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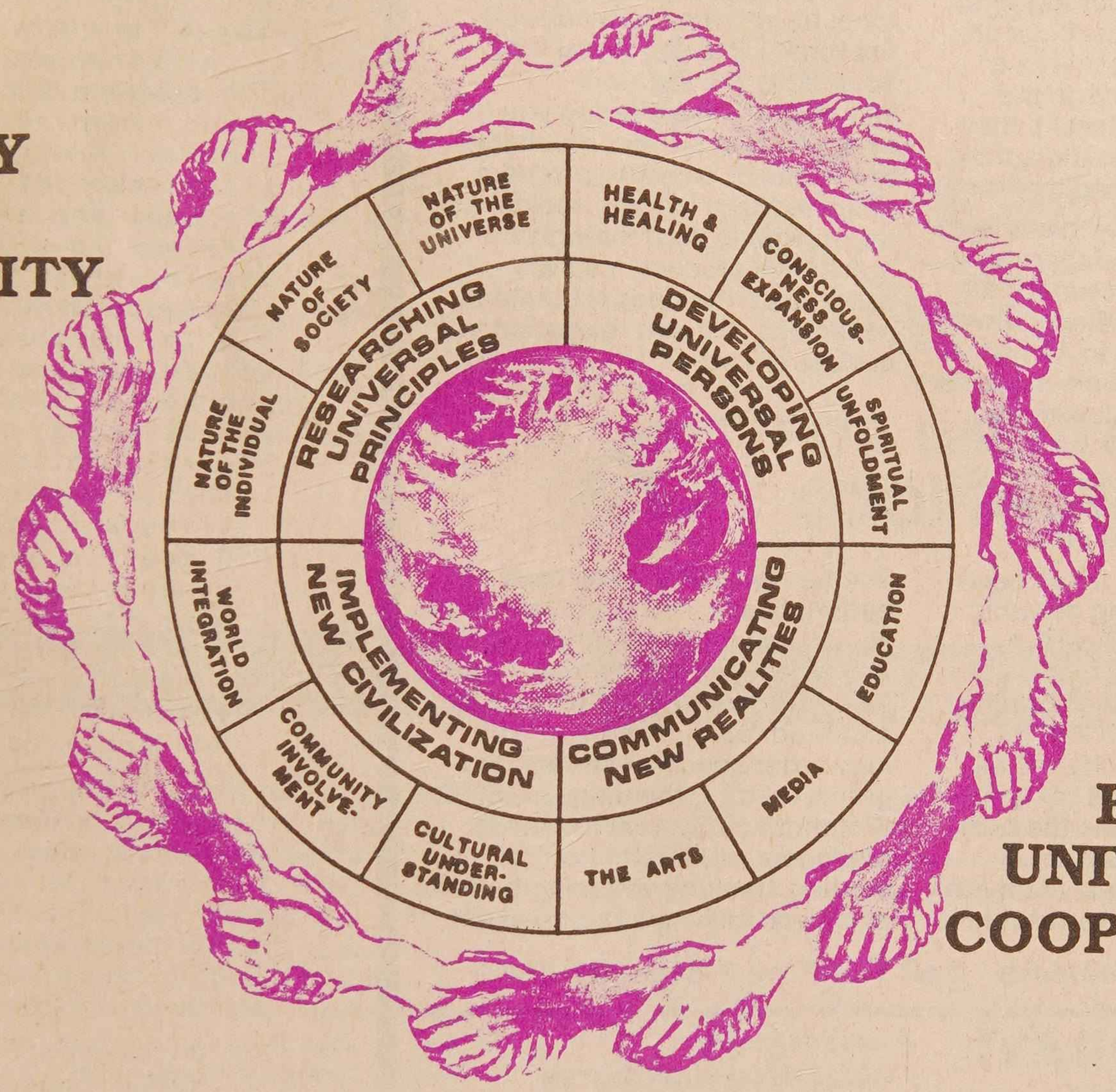
SPECTRUM

TOWARD UNITY–AND–DIVERSITY AMONG ALL PEOPLES

UNITY AND DIVERSITY



FOR UNIVERSAL COOPERATION

SWEDENBORG
Candace Frazee

AIDS
Hoang Van Duc, M.D.

VALUES TO LIVE BY
Lucis Trust

UNIVERSAL CODE
Leland P. Stewart

CASE FOR OPTIMISM
Norman Cousins

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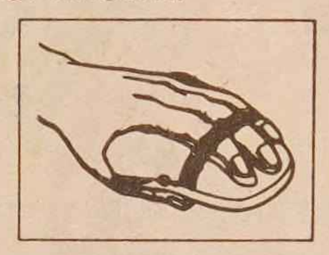

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DECLARATION OF INTERDEPENDENCE

We, the People, hereby declare our interdependence -- our connection to the Source of All Life and to all life forms. We affirm that diverse individuals, groups, and networks are necessary for the creative development of humanity; and that to strengthen UNITY-AND-DIVERSITY throughout the universe is our individual responsibility and privilege.

We therefore pledge --

*To affirm the spirit of God, called by any name or no name;
*To advance both individuality and human fellowship through mutual trust, understanding, and respect;
*To seek the truth in the spirit of love;
*To integrate reason and faith, science and religion;
*To insure that all aspects of life be kept in dynamic balance for maximum health and well-being;
*To respect the teachings of the prophets and sages of all times and cultures;
*To provide present and future generations with the opportunity for full realization of their potentials;
*To build with joy a new civilization of freedom, justice, and peace founded on reverence for life.

Being of a common sacred origin, we hereby declare our interdependence; for We, the People, shall kindle the torch of hope, link hands over time and space, and fulfill our interdependence through action.

- Unity-and-Diversity World Council, Inc.

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SPECTRUM

Quarterly worldwide magazine of the
Unity-and-Diversity World Council, Inc.

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Unity-and-Diversity Executive Board:
John Holmdahl, Louis K. Acheson Jr.,
Cyrus Khatibi, Richard Foy, Elizabeth
Stewart, and Leland Stewart.

All ads and copy for future issues should be received by the 1st of the month previous to the change of the season: Feb. 1, May 1, Aug. 1, or Nov. 1. Send a self-addressed, stamped envelope for items to be returned. Office:
1010 S. Flower St., Suite 500
Los Angeles, CA USA 90015
Phones: (213) 839-0758, 742-6832

POLICY STATEMENT

SPECTRUM is now being developed as a worldwide quarterly magazine devoted to expanding awareness of the brotherhood/sisterhood of humanity and the Oneness of All Life. The magazine is to provide an opportunity for expressions of unity-and-diversity consciousness from people in all walks of life who are thinking deeply about the emergence of a new world order and civilization. The balance between research, development, communication, and implementation is key.

Research: studies of the nature of the individual, society, environment, and universe.

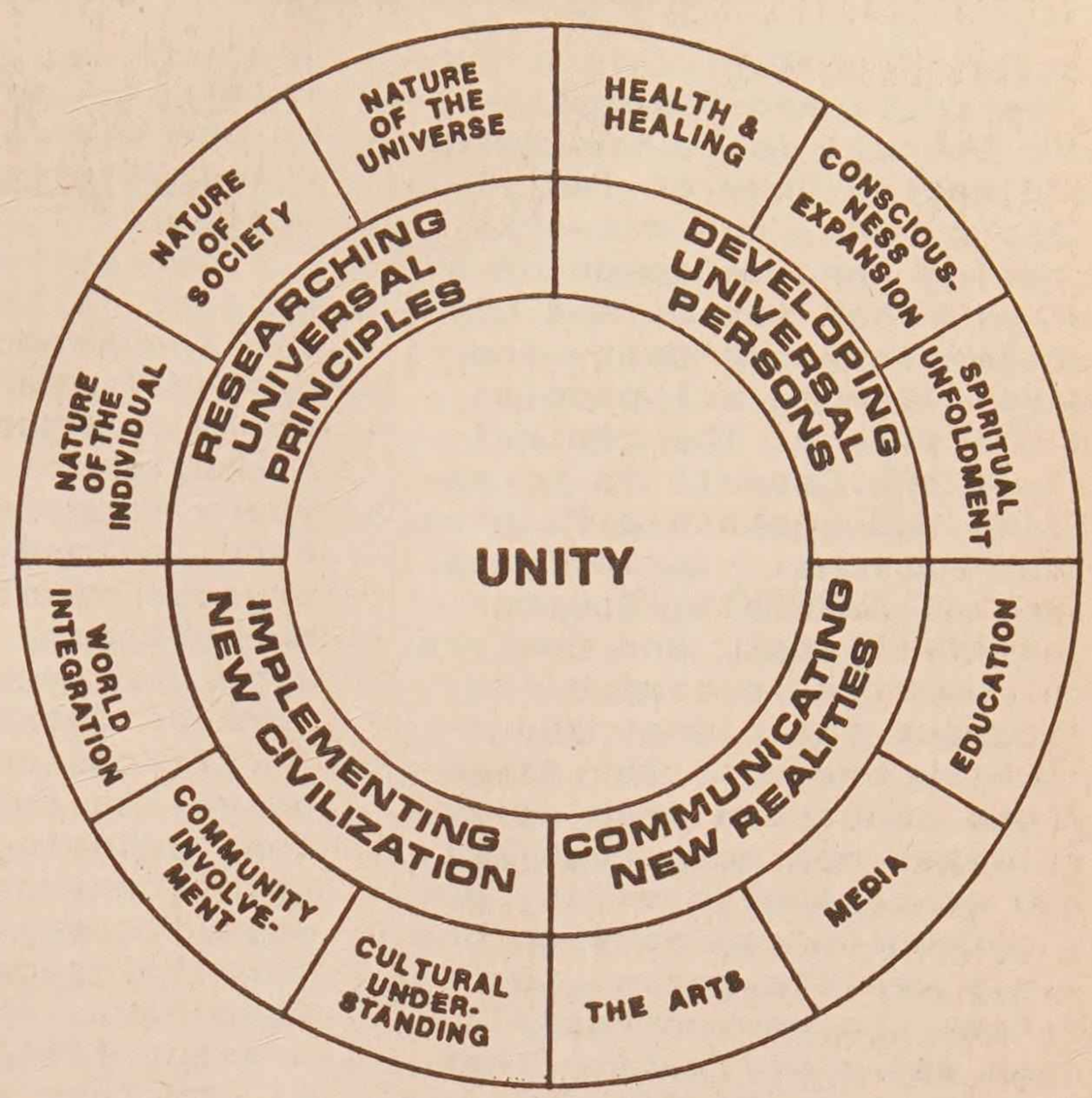
Development: in health and healing, consciousness expansion, and spiritual unfoldment relating to the growth of the whole person.

Communication: through education, media, and the arts; new technology, the rapport of mind and heart and vision.

Implementation: expression in action of ideas, models, developments, and visions thru spiritual, cultural, economic, social and political structures at every level from the village to the world.

SPECTRUM welcomes contributions from individual, groups, and networks that are in sympathy with the above objectives.

UNITY-AND-DIVERSITY FRAMEWORK



FOR UNIVERSAL COOPERATION

MEMBERSHIP

Membership in the Unity-and-Diversity World Council is cordially welcomed. Receipt of SPECTRUM is free with membership. Contributions to Unity-and-Diversity are tax-exempt, since it is a non-profit California corporation.

Membership cost: $20/year for individuals ($10 for students, senior citizens); $35/year for professional members ($20 for same as above); and $50/year for organizations. Ask for membership form to get more details.

ADVERTISING

Display ads, logo and non-logo listings, event listings, and classified ads are all possible in SPECTRUM. A separate sheet is available giving rates and other details about advertising. Kindly contact the SPECTRUM office to obtain the Advertising Rate Sheet. Professional and organizational members receive a 30-word listing free for the four issues of the membership. Additional ads or listings receive a 10% discount.

MANIFESTING THE NEW PERSON AND CIVILIZATION

Unity-and-Diversity's Role

The Unity-and-Diversity World Council is "a worldwide coordinating body of individuals, groups, and networks fostering the emergence of a new universal person and civilization based on unity-and-diversity among all peoples and all life". The central goal of the Council is to establish and sustain a Peoples United Nations. It includes a General Assembly, Specialized Affiliates, and centers with councils in communities throughout the planet and eventually beyond. The Assembly and about ten Specialized Affiliates now meet regularly. A few centers also exist, but any community can develop one.

This vehicle serves to help manifest the new universal person and civilization that is slowly but steadily emerging in this time of transition leading to the 21st century. The new world civilization is needed to unify the civilizations of previous ages by providing a dynamic equilibrium and culture for all of humanity, and it is just beginning. Therefore, the "21st" century will likely incorporate a new dating system that acknowledges "the year one" of the new civilization, and perhaps dates the calendar more from the beginning of life on planet earth rather than from the start of Western civilization.

General Assembly

The present focus of the Council is to establish a viable General Assembly. Monthly sessions of the Assembly are now being held at U/D Headquarters in Los Angeles, which bring together individuals, groups, and networks to carry out the following three goals:

(1) To acquaint interested parties with each other and with the possibilities for local and global cooperation,

(2) To develop the U/D Framework as a way of manifesting representative government and fostering transformative action in all needed areas of concern, and

(3) To explore and decide upon one or more areas in which the General Assembly as a whole can work together. This first effort appears to be the planning of a Unity-and-Diversity Convergence now scheduled for June 23 to 25.

Toward these ends a synergy process is being established via the capable leadership of John Holmdahl, founder of the World Synergy Institute and a synergist of more than 25 years experience. John has been trained in the SYNCON process developed by Barbara Hubbard some years ago and is also very much attuned to the work of Buckminster Fuller.

Efforts are being made to establish a balance between the technological aspects of this endeavor and the very specific areas of need for help being called for in the Assembly. These include the present Affiliates plus: (1) nuclear and general disarmament, (2) interfaith cooperation on non-violence and a universal code of living, (3) homelessness, (4) U.S. policy in Central America, (5) overcoming racism in U.S., South Africa, etc., (6) eliminating secret government, and most of all, (7) clarifying the vision of the new person and civilization, as well as the special significance of U/D as a central organizing principle of world democracy and a process for ongoing unfoldment.

Specialized Affiliates

The Unity-and-Diversity World Council is giving continuing effort to the work of the following Specialized Affiliates that are in line with its purpose and work:

(1) Worldview Exploration Seminar

(2) World University Education Center, Los Angeles

(3) PIlot Project (communication)

(4) Church of Unity-and Diversity

(5) Unity-and-Diversity Ministers Association

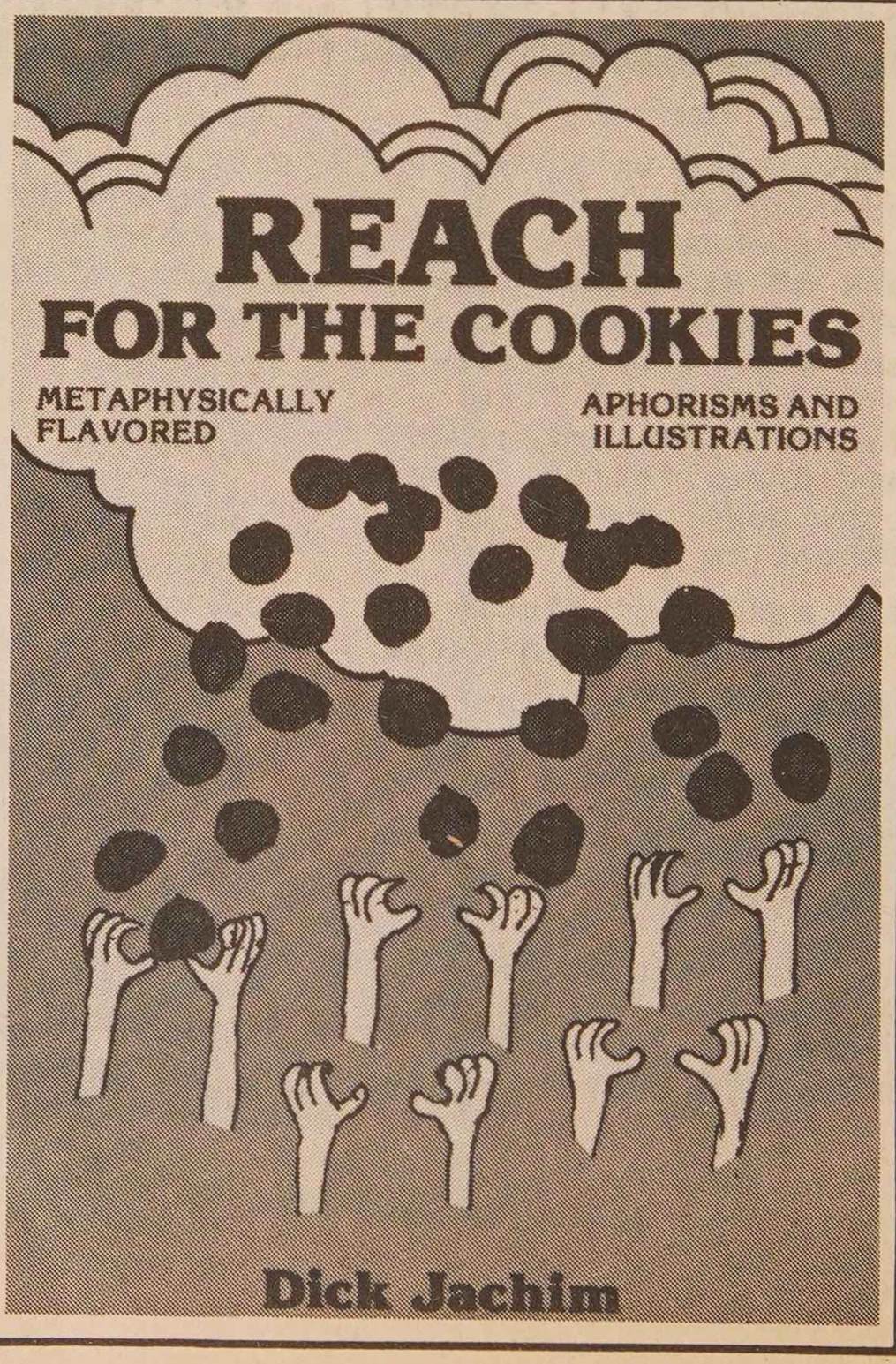
(6) Peace With Justice Coalition of Greater L.A.

(7) L. A. Peace Director

(8) Community Group

(9) Unity-and-Diversity Health Council

U/D also offers office assistance and corporate affiliation to the Interfaith Council for the United Nations.



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ORIGIN AND PHILOSOPHY OF THE UNITY-AND-DIVERSITY FRAMEWORK

In the early days of the Unity-and-Diversity World Council, when it was called the International Cooperation Council (ICC), the diverse cooperating groups that appeared in the ICC Directory seemed to form a large amorphous body with no visible structure. As time went on it was gradually realized there were a number of natural groupings within this body, and a structure emerged. The groups were seen to fall into twelve categories, within four quadrant activities that are currently called: Researching Universal Principles, Developing Universal Persons, Communicating New Realities, and Implementing a New Civilization. For a number of years a listing of groups within this framework was made at the front of the directory. Later this framework was utilized as the basis for a Synergistic Convergence group process modeled after Barbara Hubbard's SYNCON process of the early '70s.

Now it is time to say something more about this framework, which contains a seed for future growth and cooperation far beyond what was conceived by the first ICC cooperating groups. There is a new world being born as the old world teeters on the brink of a great transformation, a transition to new forms. Humanity as an organism is taking shape. A new order is emerging that represents a higher form of human being and of civilization than has existed before, an order perhaps heralded by America's founding fathers when they put the words Novus Ordo Seclorum on the Great Seal of the United States. Humanity is getting ready to emerge from the cocoon it has been in for the last five hundred years. Humanity is preparing to move out into space and inward into the depths of its own psyche.

The work of groups such as the Unity-and-Diversity cooperating groups has meaning in this greater framework. The groups Researching Universal Principles are building a new foundation or skeleton for Humanity. The groups Developing Universal Persons are creating the heart of Humanity. The groups Communicating New Realities are building a nervious system for Humanity, with awareness of a new consciousness forming the rudiment of a brain for Humanity. The groups implementing a New Civilization are building a body for Humanity. Humanity is indeed being born, and we of this time have the great privilege of being present at the creation.

This is the philosophy of the Unity-and-Diversity Framework.

Louis K. Acheson Jr.

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SWEDENBORG: Time to Reconsider a Universal Genius

by Candace Frazee

"Last August 24 through 26 at a lovely country resort just outside New York City, Swedenborgian scholars, New Church members, scientists, psychologists, inquirers, and members of professional organizations - a fine mixture of some 250 thoughtful people from throughout the world - came together for a symposium, "Science and Spirituality". The celebration honored Emanuel Swedenborg, who used scientific methods for inquiring into the world of spirit, and who sought to unify science and spirit at a time when the two were almost diametrically opposed.

"The symposium was moderated by American scholar and philosopher Renee Weber, who is at the fore of the current re-examination of space, time, and their relationship to the source of human being. Panel speakers were Larry Dossey (on The New Medicine), John L. Hitchcock (on The New Physics), Robert McDermott (on The New Philosophy), Frances E. Vaughan (on The New Psychology), and Raymond A. Moody, Jr. (on recent developments in near-death research). Sir John Eccles, winner of the 1963 Nobel Prize for medicine, sent a paper on science and human consciousness." (Swedenborg Foundation '89)

1988 is history. Life Magazine states that "in a year of political violence, presidential elections and Olympians feats, the most significant story of all was the planet we live on". Emanuel Swedenborg wrote in 1771 that the earth is a common mother, as the church is a common mother. The earth or the soil can enter into the inmost of a seed, calling forth its life force and giving it circulation, because every least particle exhales from its essence a kind of subtle penetrating effluvium, which is an effect of the active force of the heat from the spiritual world. (True Christian Religion #585)

How we treat the planet earth reflects how we treat our "common mother". Slowly we are recognizing this truth - if we destroy our planet, we destroy ourselves because she is our provider. These contemporary sentiments are being adhered to, finally.

But who is Swedenborg? Some have come across his name in a book (Raymond A. Moody. Jr., M.D.'s Life After Life or Saul Bellow's More Die of Heartbreak?) or in an encyclopedia, or from a friend, but many are unaware that 1988 was Swedenborg's year - his 300th birthday! It was celebrated internationally with film festivals, lectures, seminars, exhibits, conferences, and book publications.

Emanuel Swedenborg was born in 1688 in Stockholm, Sweden, to a royal chaplain to the court of Charles XI and a wealthy mine owner mother. He excelled in all of the known scientific studies of his time. He was the first to propound a nebular hypothesis and postulated numerous galaxies of stars. He made discoveries leading to the science of crystallography, did research that led to the development of geological sciences in Sweden, and pioneered work in Metallurgy. He discovered that the brain functions in synchronization with the lungs, deduced uses of the cerebro-spinal fluid, and discovered functions of the ductless glands. He developed theories on the nature of energy, pioneered in the study of magnetism, made the first sketch of an aircraft, made numerous mechanical inventions, and wrote the first algebra book in Swedish.

Swedenborg was also a Member of the Hou of Lords, the Swedish parliament, and an advisor at the Royal Board of Mines supervising the Swedish mining industry.

As a scientist Swedenborg recorded and analyzed his own dreams, and later interpreted his spiritual experiences. The last years of his life he devoted to the study of the Bible and its underlying spiritua symbolism, as given to him, he believed, b the Lord God Jesus Christ. Swedenborg published his thirty religious books with his own money anonymously and gave them to universities and preachers. It wasn't until fifteen years after his death that a churc was formed on the theology revealed to hir called the New Church religion. The New Church teaches that there is one God, freedom of choice, immediate life after death as men and women, and salvation to all tho who love their neighbors as themselves and have faith in God, no matter what religion they have.

Even though millions have read books b Swedenborg or been affected by his theolog without being aware of it, through outstan ding persons influenced by Swedenborg such as Robert and Elizabeth Browning, Carl Jun Henry James, Sr., William Blake, Jorge Lu Borges, Johnny Appleseed, Abraham Lincoln, and Helen Keller, many are not aware that there IS a religion that follows his revelations. Many "experts" can tell you why Swedenborg and his theology are unique and good, but the greatest testament is by his "average reader": "It makes sense." It answers my questions." "It shows the Bib in a true light." "It explains life after death so clearly."

Because of his tricentenary in 1988, mi lions of people are now informed of who Emanuel Swedenborg is and are engaged in learning and reading about him and his tea ings. Our planet in the universal sense a our planet in the Individual sense (ourselves) are enriched with new knowledge wh can be applied.

x x x x x

For information on Emanuel Swedenborg send a long self-addressed stamped envelope to Candace Frazee, Madam Chairman o Swedenborg Information of Los Angeles, 837 Palm Dr., Glendora, CA 91740.

AIDS Medicinal Hope and Abstinence

by Hoang Van Duc, M.D.

Just since 1981 AIDS has burst out of obscurity to threaten every nation. The approximately 80,000 cases reported so far from more than 125 nations are only the beginning of the crippling social and economic tragedy. The World Health Organization (WHO) estimates that five million to ten million people worldwide may already be infected with the AIDS virus.

Because the AIDS virus has an incubation period as long as ten or more years, great numbers who do not yet show symptoms are capable of infecting others throughout this time period.

This virus-caused disease destroys the body's immune system and leaves it powerless against many other infections and diseases. At present, no vaccine exists to prevent infection by the complex and changing virus, nor is there a medical cure for the disease.

A SALK'S VACCINE FOR A.I.D.S.?

An AIDS immunization therapy based on the theories of Dr. Jonas Salk has been tried for several months at the USC Medical School.

The new therapy is not being tested as a vaccine for uninfected individuals. It is being tried on a small number of individuals who are infected with the AIDS virus but who have yet to develop symptoms of acquired immune deficiency syndrome.

The patients receive injections of <u>whole AIDS virus particles</u> that have been 'inactivated' according to the medical parlance, i.e. killed. Salk's approach is the source of the new controversy about AIDS immunization therapies.

Salk thinks that the injected killed virus will strengthen an infected individual's immune system and thereby prevent the development of AIDS. A similar approach was used when he first created the successful polio vaccine.

But some AIDS researchers fear the infected inactivated AIDS virus particles might overstimulate the immune system, causing it to wear out sooner. Some are concerned that this approach might backfire. That might hasten the onset of AIDS.

The human tests of the Salk approach are being conducted at USC's Kenneth Norris Jr. Cancer Hospital under the supervision of Dr. Brian Henderson, director of the hospital, and Dr. Alexandra Levine, an AIDS researcher who also is an executive associate dean at USC School of Medicine.

A NEW MEDICINAL HOPE

Much hope is being put on GM-CSF (granulocyte-macrophage- colony-stimulating factor) which is the first substance shown to raise the white blood cell count in human beings.

GM-CSF is a growth factor - one of about 30 natural body substances that stimulate and guide the development of new cells. In a recent clinical trial, GM-CSF restored the extremely low white blood cell count of AIDS patients to normal levels, offsetting the lowered immunity that is the hallmark of the disease.

GM-CSF was cloned by David Golde, chief of the division of hematology and oncology at UCLA. The importance of GM-CSF, he asserts, lies in the continual struggle between the immune defense system of the host (that's us) and the uninvited guests (viruses and bacteria). Until now about the only thing we could do once an infectious disease struck was to clobber the culprit with an antibiotic or some other drug. If there was no drug available, as is the case with most viruses, it was a race between the bug and the immune system, with the winner gaining control of the body.

By stimulating the immature cells of the bone marrow to reproduce and mature, however, GM-CSF can raise armies of white cells, the shock troops of the immune system. The larger the dose, the higher the white cell count.

Theoretically, GM-CSF could be used in any situation in which the immune system requires a boost. It could help people with burns, those who have had bone marrow or organ transplants, diabetes, and hospital patients vulnerable to pneumonia. It could do marvels in the Third World where the incidence of malaria, schistosomiasis, and other infectious diseases is tremendous.

Research into growth factors is just beginning. They represent a turning point in medicine. There have been only two such milestones before in the entire history of mankind. The first came when people realized that certain plants had curative powers. The second occurred a scant century ago, when Paul Ehrlich began modern chemotherapy with the synthesis of Salvarsan, the first "magic bullet" aimed at a specific disease, syphilis. Now, with the ability to produce growth factors and hormones through genetic engineering, we have entered a new era: the products of our own body can be harvested to make up for nature's deficiencies, and even manipulated to improve on the original plan. Becoming the source of our own healing, we will have engendered the most beautiful, powerful, and true medicine!

AN AVOIDABLE DISEASE

AIDS might be a curable disease. Meanwhile, it is a fully avoidable disease.

Scientific studies have demonstrated the virus is not easily spread. There are no demonstrated cases of transmission through casual social or work contact - although proper precautions should be exercised when closely dealing with AIDS victims.

Intimate sexual contact with an infected person who exchanges infected bodily fluids, or contact with infected body fluids by means that allow the virus to enter the bloodstream, seem to be required.

AIDS is a sexually transmissible disease, mainly but not strictly a homosexual disease. Persons who are not sexually chaste before marriage can pick up the virus and spread it to sexual partners. While the risk of infection is lower for sexually active heterosexuals, just one sexual contact with an infected person can spread the virus. Risk is proportionate to contact.

On the other hand, sexual abstinence before marriage by both partners and faithfulness within marriage guarantees the disease will not be transmitted sexually between them, as long as other high-risk behavior (contaminated injections) has not occurred.

Beside avoiding high-risk activity, it is helpful to understand that the AIDS virus is a fragile organism that will not live long without the right nutrients and environmental conditions. It requires moist, warm conditions to survive. It deactivates quickly when exposed to air. It can be immediately deactivated with extremely hot water, bleach (10% solution in water) and alcohol. To date, no transmission by insect has been demonstrated.

In summary, AIDS is a disease overwhelmingly related to specific life-styles and actions - to activities that a person can be educated to avoid and must discipline him/herself to avoid.

THE CAUSE BEYOND THE GERM

Medical scientists incriminate the virus as the cause of AIDS. In fact, one should incriminate promiscuity and the lack of abstinence.

Sexual promiscuity - lack of discrimination in sexual indulgence - after the Freudian breakthrough is often conceived in our modern age to be indicative of broad-mindedness, projecting human society beyond social inhibitions of the past.

"Broad-mindedness" has reached an all-time high at the present. The feminist movement is, of course, filled with considerations of sexual standards. Ladies are socially free to say "no" or "yes" where they dared not in the past. Modern standards also allow sexual relationships between members of the same gender. The lesbian/gay movement leaves the front for women's liberation far behind on the path of progressive thought in regards to sexual promiscuity.

Forging ahead in the same direction of liberality, there remain still new frontiers to explore. For example, society has yet to embrace incest, abandoning fears and superstitions that still surround this next step in "liberal thinking".

Abstinence from sex is not a palatable solution to the impulse which seems so basic to our very existence. How can such an urge be found unnatural, when the need for such a relationship seems to make the world go 'round? And what is the meaning of a relationship in which we cannot give wholly of ourself, and receive the same from our beloved?

The answer lies in proper adjustment. A new understanding may come from its exercise. By proper adjustment is not meant the middle road of "everything in moderation", but rather, higher insight leading to a wholesome life in a new dimension.

Restriction or regulation of sexual drive - culminating in abstinence - if scientifically engaged in within the context of genuine spiritual culture, will afford us an acquaintance with another dimension of life. There is in it good prospect of pursuing this desire for relationship devoid of any ill effects. This goes beyond a happy life on Earth or earthly pleasures in heaven to a wholesome spiritual existence.

BODY, MIND, CONSCIOUSNESS

As a human being, we have a body and a mind, but we are essentially consciousness. The spiritual teachings of the East point out that body and mind are categorically different from consciousness.

Consciousness endures, while the material body and mind are subject to transformation and annihilation. Endurance of a thing lends credibility. The gross body is not considered as important as the mind. Many physically unfit men and women have rendered valuable contributions to society due to maintaining a healthy mind.

Medical science tells us that the gross body changes in composition every seven years. According to the theory of transmigration, however, the mental body remains intact at the time of death to carry the consciousness into another physical form.

This subtle material form, although closer to the real self - the soul - is also not eternal. The soul endures many changes of mind. But the soul separated from all gross and subtle material identification has a permanent form which wholly corresponds with it. Attainment of this form of purified consciousness brings the ultimate security for the soul. In this form the living being can express himself completely in terms of a giving of himself and deriving the necessary reciprocation he so seeks. To be able to truly love and be loved is possible only in this form.

LIVING FOR RELATIONSHIPS

Enjoyment requires relationships wherein reciprocation can be drawn to the fullest extent. The loving relationships we seek between friend and friend, parent and child, or lover and beloved, will prove unfulfilling in the final analysis as long as we attempt to be the center of that relationship; that is the nature of the affairs of this world. In order to experience genuine fulfillment, it is necessary that reality instead take its rightful place in the center. And reality is God.

THE CONJUGAL SENTIMENT AND CONSCIOUSNESS

We are now seeking a material relationship in various sentiments or moods, the most intimate and complete of which is the conjugal sentiment. These sentiments are eternal, and it is only the object that they are directed towards that we need to change.

The sexual drive is, ultimately, an expression of the soul. The thinking, feeling, and willing of consciousness in its unwhole-

ome condition, must simply be djusted slightly in order hat we might find the fulfil- ing relationship we seek. It s not to be found within the onfines of matter, or in the nwholesome state of being hich causes us to perceive a material world".

We are consciousness, and od is the reservoir of con- ciousness. Consciousness is he basis for enjoyment; not atter. If we therefore learn o look within consciousness, nd to seek a divine relation- hip with the reservoir of the ame, then our search for ful- illment will bear fruit.

It is not advocated that he sexual drive be abandoned. uite differently it has to be ursued to its maximum poten- ial if we are to be fulfilled. nstead of directing our search or intimacy towards matter, et it be directed towards spi- it, thereby purifying and ranscending that urge. It is piritual sexuality, which may esult in the procreation of he spiritual embryo which the ractitioners of spiritual as- eticism speak of.

If we at all want to lead an ctual progressive and liberal- inded life, we must look be- ond the prejudices of bodily dentification. That, however, s not accomplished merely by aying that all bodies are created equal", when indeed hey are not. All souls are e- ual, but "free love" does not ake one free from the laws of aterial nature, as the sexual- y promiscuous mistakenly think. urthermore, to in any way e- uate sexual indulgence in this orld with the spiritual ideal s the greatest injustice.

In looking deeply within urselves, in moments of soli- ude and meditation, we will ind the spiritual urge is more eal than the mundane sexual rge. That spiritual longing s the pure form of the sex de- ire. Its awakening propels us n the direction of a bold new ife of material detachment, herein we can rise beyond the aws that govern matter and con- orm to the one which governs he free soul; the Law of Love.

x x x x x

r. Hoang Van Duc is Clinical rofessor of Theoretical Path- logy, Univ. of So. Calif. chool of Medicine and a Fellow f Association of Clinical Sci- ntists. For consultation on bove subject call: (213) 226- 652 or 398-9709.

All is energy. There are seven streams of energy underlying all manifestation. Through mind, imagination and will we use these energies to create the world in which we live.

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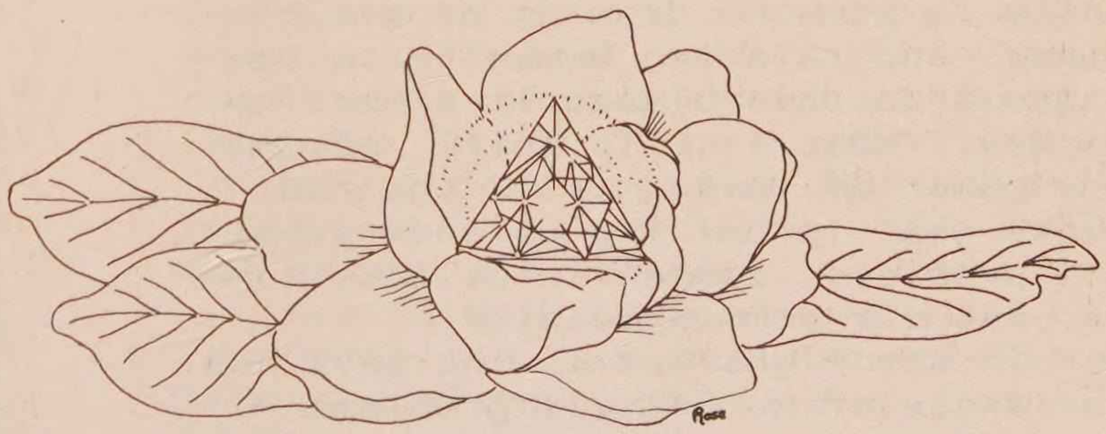

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GLOBAL CONSCIOUSNESS AND VALUES TO LIVE BY

Lucis Trust

Speaking at a conference of Nobel Prize winners in Paris earlier this year the scientist, Ilya Prigogine, referred to the 20th century as "the century of surprises". It marks, he said, an "irreversible turning-point in the history of mankind - a turning-point that heralds a new age".

If we look in the right way we can see many patterns emerging that clearly indicate profound change in the direction of human affairs. Our first thoughts might be of dazzling achievements in science and technology, and the new heights of intellectual advance that these achievements reflect. Certainly they must be of great significance. From a longer term view, however, what matters most are the changes taking place in attitudes and in the sphere of relationships. The sense of global consciousness, now strongly conditioning world affairs, is an extraordinary step forward. So, too, is the universal conception of human rights. There are clear signs that we are beginning to take seriously the fact that our very survival depends upon greater wisdom in decision making and upon the cooperation of peoples and governments in enlightened reform.

In the 1920s Alice Bailey wrote that all men and women of active goodwill had become united on subjective levels creating a "new group of world servers". Today this planetary network, made up of every person who is helping to build a better world, is a mighty force for good. Everywhere the spirit of unity is at work drawing people closer together, and relating humanity to the other kingdoms on this planet in a more responsible way. What is this spirit of unity but the power of love. It is the radiance of love that is uniting us and revealing common problems, common solutions, common needs, and our common destiny.

To look in the right way is the key. We need to be aware of humanity's problems - but we need to be aware of them in such a way that we are detached from the negative thoughts and emotions that surround them. This detachment frees us to direct the weight of our thinking to the solution of what is wrong. Then, as a result of this positive attitude, we are able to see the seeds of solution that are bringing new life into every area, and so experience something of the reality of the work for good that is being done for world renewal.

Soul awakening is clearly evident in so many major events taking place in the world today. Conferences, such as the meeting of Nobel Prize winners in Paris to consider "threats and promises" relating to the future of humanity, or the recent conferenc in Oxford, England, where 150 religious leaders and parliamentarians spent a week reflecting on global survival, are now regular occurrences. The coming together o world servers in this manner is mirrored at all levels of society as more and more people are joining with others in service accepting in varying degrees the sacrific of selfishness and committing themselves to a deepening spiritual life.

We see signs of soul awakening everywhere. Ideas showing greater wisdom and spiritual insight are gaining in influenc For instance, there is increasing support for the recognition that we must protect the environment, including the animals an the plants which share planet Earth, not just because they are of use to the dominant species, humanity, but for their own intrinsic worth, their right to exist. Indeed, the world of nature is proving a great teacher and catalyst in the awakenir process. Perhaps more than any other, the environmental crisis is forcing us to face up to the fact of our interdependence and our need to act together for the greater good.

Every person counts in the global effor to manifest this future possibility. We can all participate in giving soul energie greater expression in daily life, so ensuring progressive soul control of "the outer form and life and all events".

The Fact of Men and Nations is Determined by the Values which Govern Their Decisions

The human and world crisis of today is basically spiritual, testing the character and intention of all men and women. This provides opportunity to reappraise the values we accept as a personal standard of behavior.

The world of the future depends on what each one of us chooses to do today.

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.

* * * * *

Lucis Trust, 113 University Place, P. O. Bo 722 Cooper Sta., New York, NY 10276, is an organization dedicated to promulgating the teachings of Alice Bailey.

THE MAGIC OF INDIVIDUAL DIFFERENCES

by Judith Sherven, Ph.D.
and
James Sniechowski

If someone told you that there was real magic in the daily, mundane life of being a couple, would you believe it? Would it interest you? Would you expend any effort to find out if it was true? Well, we have discovered that magic is real, but it's not what most of us expect.

All human beings have expectations. That is a common fact of life. We formulate images or plans in advance of an occurrence to allow us some control over ourselves and others. Such control is a strategy for managing our lives. Nevertheless, we have all suffered disappointment, anger, bewilderment, embarrassment, and the like when our expectations have not been met by reality, when the world turns out to be different than we thought. Have you ever walked into a glass door you thought was open? It's quite a shock, isn't it?

When it comes to relationships, we have expectations of what they should provide. Some of us search for comfort, others for security, still others for companionship, sex, romance, or any combination. We use our expectations, consciously or unconsciously, as a means for guiding us toward someone who can fulfill them. Yet, why are so many of us unfulfilled in our relationships?

In our time, relationships have been saddled with the burden of being the source of everything we need. Not just one component of our lives, even though a major component, but relationships are expected to be the "all" of our lives. This burden is made heavier by our culture's demands for the biggest, the fastest, the best. We must all strive to have and be more, and more, and more. Motion pictures portray heart rending passion. Advertising speaks only of perfection. Religions refer mostly to forever. Consequently, we come to believe that romance must be fabulous, sex must produce skyrockets, and we should live happier ever after. Yet we human beings, like it or not, spend our lives, everyday, day after day, right here in the ordinary - in the mundane.

Honestly now, how many times have you experienced what you would describe as being truly "fabulous"? Not in fantasy, but in your real life. How many extraordinary, fantastic, bell ringing experiences have you had? If you are like most of us, you will have to admit -- not too many.

To begin with, a fulfilling relationship requires the participation of two people. Although such a statement might appear ridiculously obvious, we contend that most relationships that fail do so because they consist of only one participant. But, what exactly are we saying?

Within us you and I hold beliefs or pictures of the world, pictures of how relationships should be, and we determine the acceptability and values of others according to how they fit into our pictures.

Human beings are, often, like movie projectors. We project our beliefs out ahead of us, and then perceive only what we believe. But there is danger when we assume that our beliefs, our projections, represent reality. We forget that our pictures are our own personal constructions, and that other people will see the world differently than we do.

The result of such projection is that we do not ever see others in their own right and for their own values. In our longing for fulfillment, we believe that we are involved with others, with their qualities and characteristics, but we are actually involved only with ourselves - with our own projected expectations. We claim to be looking for someone in love, but in fact we are looking for someone to be the embodiment of our beliefs. What this really comes to mean is that we are looking for someone to be US. And when two people are involved in this process, their relationship consists of only one person: she is an extension of him, or he is an extension of her - not two people, but a distorted ONE. Their relationship lacks discernment. It is a relationship is which no one is recognized or satisfied. Such a relationship can only lead to disappointment and a sense of futility, because no one can be what we want him/her to be. People can only be themselves.

If we don't take one another's ways into consideration by recognizing and honoring our differences, we will each be absorbed into the "mess". In the mess, neither one of us is defined, and such an involvement breeds confusion, fear, resentment, and above all an absense of an awareness of self.

When we acknowledge that a fulfilling relationship requires two, equal participants, we recognize our partner as a distinctly different individual -- someone whose particular beliefs, attitudes, feelings and desires have as much right to be and are as valid as our own. And we acknowledge the fact that differences between human beings are valuable.

In a relationship-of-one neither person is recognized. On the other hand, a relationship-of-two cannot exist unless both members recognize the unique presence of the other. Paradoxically, when we acknowledge the distinct otherness of our partner, our own distinctiveness becomes more vivid. In other words, when we accept our partner's differences, the prize we receive is a richer differentiation of our self.

That is the real magic!

* * * * *

Judith Sherven and James Sniechowski are a living example of the magic of differences. They are married and give workshops together on relationships. For information call (213) 479-2749.

CALLING FOR A UNIVERSAL CODE OF LIVING

by Leland P. Stewart

Because the emerging world civilization will be the flowering of freedom and democracy, with its various forms among the widely diverse peoples of the world, it is to be expected that a Universal Code of Living will in time represent the diverse religions which comprise these peoples, stimulated by the new spiritual energy of that which is in the process of being born. It is clear from the many religious conflicts around the world, and the difficulty which the various religions have had in coming together, that a new spirit is needed which allows that convergence to happen.

I hereby call for such a gathering of the faiths, both the clergy and the people of faith around the world, to make a common declaration of faith and to express their diversities in a Spirit of Unity-and-Diversity, seing as their first goal the creation of a Universal Code of Living. To begin that process I humbly offer the code of living which has been given through me as I have sought to give expression to the needs of humanity and all life in the new civilization.

A Universal Code of Living*

If you would seek fulfillment in life, following your particular path and yet striving to realize your total potential, you will find some place in consciousness for each of the following twelve dimensions:

(1) Meditation
(2) Receptivity
(3) Independence
(4) Steadfastness
(5) Simplicity
(6) Instrument of a higher power
(7) Sympathetic concern for others
(8) Enjoyment
(9) Vigorous activity
(10) Group participation
(11) Social improvement
(12) Preservation of the best

(1) Meditation
Set aside time for meditation, it being a necessary part of every complete life. Through meditation discover the rich inner world of reflection, insight, and higher consciousness, so that you can thereby transform your life.

(2) Receptivity
Be open and receptive to experiences in life which come unsought. Allow things to happen as they will, not trying to dominate or control where patience and letting alone are the better way.

(3) Independence
Provide for your private life, in which personal freedom, self-sufficiency, and self-direction can be cultivated.

(4) Steadfastness
Be steadfast in your pursuit of holistic living. Do not fear the consequences; rather, trust your inner knowing. Seek to be aware, honest, and self-actualized. Guide your actions for the highest good, while maintaining self-respect.

(5) Simplicity
Discover the simple life. Place no false value upon possessions and prestige; rather be moderate in your desires and sincere in your attitude toward others. Relax, be calm and unassuming. Discover real and enduring beauty in yourself and your universe.

(6) Instrument of a higher power
Let yourself be used for the growth of others according to your inner guidance. Life's deeper purpose is to be trusted; by being attuned to it you will find security. Through faith in a higher power also comes a feeling of hope and thankfulness.

(7) Sympathetic concern for others
From sympathetic concern for others come love, humility, mercy, non-violence, and a quest for world unification. Treat others as you would have them treat you.

(8) Enjoyment
Enjoy people and the world for their true value. Delight in the challenge of living and the discovery of meaning in each moment of existence.

(9) Vigorous activity
Use your bodily energy for constructive activity. For daring and adventuresome deeds, as well as for the manual labor of the working individual, call upon vigor. Express the dynamic of your faith by summoning your utmost vitality in its behalf.

(10) Group participation
Find companionship in, and cooperation with, the group as necessary to social development. Include marriage and family, community, employment, and all other forms of relationship as important to your growth.

(11) Social improvement
Take part in the continual change and improvement of the world's condition, with its resulting tension and need for adjustment. For this purpose apply appropriate scientific techniques to the practical problems of living. Seek creative work to meet human needs.

(12) Preservation of the best
Develop awareness, appreciation, and a concern to preserve the best of your total heritage. Seek balance, refinement, and orderliness as means toward this goal.

Experience each of these dimensions of your total being and discover their interrelationships, so as to foster the emergence of a new universal person and civilization based on unity-and-diversity among all peoples and all life.

* * * * *

*Based upon a "Ways to Live" study by Charles Morris (see his Varieties of Human Value and The Open Self).

MAKING THE CASE FOR OPTIMISM

by Norman Cousins

The beginning of a new year is a time for taking inventory. We try to reconcile assets and liabilities. We balance problems against prospects, apprehensions against anticipations.

We move from a consideration of our personal situations to a view of where we stand as a nation and, indeed, to a view of where we stand as members of the human species. We consider the bounty that has been spread before us by the Creator. We contemplate the millions of factors in precise and exquisite combination that make life possible and then consider all the threats of our own making to that magnificent life-support system. We mourn the death of the rain forests of the Amazon, the lungs of a continent. We are appalled at the pile-up of chemicals that are poisoning the upper layers of our atmosphere, robbing the sun of its benevolence. We are outraged that the dominant energies of our species are going into the production of weapons which, if used, will convert the good earth into radioactive cinders.

We view all these man-made insults to the Deity and ask whether it is possible to safeguard our planet and make it fit for human habitation. We wonder whether it is realistic to nourish hopes for the future. Is it possible to strike a balance sheet in favor of humanity? In short, is there a case for optimism?

I believe there is. The starting point for a better world and a better life is the belief that it is possible. Civilization begins in the imagination. The wild dream is the first step to reality. It is the direction finder by which people locate higher goals and discover their higher selves.

We can reject the notion that the human race is locked into a grim inevitability. No one, no matter how great his or her expertise, knows enough to be a pessimist. No one knows enough about the future to say that we have passed the point of no return. The unused capacity of the human mind may well represent our finest resource. The one thing that makes human beings unique is their ability to do something for the first time. It is within our means and our reach to outlaw war, to recognize that this world and everything in it belongs to the people who inhabit it, and to create the conditions under which humans neither have to kill nor be killed.

The highest exercise of philosophy and politics - indeed, the junction at which religion and social thought come together - is a belief in the idea of human progress. The dominant strain of philosophy in America - certainly in the early years of our nation - has been confidence in the ability of human beings not just to meet their problems but to bequeath a nobler estate to the next generation. The young men who founded this nation accepted Aquinas's idea that we "advance gradually from the imperfect to the perfect". Pascal underscored this notion when he said that man is a creature capable not only of undergoing harsh experiences and ordeals but of comprehending them, thus adding to his growth. No group of thinkers has had more to say about the potentiality of human beings than Americans like Franklin, Jefferson, Emerson, William James, Holmes, Pierce, Dewey.

Yes, it is possible to be an optimist in today's world - without having to strain or synthesize. Optimism supplies its own energy. Optimism doesn't wait on facts. When we scrutinize history, what we find is more than a procession of flawed men. We find humans pursuing better conditions. We even find an occasional splash of grandeur. So long as this is so, there is strong ground for believing that if we apply our intelligence and our conscience to the challenges before us, we can, in the words of William Faulkner, not only survive but prevail.

But good things will not happen by themselves. There comes a time, said Jefferson, when the continued existence of American institutions depends on the day-to-day involvement and commitment of the American people themselves.

That time is now.

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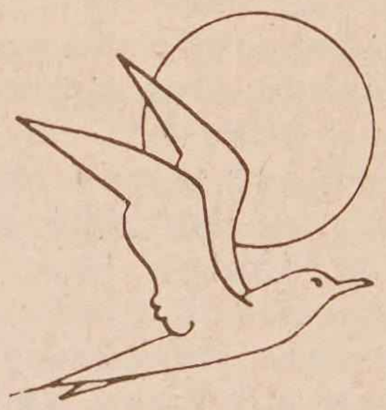
Norman Cousins, former editor of "The Saturday Review", is on the faculty of the School of Medicine at The University of California at Los Angeles. This article appeared in the 13 Jan. 1989 issue of "The Christian Science Monitor".



There is no reason to put a limit to evolutionary possibility by taking our present organization or status as final. The animal is a laboratory in which Nature has worked out man. Man may very well be a laboratory in which Nature wills to work out superman, to disclose the soul as a divine being and to evolve a divine nature.

Sri Aurobindo

"WE ARE ONE" AS PARADIGM*

Beyond War

Paradigm means model or pattern. A paradigm is a set of fundamental assumptions that form a model of reality. A paradigm is also a shared picture. Every community or collection of people share a common model of reality about the aspect of life which interests them. For example, the scientific community at any given point in time has an operational or dominant paradigm. To say that it is "dominant" means that its fundamental assumptions are widely held. That paradigm then provides the structure in which almost all scientific thinking and experimenting is done. Newtonian physics was the dominant paradigm in physics for nearly two centuries. In the 1920s, with Einstein's theory of relativity came a paradigm shift. Today, there has been another paradigm shift to quantum mechanics. In each instance reality did not change, but the new paradigm provided a more complete, more whole, more accurate view of the reality of physics. In each case the obsolescence of the paradigm was triggered by new information.

When Hans Bethe, a world renowned physicist, visited the Beyond War office he shared an interesting perspective of how paradigms change. He said that when the paradigm shifted from Newtonian physics to Einstein's theory of relativity, it required only twelve people to understand it and adopt it to bring about the paradigm shift for the whole world of physics. Once those twelve had it, they led the way, and an avalanche of opinion changed behind them.

In the 1920s, when the shift was made to quantum mechanics, it required 200 people to understand and adopt the new model to bring about the shift. Bethe said that a global paradigm, a new mode of thinking, would now require 100,000 people understanding and adopting it. This is our challenge and opportunity.

As individuals we also have a paradigm, a model of reality that we hold in our minds of the way life is. As with all paradigms, it holds the assumptions on which we consciously or unconsciously live our lives. It determines everything that we do - our thoughts, our values, our behavior and our actions. It determines what we do and what we do not do. Our individual paradigms start to form even before we are aware, at an early age, and are reinforced by family, religious and societal values.

The subject of interest now is not just physics, astronomy or global politics. It is the whole life system which concerns us. What model of reality would have to be held in common by all people everywhere if we are to survive? What assumptions would w have to hold in common?

The species is at the point of discove of a new and truly universal paradigm. U til now we have held in common a paradigm which viewed nations, races, religions, ethnic groups, the rich and the poor, as separate and independent. The security o one was usually viewed as dependent upon the weakness of all others. That view of reality is limited and is no longer functional. The decisions we are making coll tively based on that paradigm are not wor ing and threaten our very survival. We c not solve the problems on the planet with the old paradigm. Today we have new info mation, and a new world view is emerging. The new paradigm is one which sees everything as part of a unified system.

We call this new paradigm "We Are One". It is the first and only universal paradigm. The idea of a unified system is ve much alive in our times. In the past the were mystics, poets, and visionaries who tuited that life is one. Their language v vague and hard to understand. Today, the intuition is being shown to have a solid b sis in fact. Scientists have told us that their observations of the physical world r veal that everything in the universe is he together in "unbroken wholeness".

"We Are One" is a statement which contains both plural and single, diversity ar unity. The human dimension of life displa well the "we", the differences, the separa tion, the individualism. ONE, the whole, much more difficult to understand. It is the synthesis of all the parts.

"One" can only be understood through diversity, through embracing and resolving the differences. It is a paradox; we understand wholeness through diversity. We have to have diversity to survive. We all sense that we have much to learn about diversity. Can we value diversity enough that we could say the greatest value is the opposing point of view?

What moves us to accept a new paradigm? To begin, acknowledging that the current paradigm is no longer functional. In addition, new information is crucial. But information alone can never fully establish the truth of a paradigm. We are move to embrace a paradigm when it resonates with the richness of what we already know deep down inside ourselves. Then we must pursue the new paradigm, engage it, struggle with it and hold faithful to the visio of a new possibility.

Adopting this universal paradigm for ourselves and for our global civilization is the next step in our journey. It will also fulfill in ourselves our deepest long ing which is to be at one.

BEYOND WAR NATIONAL SEMINAR, SUMMER 1988 *

CLIMATE, FORESTS, ENERGY:

The Lead-In to World Government

by Charlotte Waterlow

"The nuclear bomb has changed everything except our thinking", wrote Einstein after the bomb was dropped. Nearly fifty years later official thinking, supported in many countries by a large segment of public opinion, seems to be locked into a mind-set which is conditioned by the urge for power - nation states are called "powers", not "beautifuls" or "goods" - and the fear of "enemies". The knowledge that the use of only a fraction of the nuclear weapons available would blow up the world has not altered this mind-set much. The average person has learned to live with and even believe in these weapons because he convinces himself that they will never be used. If the button is not pressed, there will not be a nuclear disaster. Power politics can go on.

But now there is the threat of a new kind of crisis, the environmental crisis, which threatens to bring about the break-down of the planet's life-support system unless humanity changes its thinking and acts accordingly. National rivalries and fears will have to be put aside and collective action taken on a global scale, in a number of interrelated fields, if catastrophe is to be avoided. The new thinking, the new mind-set, already emerging all over the world, must take control of international affairs. This thinking calls for caring, sharing and conserving, for cooperation in the spirit of trusteeship in the management of the global commons in the interests of all. It proclaims Gandhi's injunction: "Forget wants, concentrate on needs". And in the world community which must now be created to deal with the environmental threat, the arms race mentality will have no place. Disarmament will surely come about in the context of "sustainable development"; it may be that it is only in this context that it can come about.

The United Nations' Environmental Program (UNEP) has affirmed that all aspects of the environmental threat are interrelated; but it gives first priority to the threat to the atmosphere from the discharge of carbon-dioxide, the so-called "greenhouse effect". This "effect" is caused, in the main, partly by the destruction of the world's forests, since trees absorb carbon-dioxide and exude oxygen, and partly by the burning of fossil fuels, in particular coal.

The halting of the destruction of the forests and the planting of trees would seem to be a fairly straightforward matter. It is already just starting, in a piecemeal way, on a local and a national scale. In Kenya the Women's Green Belt Movement has planted millions of trees. In Brazil President Sarney has started to take seriously the burning of the Amazonian forests. What is now required would seem to be the formulation and promotion of regional and global policies to assist this process. One idea is for the negotiation of intercontinental North-South Marshall Plans involving the cancellation of debts and the provision of aid for reafforestation, on the condition of regional cooperation for forestry management in the spirit of trusteeship. Existing regional organizations, such as the Organization of African Unity (OAU), and the Organization of American States (OAS), could be turned into "Communities", on the model of the European Community, for this purpose.

The energy problem is of a different order. The oil in the world is running out: resources will probably last only 30 to 50 years, dependent on conservation measures. There is plenty of coal, but coal-burning produces uncontrollable carbon-dioxide emissions; the elimination of the "greenhouse" threat thus involves stopping the burning of coal. The fossil fuel era, on which modern industrialization is based, is therefore ending.

An immediate reaction is, inevitably, to turn to nuclear power. The British Energy Minister, Nicholas Ridley, has prophesied that during the next century the world will be carpeted with nuclear power stations and that the fast breeder reactor, which recycles uranium, will come into general use. Those opposed to nuclear power, whose misuse could destroy the planet, call for the development of "renewables", especially for various forms of solar power. Humanity is faced with a Faustian choice, which is also a choice of extreme scientific complexity, far removed from the choice of whether or not to plant trees! At present, energy is dealt with on a national level. Each country has its own energy policy. There is no United Nations' Energy Organization, comparable to the U.N. Food and Agriculture Organization or the World Health Organization. The energy crisis calls urgently for the development of global policies based on the concerted research and advice of the world's best scientists and engineers. It will simply not be viable for one small European country, for example, to build nuclear reactors while its neighbor bans them as unacceptably dangerous. If fusion energy reactors materialize, developing countries should be helped to acquire them, for one very expensive reactor, which could provide cheap, non-polluting energy for a whole region, could transform their development prospects overnight! Regional "Energy Communities", under the auspices of a global Energy Community, or of the appropriate U.N. Council, will surely become essential for the management of the global energy policies.

The energy problem, therefore, combined with the deafforestation problem, both brought to a head by the climatic threat, are pointing towards the necessity for WORLD GOVERNMENT!

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Charlotte Waterlow lives outside of London, England, and frequently comes to the U.S. She is a retired teacher, a co-editor of SPECTRUM, and an active world federalist.

THE REORDERING OF AMERICA AND PLANET EARTH

by Lin Gould

It has been said that where there is no vision the people perish. One of our greatest failings as a society, both nationally and globally, has been the lack of vision, and therefore an inability to anticipate and shape the future to the extent that we can and should. This being the case, we have been unable to come up with an adequate and satisfactory agenda for the greater realization of the human potential of which we are capable.

Since the 1960s this country has experienced more than its share of bitter traumas including those of the violent civil rights marches, Vietnam, Watergate and Iran-Contra - not to mention the tragic assassinations of John and Robert Kennedy and Martin Luther King Jr. Along with this, we have witnessed the skyrocketing of health, home and education costs far beyond the rate of inflation, with the depressing result that some 38 million among us have no health insurance at all and the homeless rate has surged dramatically, especially of mothers and children.

In its recent "Planet of the Year" issue Time Magazine states, "With drought, famine, and fouled beaches, the earth warns of environmental disaster. This wondrous globe has endured for some 4.5 billion years, but its future is clouded by man's reckless ways: overpopulation, pollution, waste of resources, and wanton destruction of natural habitats".

A few years ago, Buckminster Fuller put the human predicament as succinctly as it can be put when he observed that the world is in a mess. Since that time the world has become even messier, and the question has become: how can we achieve a turning point for extricating ourselves from the mess we have gotten ourselves into?

Clarifying Our Thinking. The clarification of our thinking regarding modern world realities and the world - and therefore our actions pertaining to it - can best be done, as I see it, by reducing a highly complex and complicated world to the simplest and most basic terms possible, to the fundamentals and principles that underlie human society. Unfortunately, it is regarding these fundamentals that human illiteracy reaches its highest point.

With the clarification of our thinking, I believe that global freedom will be recognized as the paramount and collective goal of all humanity, for as we here in America know, "Freedom is our most precious heritage and noblest cause". And so too should it be for humanity at large.

It has been said that knowing and applying the truth will make you free, and I for one believe it. Where truth leads on the path to human freedom is to that higher level of awareness of a common, unifying and harmonizing universal wave length of human compatibility, to the fulfillment of the principle of unity-and-diversity, to the maximizing of human freedom in all of its dimensions to all peoples. The universals include, among others, those of holism, truth, love, and justice.

Unfortunately, human society has been viewing these universals in terms of the part rather than the whole, an aberation and distorted image of reality. The result has been a society badly divided and in conflict with itself.

Is it possible to bring these universals and societal essentials together in a coherent and harmonious whole for the reordering of Planet Earth and human betterment? The answer is "yes". The good news is that theoretically this has already been done. Now what is necessary as the No. 1 priority on the human agenda is for this new concept, so vital to the future of humanity, to be recognized, comprehended, and applied.

The concept, which has been given the name Great Transition for the reason that it makes possible that great transition from a world badly divided against itself to one healed and united within itself, consists of the following three components:

(1) The Core of Reality, which consists of a coherent and ordered sequence of universals, and which as such represent a microcosm of human society itself;

(2) The Social Atom, which is the energy form of the Core of Reality, and which when activated becomes the most powerful force on earth for the reason that it has the power to control and direct nuclear power, or any other kind of power for that matter, along constructive lines for the betterment of human society rather than its demise;

(3) The theory of Social Relativity, which serves as the vital triggering device for activation of the Social Atom. Whereas the Einstein theory of relativity for the physical universe paved the way for the Nuclear Age, the theory of social relativity can open the way for the post nuclear age, the Peace Age and the rewards that accompany it. The details of the Great Transition Concept have already been spelled out in my book The Genesis Papers.

A World-Healing Process. What this all adds up to is a World-Healing Process. It is simply the spelling out of those two fundamental universal principles of holism and synergy in terms of specifics for the reordering of Planet Earth.

Traditional value systems have broken down badly in recent years along with the deterioration of family life itself, with devastating consequences all across the broad spectrum. And while we can get very sentimental about those old traditional values, the reality is that they in themselves can no longer cope adequately with a vastly more complicated and fast-moving world. Only

a new and more realistic value system can. This new and more realistic system must of necessity transcend the provincialism of the traditional values of the past to a new, higher and more universal level and a more Global Ethics. Precisely the kind of system the Great Transition Concept has been designed to bring forth.

The time has come to recognize that we as a society have been making the profound mistake of playing the wrong game in the wrong arena. We have been playing softball in the arena of illusion rather than hardball in the arena of reality, which is the only arena in which we can win.

This softballing has led to cosmetic approaches and solutions that have only compounded the confusion and deepened the crisis. Two examples:

(1) The futility of just saying "no" as solutions. Just as it frequently requires personal encounter and counseling in order to get down to the roots of a problem with individuals, it is likewise very necessary for much deep societal encountering to dig down through all those layers of social conditioning that have built up through many generations.

(2) Our almost unbelievably naive viewing of one of the most important of all concepts, the concept of national security. To date, we, along with our leadership, have viewed this vital concept in almost exclusively one-dimensional, negative and military terms. The reality, however, is that national security is a multi-dimensional concept. A strong and healthy economy is just as much a part of the national security as the military. Both the Reagan White House and Congress have been so obsessed with the military that a huge imbalance between the military and economy has taken place, to the extent that the national debt has almost tripled during the past few years. We are faced with an awesome trade deficit, and we have gone from the world's greatest creditor nation to the world's greatest debtor one. Along with that, it is going to cost the U.S. around one hundred billion dollars to bail out the savings and loan industry. Thus the economic threat to our security has now become much greater than the military.

But in addition to the military and economic dimensions of national security, there are three others of at least equal importance. The first of these is the educational dimension, which is the most constructive and positive approach we have for reducing the great illiteracy and misperception that now exists regarding the security concept. I have long referred to it as the educational imperative.

The second of these remaining dimensions is that of our spirituality, the moral and

The second is that of our spirituality, the moral and ethical imperatives, if you will, without which the battle for the future is lost before it even begins.

The third is recognition of the reality that in a highly insecure world there can be little in the way of security for any of us. So national security, yes, but within the context of a global security.

Since all the major problems of human society have become global in scope, they require global approaches for their resolution. We must not only become secure against the Bomb and chemical-biological warfare but against terrorism, destruction of the environment, and the other great scourges of humanity as well. In view of all this, Henry Steele Commager, one of the great living historians of our time, has called for a redefining of the concept of national security in broader and more realistic terms. Such a redefining is long overdue. And for any Administration, Democrat or Republican, to use this vital concept as a cover-up for bad judgment and mistakes, or to avoid embarrassments of one kind or another, not only violates the spirit of our Constitution, but is a crime committed against this nation and its people.

Five Recommendations. Following are my recommendations for the reordering of America and Planet Earth:

(1) Formation of a committee for the purpose of initiating action;

(2) Initiation of a U.S. debate on national security and its redefining;

(3) Commencing of action on educational transformation for a global society;

(4) Establishment of a center for educational transformation and the strengthening of national security in a global context;

(5) Creation of a supportive movement for this reordering of Planet Earth and the maximum improvement in the human condition.

Activation Committee. The enabling group for these recommendations should consist of the most outstanding and qualified individuals possible, having mature worldviews and the ability to work together.

Since the nation has not had anything approaching nationwide debate on national security, there exists an acute lack of comprehension by both public and leadership alike.

Regarding the educational recommendation, it is worth noting that college and university students today are focussing more and more on money-oriented courses, and less and less on the humanities. It is from the humanities that a broader view could be gained, so we ignore the humanities at our peril. We have long accused the Soviet Union of being a materialistic society, yet it is we who have become the most materialistic society in the history of the world.

The Educational Imperative. As H. G. Wells warned, we are in a race between education and catastrophe. In recent years that race has intensified, and in many ways education has seemed to be losing.

While the best of our scientists are involved in military research and development, the Japanese have been concentrating on fields such as microelectronics, superconductivity, biotechnology, video imaging, etc. As Time Magazine in an article entitled "Battle for the Future" states, "Unless the U.S. can match Japan's all-out effort, the race to dominate the 21st century

may be over before the century has begun".

While we have core curricula for developing skills in reading, writing, math, and science, we do not have similar curricula for clarifying our thinking regarding modern world realities. This transition from the illusion of the part to the reality of the whole is the educational imperative that is missing from national and global educational systems; i.e., a literacy in those universal principles which underlie society, including the principle of synergy. It is these universals which have been spelled out in the Great Transition Concept, which serves as the nucleus for developing a whole new and more realistic perception of the world, including a value system so necessary for the reordering of Planet Earth. The name I have given to the new educational dimension is New Visibility Education.

What this educational imperative can develop into is a new science - the Science of Society - not to be confused with sociology or the various social sciences which are fragmental in nature and therefore so inadequate in the development of social realism. Leo Tolstoy summed up this point very nicely when he observed that "The highest wisdom has but one science, the science of the whole", and this is just what the new Science of Society is.

Social Synergy Center. The fourth and most fundamental of all the recommendations is for the creation of a Center for coordinating the further research, development, communication, and implementation of the Great Transition Concept, Educational Imperative, and Science of Society.

In other words, education for a more synergistic and realistic approach to the great problems of society. Specifically, its fundamental purpose could be stated as "to encourage the synergizing of self and society for maximum improvement in the human condition". Synergy is the principle that the whole is greater than the sum of its parts. Social synergy means that while none of the societal parts of and by themselves can produce a condition of world peace, global freedom and the maximum possible well-being for all peoples, social synergy can make it all possible. When we win the war of comprehension in our minds, we are then - and only then - in a position to win the war of clarification and common cause in the world without.

Peace and Freedom. This brings me to the reality concerning peace. As the Bible so correctly notes, there can be no real peace without freedom. This is because above all else the human spirit yearns for freedom - in all its dimensions - and therefore any peace imposed from above that stifles this freedom is an unacceptable condition of life.

Since the beginning of our country we have honored our war dead who have given that last full measure of devotion that this country and the freedom it stands for might live. But the most significant memorial of all for all the honored dead from all our wars has not as yet come into existence - and until such an ultimate memorial is created in their memory, at least as I see it, this nation has not paid that fullest and most fitting tribute. As the late President Abraham Lincoln said at Gettysburg over a century ago, and his words apply just as much today as they did then, "...that we here highly resolve that these dead shall not have died in vain - that this nation, under God, shall have a new birth of freedom - and that government of the people, by the people, and for the people shall not perish from the Earth". This being the case, I herewith recommend the creation of a great Living Memorial to Human Freedom in memory of all our honored dead from all our wars, not only to preserve what freedom we have, but to extend that freedom to those among us who have not as yet received their full share and those globally who have not yet received theirs. This, then, is the specific form for the Center I recommend for the synergizing of self and society.

To carry this thought one step further. Just a century ago the people of France presented to the American people a wonderful gift as a symbol of freedom - The Statue of Liberty. Has not the time now come for the American people to carry that sacred torch of freedom one step further as a living memorial to the people of the world - for the transforming of this Land of the Free into the World of the Free? And since we have the beautiful Statue of Liberty in New York harbor on the East Coast, why not have this memorial on the West Coast? And further, since we are about to close down the military post at the Presidio in San Francisco overlooking the Bay and Golden Gate Bridge, what a wonderful time and place for such a memorial.

Friends of Freedom. Now on to the fifth and final recommendation for the creation of a support group and movement for the implementation of this agenda.

Among the basic world realities are these: that we live in an increasingly complicated and dangerous world; that no man or nation can any longer remain an island wholly to itself; that all the great problems of society have now become global in scope, thus requiring more global perceptions and cooperation to resolve them; that fragmentary approaches have not and cannot work adequately for the successful resolving of our common problems, only more synergistic ones can; that freedom is not free, it comes with a heavy price tag, the price tag of responsibility; that democracy is not a spectator sport, it is a deep commitment and involvement in the freedom process; that to take the blessings of liberty too lightly through indifference is not only the surest way to lose them, but the most ignoble way as well; that while the past may be prologue, we must focus on the future because that is where we are all going to spend the rest of our lives; and, finally, as Jefferson so astutely noted, the strength of a democracy is only as great as the enlightenment of the

people. I would simply add, of humanity as well.

It is for all these reasons, then, that I now recommend the creation of a new group of our citizenry dedicated to the freedom cause and implementation of the above recommendations for maximum enhancement of that cause. I further suggest that this new group and movement be known as "Friends of Freedom". And while this might be just one small first step, its potential both nationally and globally is positively enormous.

What it all comes down to is the reality that power is still the name of the game. In this country the first three words of our Constitution say it all -- We the People - that's where the ultimate strength of this nation lies. As Daniel Webster once observed, "Nothing can ruin our country if the people themselves will undertake its safety - and nothing can save it if they leave that safety in any hands other than their own".

A Global Revolution. The reality here is that it is a well-informed, enlightened, organized, and responsible power of public opinion that can bring about any change for the better that it desires - including the reordering of both America and Planet Earth. Nothing else can.

In the final analysis, nothing less than a revolution - A Global Revolution of Enlightenment with its application of a Global Ethics - will suffice for the transforming of this world into a better place for us all, and especially for future generations. As I see it, we are all morally bound to make the effort to leave this world a little better than we found it. The Great Transition Concept constitutes the seed and embryo that if nurtured with love and care can make it all happen.

Will Durant wrote in his "Lessons of History" that the only real revolution is in the enlightenment of the mind and improvement of character, and that there is something more important than history: somewhere, sometime, in the name of humanity, we must dare to apply the Golden Rule to nations as well as to ourselves. He was so right. It has been said that darkness is the only ignorance, and that the only antidote to darkness is light - the light of enlightenment. The time was come to let in that light. England has had its Glorious Revolution and so has America. Has not the time now come for the world and humanity to have its Glorious Revolution too? We have a world to win or a world and future to lose. What shall it be?

Let the Revolution begin!

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Lin Gould is an author and former social studies teacher, as well as a founding member of the Worldview Exploration Seminar. Response to his article should be sent to him at 11850 Riverside Dr. #205, No. Hollywood, CA 91607 USA.

THE SEARCH FOR THE BELOVED: Journeys In Sacred Psychology

By Jean Houston, Ph.D.
Jeremy P. Tarcher, Inc.
Los Angeles, 1989; $10.95 pb

Interest in spirituality and religion is growing every day. Increasing numbers of people are openly pursuing activities that express their yearning for contact with a higher order, which might help them feel a sense of oneness with the world and those who inhabit it. For readers on this spiritual quest THE SEARCH FOR THE BELOVED is a treasure of wisdom and practical experience. A world-renowned teacher, psychologist, and a former President of the Association for Humanistic Psychology, Jean Houston is uniquely qualified to tackle the difficult subject of how ordinary people can learn to open themselves to the extraordinary experiences of spiritual life. For over 20 years she has taught workshops in growth centers, churches of all denominations, monasteries, and religious retreats. In her book she brings together years of intensive creative leadership in the field of spiritual development.

GAIA: The Human Journey from Chaos to Cosmos

By Elisabet Sahtouris, Ph.D.
Pocket Books Trade Paperback
May 1989, $7.95

The Gaia Hypothesis states that Earth is not just a planet with living things on it, but is in fact a living organism itself. Elisabet Sahtouris clearly explains how the history of the planet scientifically supports the theory and then defines the challenges that face us today. The book is well balanced between advocacy for the planet and advocacy for humans.

Valuable insights are given as she draws parallels between the evolution of cells and the evolution of human society, pointing out the contrast between the healthy organization of cells, bodies, and biosystems on the one hand, and the unhealthy organization of economics and politics in human society on the other. She warns us that our survival depends on our meeting the evolutionary demand to transform competitive exploitation into cooperative synergy.

Just as mechanical images inspired the development of industrial and social technology, organic images of self-creating networks are beginning to inspire us to reorganize all human society as a more harmonious and humane venture. The evolution of a worldwide body of humanity is very much a part, in fact the newest part, of Gaian evolution. If we play out the analogy of our familiar bodies with the still unfamiliar great body into which we are uniting, we see

countries as organs, shipping routes that carry supplies and products as blood and lymph systems, communication networks that spread information and ideas as a nervous system, and attempts at building some kind of world government as first steps in the evolution of a brain that can coordinate all the body's activities.

Nature is far more like a wonderfully resourceful artist than like a grand engineer, more like a mother juggling family needs, economics, and conflicts. In the improvised dance of nature toward order and balance, complexity unfolds, becomes chaotic or fragmented, is reorganized to a new unity, then permits new complexity to unfold, new disorder to arise. The Gaian system protects what is stable, yet is ever open to change when instabilities arise, using change to create both new unity and new diversity - diversity that gives nature, among other things, the resilience to survive disasters.

Nature teaches us that evolution depends on competition and cooperation, on independence and interdependence. If we work creatively to maintain balance between ourselves as individuals and ourselves as societies - local, national, and worldwide - we will complete the evolution of a healthy body of humanity.

Louis K. Acheson Jr.

THE GLOBAL BRAIN

35 min. Video Cassette
The Hartley Film Foundation, Inc.
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VHS or BETA $49, 3/4 inch $79

This multimedia presentation is based on Peter Russell's highly acclaimed book, The Global Brain (published in the U.K. as The Awakening Earth). Using music, specially generated graphics and visual collages, a rich variety of images ranging from atomic particles to galaxies, and his own commentary, an inspiring and optimistic vision of humanity's future is presented in a dynamic and captivating form; one which reconnects people with their deeper intuitions and inner visions.

The video puts forward the idea of the earth as an integrated self-regulating living organism and considers what fundtion the human race may be playing in this planetary system. It suggests that humanity stands on the threshold of a major leap in human evolution, as significant as the emergence of life some 3,500,000 years ago. Spiritual growth is shown to be no less than the force of evolution working through the human mind. Moreover, Peter Russell maintains that only through inner exploration will we find the resources to take us through the current set of global crises into a new era of human development.

This video tape was judged Best of Festival at the Swedish Film Festival.

BOOKS RECEIVED SINCE LAST ISSUE THAT ARE WITHIN THE SCOPE OF SPECTRUM'S PURPOSE:

George Leonard, ADVENTURES IN MONOGAMY - Exploring the Creative Possibilities of Love, Sexuality, and Commitment; 178pp, Jeremy P. Tarcher, Los Angeles, 1988, $8.95.

Ken Dychtwald and Joe Flower, AGE WAVE - The Challenges and Opportunities of an Aging America; 380pp, Jeremy P. Tarcher, Los Angeles, 1989, $19.95 hc

Fred Segal and Fred E. Basten, THE AMERICAN SOVIET WALK - Taking Steps to End the Nuclear Arms Race; 144pp, United World of the Universe Foundation, Santa Monica, 1988, $15.00 pb

Jon Klimo, CHANNELING - Investigations on Receiving Information from Paranormal Sources, 384pp, J. P. Tarcher, Los Angeles, $10.95pb

Lex Hixon, COMING HOME - The Experience of Enlightenment in Sacred Traditions; 215 pp, Jeremy P. Tarcher, Los Angeles, 1989, $8.95 pb

Alice O. Howell, THE DOVE IN THE STONE - Finding the Sacred in the Commonplace, 199pp, Theosophical Publishing House, Quest Books, 1988. $7.95

Derek Walters, FENG SHUI - The Chinese Art of Designing a Harmonious Environment, 132pp, Simon and Schuster, Fireside Book, 1988, $13.95

Martin L. Rossman, M.D., HEALING YOURSELF - A Step-by-Step Program for Better Health Through Imagery, 219pp, Simon and Schuster, Pocket Books, 1987, $7.95

M. R. Baya Muhaiyaddeen, ISLAM AND WORLD PEACE - Explanations of a Sufi, 163pp, The Fellowship Press, Philadelphia, 1987, $6.95

William E. Barrett, THE LADY OF THE LOTUS - The Untold Love Story of The Buddha and His Wife, 376pp, Jeremy P. Tarcher, Los Angeles, 1989 (first published 1975), $11.95 (novel)

Bo Lozoff, LINEAGE AND OTHER STORIES, 119 pp, Human Kindness Foundation, Durham, NC, 1989, $7.00 (fiction)

Robert Basil, NOT NECESSARILY THE NEW AGE - Critical Essays by Carl Sagan, Maureen O'Hara, etc., 395pp, Prometheus Books, New York, 1988, $19.95

Fred Alan Wolf, PARALLEL UNIVERSES - The Search for Other Worlds; 351pp, Simon and Schuster, New York, 1988, $19.95

David Feinstein, Ph.D. and Stanley Krippner, Ph.D., PERSONAL MYTHOLOGY - The Psychology of Your Evolving Self; 268pp, J. P. Tarcher, Los Angeles, 1988, $17.85

Jose Arguelles, SURFERS OF THE ZUVUYA - Tales of Interdimensional Travel; 170pp, Bear and Co., Sante Fe, NM 1988, $9.95

T. D. Singh and Ravi Gomatam, SYNTHESIS OF SCIENCE AND RELIGION - Critical Essays and Dialogues; 451pp, Bhaktivedanta Institute, San Francisco, 1987, $24.95 hc

Lola A. Davis, TOWARD A WORLD RELIGION FOR THE NEW AGE; 255pp, Coleman Publishing, Farmingdale, NY, 1983

Yatri, UNKNOWN MAN - The Mysterious Birth of a New Species; 288pp, Simon and Schuster, Fireside Book, 1988, $14.95

WORLD DIRECTORY

Each issue of SPECTRUM will include a Unity-and-Diversity WORLD DIRECTORY. World Council members will receive a free 30-word non-logo listing or its equivalent. Unity-and-Diversity is a worldwide body of individuals, groups, and networks. It is important for these listings and ads to serve as a way for maximizing communication and cooperation between these parties. 10% discount is offered non-members for a 2-issue insertion, 20% for 4 issues; also for member additional ads/listings.

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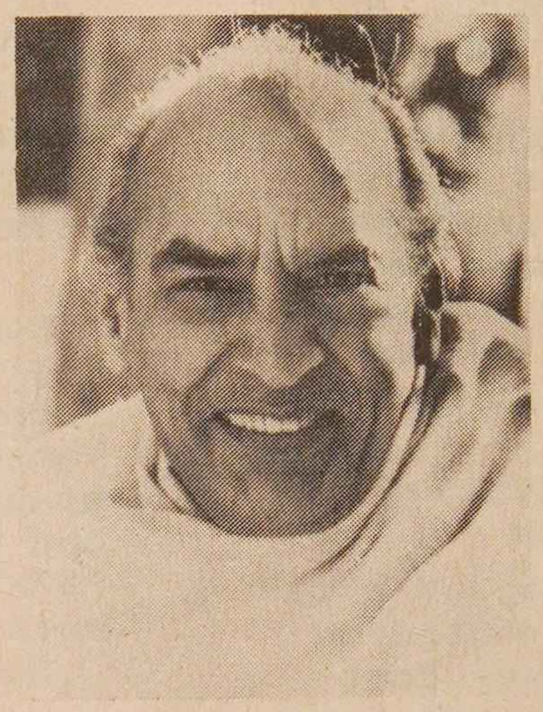

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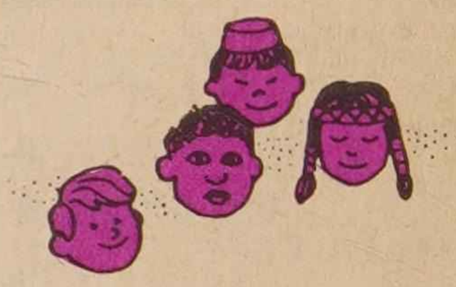
Unity-and-Diversity Convergence

The major event climaxing U/D's 1988-89 year will be a Convergence to be held June to 25 at the Presbyterian Co ference Center in Pacific Pa isades. This event is invit tional, based on interest in working toward the new perso and civilization via global problem-solving using syner- gistic methods, which means bringing the many concerns t gether in order to reach broader, more comprehensive solutions.

Part of the purpose of th important event is to train participants in the synergis tic methods used, so that fu ture events can be open to the public with trained faci litators. Future events wil be planned to include wages for staff who are chosen to carry the work further.

If interested in being co sidered for the U/D Conver- gence, please contact the Council at the address or phone listed.



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