lips, and you can give pain medications that do not have to be swallowed."<sup>1</sup>

### Music and silence

Another factor to consider, is to what extent the use of technology, and the overall pattern of care, may interfere with the patient's psychological state, as they may well be engaged in deep reflection on their life. This life review is an important opportunity for a person to revisit their life experiences, to identify key moments, and to synthesise a more complete understanding of the meaning of their life and times. Because of routine, medical staff might unintentionally interrupt this process. This is an area which thanatology researchers might well explore further. Alice Bailey remarks, "First, let there be silence in the chamber. This is, of course, frequently the case. It must be remembered that the dying person may usually be unconscious. This unconsciousness is apparent but not

real. In nine hundred cases out of a thousand the brain awareness is there, with a full consciousness of happenings, but there is a complete paralysis of the will to express and complete inability to generate the energy which will indicate aliveness. When silence and understanding rule the sick room, the departing soul can hold possession of its instrument with clarity until the last minute, and can make due preparation." (*Esoteric Healing*, p.456)<sup>2</sup>

This proposal that silence is important would appear to be in tension with the further proposal that: "Certain types of music will be used when more in connection with sound is understood, but there is no music as yet which will facilitate the work of the soul in abstracting itself from the body, though certain notes on the organ will be found effective." (*Ibid.* p.457) However, the understanding of when silence is needed, and when it is appropriate to use sound is something that will presumably emerge from continuing sensitive research. A sign that the work of using sound has already begun is the recent emergence of the branch of thanatology called music-thanatology, which focuses on the use of "music vigils" to help the individual and their family. A vigil consists of one or a team of music-thanatologists who visit the dying person. They play the harp and sing a certain repertoire of music that may be very helpful to the patient and their family. It is reported that, often, after a vigil, the dying person is more relaxed, less agitated, and in less pain.<sup>3</sup>

From the social angle, it seems we currently live in a death-denying civilization, with cosmetic surgery promising endless youth, and the unproven technology of freezing bodies (cryonics) proposing that

people can be kept suspended until a time when terminal illnesses are cured. There is also the suggestion that life could be sustained indefinitely, by replacing more and more organs of the body with mechanical devices. And some have even claimed that personhood is defined solely by the brain, and so if a complete 'copy' of a person's brain activity could be made, then it could be 'downloaded' into a computer, thus somehow conferring immortality. But do these attempts to deny death not also deny the essential core of life, which is change? Another aspect of this death-denial may be emerging in the increasingly expensive medical treatments required in old age. Can spending large sums to extend life by a few months be justified, when there are so many other needs in hard-pressed health-care systems? Theology Professor Lisa Sowle Cahill makes a remark which, although it

refers to the case of the American woman, Terri Schiavo, is equally relevant to the wider question:

"Both sides fixate on whether to provide high-tech medical care, which normalizes it as a way to handle illness and death. We're forgetting the 45 million people in [the USA] with no health insurance; we're forgetting people in other parts of the world who don't have even basic medical care; we're forgetting about our national obligation, which we've not met, to the global fund to fight AIDS, malaria, and tuberculosis. What is the bigger picture for health resources and humane care? The dangers as we focus on end-of-life issues are not necessarily the ones that we immediately perceive."<sup>4</sup>

In the final analysis, just as each one of us must learn to face up to the fact of

death, so, too, must society. Perhaps then we will see a shift away from the current emphasis on technology, towards giving more time and attention to the human side of facilitating a good death.

1. From Boston College Magazine, Spring 2005, at [http://bcm.bc.edu/issues/spring\\_2005/ft\\_endoflife.html](http://bcm.bc.edu/issues/spring_2005/ft_endoflife.html)
2. *Esoteric Healing*, by Alice Bailey, is available from the Lucis Trust web site at: <http://www.lucistrust.org/purchase>; also available is the compilation *Death: the Great Adventure*.
3. For more information, contact: The Chalice of Repose Project, P.O. Box 169, Mt. Angel, OR 97362-0169, USA; Tel: +1-503-845-6089; Fax: +1-775-218-2591; Email: [info@chaliceofrepose.org](mailto:info@chaliceofrepose.org); Web: <http://www.chaliceofrepose.org/>
4. See 1

## Transition activities – *Emerging evidence of group service*

**The Book of Hopes and Dreams**, edited by Dee Rimbaud, is a charity anthology which features work from some of the top poets writing today. It is hoped the book will raise funds for the Glasgow-based charity, Spirit Aid which is dedicated to the Children of our World whose lives have been devastated by war; genocide; poverty; abuse or lack of opportunity at home and abroad. Spirit Aid, founded in 2001 by actor and director David Hayman, is a volunteer organisation set up to support children and young people whose lives have been devastated by war; genocide; poverty; abuse; or lack of opportunity. Humanitarian projects are run in Kosovo, Guinea Bissau, Afghanistan, Sri Lanka, Cambodia, South Africa and Scotland. Spirit Aid is one of the few charities active in Afghanistan and in *The Book of Hopes and Dreams*, David Hayman writes about one of his trips to Afghanistan, bringing home, with poignant clarity, the suffering experienced by its people. In order to help the plight of the people of Afghanistan, Dee Rimbaud decided to put together a poetry anthology. The result was overwhelming, with over 2000 submissions,

including writers of international standing such as Lawrence Ferlinghetti, Margaret Atwood, Carol Ann Duffy, Simon Armitage, and many others. It is hoped that *The Book of Hopes and Dreams* will capture the public imagination and raise funds for Spirit Aid. For more information about the book, see: <http://www.rimbaud.org.uk/bookofhope.html> For more information on Spirit Aid, contact: Spirit Aid, 133-135 Stockwell Street, Glasgow, G1 4LR, UK; Email: [info@spiritaid.org.uk](mailto:info@spiritaid.org.uk); Web: [www.spiritaid.org.uk/](http://www.spiritaid.org.uk/)

**PeaceJam** is an international education program built around leading Nobel Peace Laureates who work with young people to pass on the spirit, skills, and wisdom they embody. The goal of PeaceJam is to inspire a new generation of peacemakers who will transform their local communities, themselves, and the world. The participating Laureates, who have differing spiritual and political views, are directly involved in developing the PeaceJam curriculum and the program itself, and serve as members of the PeaceJam. They all, however, agree that

it is necessary to teach peace, conflict resolution, and tolerance, to youth around the world. The Laureates, who serve as Members of PeaceJam Foundation, include the Dalai Lama, Archbishop Desmond Tutu, Rigoberta Menchú Tum, President Oscar Arias, Adolfo Pérez Esquivel, Máiread Corrigan Maguire, Betty Williams, Prime Minister José Ramos Horta, Aung San Suu Kyi, Sir Joseph Rotblat (Emeritus), Jody Williams and Shirin Ebadi. From Kindergarten through college, young people can participate in PeaceJam. Since 1996, almost 500,000 young people have experienced the PeaceJam curriculum and have in turn completed over 300,000 community-service projects to transform their local schools, neighborhoods, and communities. There is an on-going leadership training program for teens; young people begin the school year by studying the PeaceJam curriculum, which focuses on the Life of a Nobel Peace Laureate, their words, their work, and also on issues facing young people today (such as violence and intolerance). The curriculum is taught by trained community leaders, teachers, and mentors

through high schools and community based organizations. The average group of 12 students who make up each PeaceJam Club spend 36 hours each participating in the curriculum. The Clubs then develop and implement a community service/action project for their respective communities. Four elected representatives then attend the two-day PeaceJam Conference, where they attend workshops and present their on-going community service/action projects to the visiting Nobel Peace Laureate and the community at large. Four months later, the representatives attend a PeaceJam Slam, a one-day conference. During the conference, they report on the progress of their community service/action projects, and receive more in-depth leadership training. Contact: PeaceJam Foundation Headquarters, 5605 Yukon St. Arvada, CO 80002, USA; Tel: +1-(303)-455-2099; Fax: +1-(303)-455-3921;

Email: [info@peacejam.org](mailto:info@peacejam.org); Web: <http://www.peacejam.org/index.htm>

## THE GREAT INVOCATION

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

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

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

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

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

## dapted version

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

From the point of Love within the Heart of God  
Let love stream forth into human hearts.  
May the Coming One return to Earth.

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

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

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

“ Fortunately for humanity, the whole tendency of life is against disease, and the reaction of the form life upon the thought of man fosters the fear of death. This has been rightly so, for the instinct of self-preservation and the preservation of form integrity is a vital principle in matter, and the tendency to self-perpetuation of the life within the form is one of our greatest God-given capacities and will persist. But in the human family this must eventually give place to the use of death as the organised, freeing process in order to conserve force and give to the soul a better instrument of manifestation. For this liberty of action, mankind as a whole is not yet ready. The disciples and aspirants of the world should now, however, begin to

grasp these newer principles of existence. The instinct to self-preservation governs the relation of spirit and matter, of life and form as long as the Deity Himself wills to incarnate within His body of manifestation—a planet, or a solar system. I have in the above statement given to you a hint as to one of the basic causes of disease, and to the endless fight between the imprisoned spirit and the imprisoning form. This fight uses for its method that innate quality which expresses itself as the urge to preserve and the urge to perpetuate—both the present form and the species.”

(*Esoteric Healing* p. 14)

## HELPING TO BUILD RIGHT HUMAN RELATIONS

ISSN 0818-4984

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

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

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

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

**www.worldgoodwill.org** is the address for World Goodwill on the Internet. The newsletter is available on this site.

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

3 Whitehall Court  
Suite 54  
London SW1A 2EF  
UK

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

1 Rue de Varembe (3è)  
Case Postale 31  
1211 Geneva 20  
SWITZERLAND

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

120 Wall Street  
24th Floor  
New York NY 10005  
USA

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