



World Goodwill

NEWSLETTER

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A regular bulletin highlighting the energy of goodwill in world affairs

PATTERNS OF MEANING

THE WORLD IS AWASH with information, flowing through a multitude of different channels: TV, the Internet, print, mobile phones, and so on. Trying to keep one's head above this tidal wave is becoming more and more difficult, and the phenomenon of 'information overload' – having *too much* information to be able to make clear decisions – is now well known. What effect can this be having on the developing consciousness of humanity? What is it doing to us?

Part of the reason for this information glut is the success of the evolution of consciousness, for more people now have sufficiently focused and individualised minds to be able to express an opinion that is not just a repetition of the 'received wisdom', but expresses some genuinely original thinking. Not only that, but with the advent of the Internet, the ability to publish and publicise these opinions is vastly expanded – one of the most dramatic examples of this is the rise of 'blogs', easily updated web sites that can act as a global soap box. In an age where media is largely controlled by big business, these blogs create an expanded space for public opinion to be heard. But, with so many voices added to every debate, the effect is a kind of global cacophony, which can sometimes make it not less, but *more* difficult to sense truth. So it's becoming ever more important to filter information intelligently, and to determine for yourself just how and when you receive information, and from whom. As the group Adbusters put it on their web site at <http://adbusters.org/metasp/psycho/mediacarta/>, "Our minds have become a virtual dumping ground of pollutants – manipulative ads, distorted news, untold violence, spin and hype", and there is a need to reclaim our "mental environment".

Just what is it that we are receiving when we receive information? To put it in rather abstract terms, we are receiving meaningful patterns of energy. The key point is that they are meaningful – they produce some change in our minds or emotions, either of acceptance or rejection. Now recall the last time you were sitting in public transport on the way home. Your gaze wanders

over the surfaces around you – a t-shirt printed with a company logo, the bland floor of the vehicle, the corner of someone's magazine with half a headline visible, an advert, the various colours of clothes. A passenger sitting nearby is listening to music loud enough for you to hear, and a snatch of a recognisable tune triggers a memory. Other passengers within hearing range are chatting to friends and relations on their mobile phones. In this situation, and in many others in modern life, patterns of light and sound are imposing themselves on you without your consent, and often without your full conscious awareness. It is as if you are constantly snacking on information, a regime that does no good for the digestion or health. Add to this picture even subtler channels of information reception, the nascent telepathic sensitivities that mean you may unwittingly pick up on patterns of emotion and thought from those around you. True, you may get to process all these scraps of information some more, when you finally get some sleep – having attended to whatever domestic duties and crises await at the end of your journey. But just as the amount of information bombarding us has expanded, so the average time spent sleeping has decreased, shifting the processing/reception balance in an unhealthy direction.

Part of the answer may be the deliberate attempt to limit our consumption of media – for example, to go on periodic television and/or Internet fasts. This right to be "uninformed", at times of our own choosing, is important, if we are to reach a point of inner silence through prayer and meditation. It is this inner silence that allows us to receive subtle impressions from higher sources of light and love. Yet over-indulgence in this would carry the risk of cutting us off from humanity completely: spiritual visions that do not help create solutions to planetary problems are a luxury that we cannot afford. Somehow, the server must learn to stand poised between the two realms, of lower information that can confuse the mind and emotions, and of higher inspiration that clarifies and redeems: for it is only by acting as a bridge between the two that the higher

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light can dispel the illusions and confusions of the lower realm. And in that clarifying light, more wholesome and trustworthy sources of information, themselves inspired from on high, can stand revealed. By thus clearing his own

mind, the server can link up with other points of light, and act as a beacon for others, showing the way out of the fogs of irrelevant and unhelpful information towards a world where the flows of information serve real human needs.

GOODWILL releases the power to communicate, which is the hallmark of group life

The goal of information

The Information Society is a key factor in the drive towards synthesis; for through information and communications technology, the collective mind of humanity can be more rapidly synthesised into an invoking agent of the divine. Before this revolutionary goal can be achieved though, humanity's thinking must be integrated and appropriately directed.

Although mental direction powered by selfish desire is rampant in the world at this time, mental direction powered by love-wisdom and the consecration of thought to the good of the whole is rapidly increasing, even if it is not immediately apparent. A vast realignment with the direction of God's thought is taking place and as we're all caught up in the state of flux that this reorientation entails, it's difficult to hold onto the spiritual vision that instigated it. But as part of the cause of this great planetary shake-up, each of us can also be part of the solution, as we fight our own psychological battles and cast out the inner demons that are obscuring the light. Through meditation, we can transmute the energy of conflict within ourselves into a point of tension above our everyday consciousness, and learn to hold this creative vibration no matter what is happening. In this way we are helping to thin the veils between the inner and outer worlds so that the energy of the spiritual Hierarchy can flow through more freely.

It is through the right use of the fire of mind that human direction is determined, and those who are responsive to the inner vision are urged to lift their eyes above the fires of materialistic pleasure seeking towards the pure fire of soul consciousness. We do this by aiming beyond the intellect towards the intuition – towards the “flame that gleams beyond the mind revealing direction sure” – the mind providing a foundation from which to project.

Right mental direction

An outstanding example of this kind of right mental direction was the second phase of the World Summit on the Information Society (WSIS) that recently took place in

Tunis¹ – the first having taken place in Geneva in 2003. The aim was to facilitate one of the UN Millennium Development goals – to create “a global partnership for development including making available, in cooperation with the private sector, the benefits of new technologies, especially information and communications technologies, to all”. This was a true demonstration of “firing the world with the spirit of relationship” and the statement of intention released at the first conference expresses this in the following manner: the “common desire and commitment to build a people-centred, inclusive, and development-oriented Information Society, where everyone can create, access, utilise and share information and knowledge, enabling individuals, communities, and peoples to achieve their full potential in promoting their sustainable development and improving their quality of life, promised in the purposes and principles of the Charter of the United Nations and respecting fully and upholding the Universal Declaration of Human Rights.”

Meticulously laid out in the same document were some 67 points describing a common vision of the Information Society. While simplicity and creative vitality rarely characterise these types of documents, nonetheless the detail of principled thinking indicates the tremendous amount of spiritualised mental energy that has gone into them; they form part of a precipitation process, whereby ideas infused with the energy of synthesis slowly emerge into more concrete expression. When there is so much dire need in the world, the process may seem exasperatingly slow, but these potent thought-forms can gather further momentum if they are sufficiently publicised worldwide. The intelligent desire of the masses provides decisive impetus for their precipitation onto the physical plane sooner, rather than later, and we can therefore see what a vital role the media has in this process. Over the last decade, there has been a significant growth in the public's demand for world news and current affairs, with 24-hour news accessible via radio, television, mobile phone and

Internet. This interest in international news demonstrates a shift in identity away from the national and towards a more global state of consciousness.

Intellect serving the intuition

The Internet, as part of a burgeoning Information Society, is playing a significant role in this change, demonstrating the awakening intellectual power of humanity. However, the intellect has to use information for right purposes, and only if the Internet can become a servant of the intuition rather than a slave of desire can this powerful tool achieve its creative potential as a network for the sharing of ideas. Hence the need to educate the children of the world in right values and sharing, for the Information Age is upon us with amazing developments taking place, and children have an essential part to play in its service potential. No matter what their social and economic background, children take readily to computers and information processing, as a WSIS report confirms. This faculty is inherent in the young due to their natural receptivity to the new energies of consciousness that are now becoming available, including the incoming energy of organisation and order, the seventh ray. And so it is encouraging that one of the widely reported initiatives launched at WSIS was the ‘hundred-dollar laptop’ campaign to supply every child with a laptop computer². These special computers have very low power consumption, and in the absence of a mains supply of electricity can be powered with a wind-up crank. UN Secretary-General, Kofi Annan, said, “Children will be able to learn by doing, not just through instruction, they will be able to open up new fronts for their education, particularly peer-to-peer learning.” He added that the initiative held the promise of economic development for children in developing countries.

Many of the children of today will play a large role in shaping the direction in which the Information Age ultimately takes us; and their natural aptitude for computers, combined with an education based on social responsibility and the right sharing of

ideas, can lead to the spiritualization of the World Wide Web as a tool for integrating the world mind around the highest aspects of human thinking. Concentrated group thinking of this kind generates a field of magnetic tension that is invocative of the Universal Mind and the Ideas that are ready to precipitate from it, and so we can see the potential for revelations of many kinds if all proceeds as it should. The Triangles network³ – an archetypal communications network – has been in place for many decades now performing this kind of function, as it circulates the light, love and power of the Plan. And undoubtedly this is facilitating the externalisation of communication networks in the physical world, as the living essence of the ethers is prepared and organised for future developments in telecommunications.

This preparation of the ethers is also facilitating the next logical stage of communication – telepathy – where the familiar tools are eventually bypassed, and direct communication between minds supervenes. This may be a distant future for most – one reason why it is not more prevalent now is the amount of psychic noise in the planetary aura, with great rushing hither and thither in pursuit of desires, much of which is driving the Internet. There is therefore an increasing need for “restraint of speech through control of thought”, and as many minds fall into this state of silent receptivity, alignment with the direction of God’s thought can take place, and telepathy will rapidly start to hold sway.

Towards synthesis

The turning tide that this represents takes us on a journey back towards simplification and synthesis, when, the Ageless Wisdom tells us, “talk will die out and books will come to naught”. This is because the exchange of energy through the creation and exchange of thought-forms as a redemptive act will largely supersede speech and writing. All forms of communication have potentially redeeming features, but telepathy takes this a step forward. Accurately built and transmitted thought-forms are potential liberators of consciousness through the esoteric light and sound they can radiate. The correct use of the Great Invocation is a supreme example of this process – for amongst other things, it is a formula for cleansing the planetary ethers for increased telepathic sensitivity with the higher kingdoms. The use of the sacred word, the OM, at the end of the Great Invocation, serves to reverberate its power throughout the world and is said to be like “the roaring of a blazing fire”. The effect of the OM in substance is something akin to that of

fire in the natural world, creating the right conditions for renewal and the propagation of new seeds and fresh growth. The action of fire prepares the way for the expression in substance of new spiritual truths.

Embedded intelligence

Although a world of silent tension, in which the creative dynamism of telepathy can flourish, may seem very distant now at the beginning of the Information Society, if we use information wisely, it may not be so far away as we think. At the recent WSIS, a report entitled “The Internet of Things” said that we are entering a world “in which the increasing ‘availability’ of processing power is accompanied by its decreasing ‘visibility’...the most profound technologies being those that disappear by weaving themselves into the fabric of everyday life until they are indistinguishable from it.” This is *embedded intelligence*, where the world of things is integrated into one cooperative whole. The report looks at the next step in ‘always on’ communications in which new technologies promise a world of networked and interconnected devices. The report points to four key technologies, all at advanced stages, that will enable ubiquitous network connectivity: RFID (radio frequency identification) tags, sensors, embedded intelligence and nano-technology. It predicts that this “Internet of Things” will soon be able to connect the world’s objects in both a sensory and an intelligent manner, so that the many things around us will be communicating with each other without any interaction from us.

First thoughts suggest that these developments could herald a further step towards materialism and increased noise, but it is certainly the case that we are heading towards a more silent age, where the roar of machinery has been replaced by a silent, invisible technology. Provided we are not lured further down the path of materialism, intelligence embedded into matter in the service of humanity has the potential to revolutionise the world. It will free us up to become more creative and delve further into the esoteric nature of light, at a time when the seventh ray of ceremony and order is organising etheric and physical substance into a matrix so that the higher aspects of divine light can penetrate down into the physical plane. The seventh ray provides a “transitory point of synthesis” for blending all the seven rays together into one great energetic Light. Embedding intelligence into the substance of the environment is an initial, unconscious participation in this process through which the light of the planet will be further

intensified. Substance is already imbued with active intelligence from the past, and is easily persuaded to take on smart characteristics and capabilities; and the goal is for this substance to take on another quality, that of active love. By introducing order into substance and then radiating the spiritual fire of love throughout all communications and interactions, humanity will eventually participate consciously in this majestic process.

We have to remember that ‘embedded intelligence’ is really the conscious control of matter, for all substance is alive and conscious in its own way. The atom itself demonstrates its own peculiar state of consciousness, and nowhere is dead matter to be found – all is infused with the life of God. This gives an interesting slant on the debate about artificial intelligence and whether there is a point where machines may cross a threshold and become truly conscious; it is, however, a moot point, for like every other form, they already display a rudimentary, if unrecognisable, form of consciousness.

Alice Bailey informs us that science is yet to acknowledge the ‘entified’ nature of substance, and thus account for the life that energizes the substance of the three lower subplanes, and when the scientist begins to work with the consciousness that animates substance (atomic or electronic), and when he brings under his conscious control the forms built of this substance, he will gradually realise that all entities of all grades and of varying constitutions go to the construction of that which is seen. This will not be until science has definitely admitted the existence of etheric matter, and until it has developed the hypothesis that this ether is in differing vibrations. When the etheric counterpart of all that exists is allocated to its rightful place, and known to be of more importance in the scale of being than the dense vehicle, being essentially the body of the life, or vitality, then the role of the scientist and the esoteric investigator will merge.

Grounding the energy of light

The embedded intelligence and the etheric lines of communication that will create the ‘Internet of Things’ is a way of organising substance that will render it radioactive in the broadest sense – viewing all radiations, including magnetism, as part of a process of transmutation into higher forms. In radioactivity we have the eastern conception of Vishnu-Brahma, or the Rays of Light vibrating through matter. And IN-formation, as the word suggests, is the introduction of an organised pattern of energy into substance through which light

can circulate and radiate – it is a means of grounding light. It is part of the great process that will see humanity steadily lifting itself out of gross physical matter and drawing all planetary lives upwards with it into etheric realms. We can contribute through the building and transmission of thought-forms that can hold and radiate the light of the higher kingdoms of nature into the lower. This intelligent, redemptive

work is part of our journey towards the reorganisation of the etheric body of the planet. Through the laws of thought-form building, we strive to fire the world with the new spirit of relationship, reorienting humanity towards the glory of living synthesis.

1. For more information, see www.wsis.org
2. For more information, see <http://laptop.media.mit.edu/>
3. For further information on Triangles, go to www.triangles.org, or write to Triangles at the address on the back.

The extended self

In the pre-industrial age, the question of who a person was, their identity, was a much less complicated one. Few people travelled far from their home community, or had financial or commercial dealings outside of it; communities themselves were on a smaller scale; the number of different types of occupation was more limited, and children would often follow their parents' line of work; in short, the social structure was more uniform, and the number of different roles that someone might identify with and occupy – parent, neighbour, labourer etc. – more limited. This kind of social structure can still to some degree be found in the more isolated and less industrialised parts of the world.

With the coming of industrialism, this simpler social structure began to fragment. Mobility increased; some communities grew; new types of work emerged. And with these changes came increasing pressure on the individual's identity, as the number of roles a person could expect to fulfil in their life expanded – for example, membership of a labour union. And as people from different regions mingled more within the larger cities, their exposure to different lifestyles and ideologies might lead some to give greater emphasis to a particular facet of their identity, whether ethnic, religious or social; while others might embrace increasing diversity, allowing their sense of identity to expand and become more fluid.

But if the age of coal and oil produced opportunities for extending identity beyond traditional roles, these effects are almost insignificant when compared with the age of mass communications. The 'global village' is now a living experience for most of humanity; and telecommunications of all kinds continue to expand, bringing more and more of us into ever closer contact. It becomes increasingly difficult *not* to know about almost anything under the sun, from the dietary habits of remote mountain villagers to the latest discoveries of science. Exposed to this vast kaleidoscope that

shows us with more and more images of different ways of life, is it any wonder that we are disoriented, our sense of identity reeling under the impact? And many are adding to this ever-shifting panorama via the Internet, extending and sometimes distorting their identities in new and surprising ways.

Television led the charge in the exposure of the lifestyles and interests of every kind of human. But now the Internet has established itself as a major source of information, and, more importantly, *the* main place for new forms of human contact. Although the Internet has not changed the fact that we communicate through voice and text, it has given us many new variations on these themes, from the simplicity of email through to online games and virtual worlds, where 3-dimensional animated representations of users – 'avatars' – can meet and cooperate. So opportunities for making *direct* contact with people of all kinds, and thus to experience the diversity of human character and experience, are massively extended.

An explosion of diversity

There is much to welcome in this explosion of diversity, and it is one factor that helps explain why more and more people are spending significant amounts of time online. Of course, with diversity comes some of its less welcome aspects, such as the more intolerant extremes of political, religious, and social life. But the Internet cannot be blamed for putting on display some of humanity's less appealing qualities – it is simply holding up a new and better mirror to the world, and by shining a light on the darker side of human nature, it may be able to help clarify and redeem some of the problems of this shadow side.

However, even if one sticks to the positive side of the Internet, there is spiritual danger lying in wait in its sheer variety. For some, this variety acts as an enticing lure, leading to an almost endless series of jumps from one site or forum to another.

Hours, even days, can vanish in a stream of mouse-clicks, as the user is plunged into a kind of cyber-samsara, an endlessly revolving wheel of information and images which only ever point towards each other, never to an exit. Becoming addicted to the Internet, or to some portion of it, may be an occupational hazard of those whose work is connected with it. For example, the prominent Internet entrepreneur and activist, Joi Ito, has chronicled his growing interest in *World of Warcraft*¹, an online role-playing game in which a large number of players (the game has over 5 million subscribers) can interact together at the same time.

Such addictions can, in rare instances, even prove fatal – a Japanese girl was reported to have died as a result of playing *World of Warcraft* for several days without a break². In her tragic case, her offline identity in the real world clearly became less important to her than her online identity within the game. By extending her sense of who she was to include a fictional character, she unwittingly trapped herself within the new extension. For her, this involved one new persona – other people might become ensnared, not by any one new persona, but by the variety of different things they can do when they log on, becoming by turns an instant message user; online gamer; forum contributor; chat room participant; email sender; and so on. Each of these different activities might revolve around different communities of interest, implying the extension of identity in different directions. Sometimes, elements of fantasy about one's identity might creep into areas outside of games. This might start innocently enough, by giving oneself a humorous or outrageous user name, and/or exaggerating slightly about one's interests. But because it is difficult for others to check someone's offline identity, the temptation to embroider the truth is correspondingly greater; and what begins as harmless fun may slide into deceit.

At the far end of this spectrum of deceit, the media has alerted us to the potential danger of paedophiles tricking children into meeting them offline, by logging onto chat rooms and masquerading as children themselves. Thankfully, most cases of embellishing or falsifying identity online are far less serious than this; yet each of them underscores the danger of losing one's grip on the world outside the screen. The Internet can be like a huge masked ball, where glamorous fantasies are more easily indulged than offline. Extending the self in too many directions might paradoxically lead to a loss of the core of one's identity – the "I" at the centre becoming obscured by a crowd of virtual "mes," phantom fragments that can no longer be pieced together again.

Some might wonder whether this is

anything to worry about – indeed, this disintegration of a unitary self is regarded in post-modernism as almost inevitable. But from a spiritual perspective, anything which forces the self to identify too strongly with the physical, emotional or mental realms is perilous – and by sucking the attention of the self towards a myriad points of temporary identification, the Internet can certainly pose this danger.

Yet this danger can be avoided, and the Internet can become a wholly positive vehicle for expanding identification with humanity, without losing touch with one's core. A key factor is the purpose with which it is used. If we set out with the intention of expanding our knowledge of other cultures and ways of life, of discovering the many challenges that people face throughout the world, and of finding out how these

challenges can be tackled, the Internet acts as a portal into a broader and deeper sense of what it means to be human. Through surveying online the work of the UN and of NGOs as they find creative ways to serve, we too can be inspired to join in. When our focus shifts from pleasure to service, the world takes on a different complexion, and the Internet is revealed not as a confusing labyrinth, but a forge of united thought and action. The more that we learn to use it in this way, the better are humanity's chances of finally moving out of the present period of tension and difficulty into a world of sharing and right relations.

1. See http://joi.ito.com/archives/2005/09/28/world_of_warcraft_update.html

2. See for example <http://www.theinquirer.net/?article=27466>

Transition activities – *Emerging evidence of group service*

Free Spirit is a non-sectarian organisation that helps teachers gain a greater understanding of spirituality so that they can help awaken the spiritual impulse in young people. Free Spirit is guided by principles which encourage an open-minded and facilitative approach to learning and is part of the **University for Spirit Forum Schools Project**. The National Curriculum guidelines in England, Wales and Northern Ireland require that all State schools provide opportunities for pupils' spiritual, moral, social and cultural development and that this should take place throughout the curriculum

and through the contribution made by school ethos, effective relationships, collective worship, and other activities. The Free Spirit programmes, by deepening teachers' spiritual understanding, then help young people enhance the quality of their lives, enabling them to grow in ways that reflect the most deeply held democratic, ethical and spiritual values that underpin society. The aims of Free Spirit are highlighted by the upcoming first National Conference: **Free Spirit – Educating Heart and Soul**, which will take place in **London on Saturday April 29th 2006**. This

conference will include keynote papers on spiritual development and workshops which will help teachers to: understand curriculum and local authority guidelines on spiritual development; acquire practical advice and tools to enhance harmony in the classroom and staff room; bring to life values that promote a loving and supporting school environment; become equipped to help children add a 'spiritual dimension' to their school lives bringing improved relationships and a greater awareness and respect for others and for the world; learn to cope with the strains and

stresses of teaching by accessing their spiritual nature; understand more about the differences between 'spiritual' and 'religious' teaching and explore the common 'spiritual' links between religions and faiths; encourage more openness and discussion about spiritual issues; to find new ways of expressing their own spiritual impulse. For more information: visit website <http://educatingheartandsoul.org/>; email info@educatingheartandsoul.org; or write to Free Spirit, Hawthorns, Dog Lane, Wethersfield, Essex, CM7 4ED

Book review

Transcending Terror by Ian Hackett, (O Books, 2004). In this thoughtful work, Ian Hackett explores the roots of nine faiths – Zoroastrianism, Judaism, Hinduism, Taoism, Buddhism, Christianity, Islam, Sikhism and the Bahá'í faith – and seeks to draw out their common values. In each case, he begins by situating the founder within his historical context, and sets out their original vision through illustrative quotes under a number of headings, such as "The Nature

of God", and "On God's Purpose and Human Responsibility". He then shows how this message has evolved from that time until the present day, and highlights the danger of distortion by some groups of followers into precepts that bear little or no resemblance to the original – precepts which have, at various points in history, been used to justify the slaughter or mistreatment of non-believers. The relevance to the eruption of violent

fundamentalism in the present time is evident. He proposes that, as well as returning to the original values of the nine founders, we must now also take into account the revelations about the nature of the universe that science has given us. Instead of being trapped within the rut of a limited belief system, we can find the common ground between the different faiths, and between spirituality and science. One area where this may be beginning is in

the realm of neurotheology – the scientific study of how the brain operates during spiritual experiences. Mr Hackett closes by enjoining us to work towards finding that common ground before our differences lead to divisive conflict that may destroy our civilisation. He feels that if we can identify and live by the core values of the common ground, we can begin to build a Heaven here on Earth.

HELPING TO BUILD RIGHT HUMAN RELATIONS

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.

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THE GREAT INVOCATION

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

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

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

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

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

Adapted version

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

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

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

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

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