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THE NATIONS AND THEIR ROLES IN THE NEW AGE

Part 1: Overview

Study

A Study for World Servers

FOREWORD

This series of booklets is a response to the call of the Masters of Wisdom, who invite us to make the spiritual sciences given to us available to the largest possible number of people, and thus to help accomplish the divine Plan on Earth.

This is what Master Djwhal Khul states:

“I have given you here and elsewhere in my writings all that it is at this time possible to give anent the planetary centers and the rays, including the rays of nations and of races. You will find a wealth of information hidden in my various books if due search is made and the material is gathered together into a coherent whole.”

(The Rays and the Initiations, p.329)

“First of all, the books were published and they came out in ordered sequence and provide a body of teaching and of truth which will serve the needs of the coming generation. It is for my disciples to safeguard this presentation of truth during this century and to see to it that the books are sent forth steadily upon their mission, until they are finally superseded next century by a newer and more adequate teaching.”

(Discipleship in the New Age, Vol.I, p.31)

“It is the books which bring people into the various phases of the work; [...] and you can also hold together subjectively so that the relation of the group to the Ashram is still preserved and externalization later can still be possible. Those are the two major undertakings with which I present you.”

(Discipleship in the New Age, Vol.II, p.85)

Master Morya gives us the following instructions:

“Firmly remember that true science is always appealing, brief, precise and beautiful.”

(Community – 102)

“It is necessary to strengthen each other. An entire science can be founded to elucidate the reaction of energies. Psychic energy itself, inherent in every man, is in need of hygiene. One need not assume in this anything supernatural; the new life will cognize substance in all infinitude. Therefore it is necessary to unite, affirming communal life on a world basis with lucidity and serenity.”

(Community – 270)

These are some of the reasons that led the IPS to bring out the Series on the Sciences and on the Nations and their roles in the New Age. We consider that it is not our task to write our own texts on these subjects, but rather to use those texts on the Eternal Wisdom which are already available. The study series are above all intended as pointers to the work of the Masters. They should help to bring forth throughout the world esoteric researchers who will be co-workers in and of the Plan which the Spiritual Hierarchy of the planet is seeking to accomplish.

These writings are composed of texts taken from the Secret Doctrine, the Agni Yoga series, the works of Alice A. Bailey and the Master D.K., and publications of the World Teacher Trust.

INDEX

Introduction	1
The Evolutionary Progress of Mankind	4
The Task of Every Nation	6
Steps Towards the New World Order	8
Materialism and Spirituality	10
Spiritual Life in the New Age	12
The World Crisis	15
The First Ray as Will-to-Synthesis	18
World Unity	21
A New Form of Socio-Political Leadership	24
Capital, Labour and Employment	25
The Problem of the Churches	27
The Foundations for the New Age	30
Energies – The Five Centres of the Planetary Logos	32
The Impact of the Shamballa-Energy on the Centres	33
The Organisation of the Five Centres	35
The Spiritual Energy of the Five Cities	38
The Meaning of the Five Inlets	41
Sources	44

Introduction

It is a platitude and a truism to state that humanity is today passing through a crisis of immense proportions. The causes of this crisis must be sought in many factors. They lie in the past; in the growth, through evolution, of certain basic tendencies in man; in past mistakes, present opportunities, and the powerful activity of the Hierarchy of Love. The future is of great promise, provided man can learn the lessons of the present which have been closely presented to him; he must accept them and understand clearly the nature of his problem and of the crisis with its many ramifications and various implications.

(Externalisation of the Hierarchie, pp.69-70)

there are three great streams of energy working powerfully in the world at this time and two others are also struggling for expression, making the five that – together – will determine the trend of world affairs. To repeat briefly:

1. The first and the most powerful force is that pouring into the world from Shamballa, the planetary center where the Will of God is known. Only twice in our planetary history has this Shamballa energy made its presence felt directly:

the first time, when the great human crisis occurred at the individualization of man in ancient Lemuria;

the second time, in Atlantean days in the great struggle between the Lords of Light and the Lords of Material Form, also called the Dark Forces. Today, this force streams out from the Holy Center; it embodies the Will aspect of the present world crisis and its two subsidiary effects or qualities are:

- a. The destruction of that which is undesirable and hindering in the present world forms (in government, religion and society).

- b. The synthesizing force which binds together that which has hitherto been separated.

The Shamballa force is so new and so unrecognized that it is hard for humanity to know it for what it is – the demonstration of the beneficent Will of God in new and potent livingness.

2. The second major force which is potently making itself felt today is that of the spiritual Hierarchy, the planetary center where the Love of God holds sway, as it swings into one of its major cyclic approaches to the earth. The problem before the Hierarchy at this time is so to direct and control all five of the powerful energies that the Divine Plan can materialize, and the close of this century see the Purpose of God for humanity assuming right direction and proportion.

3. Humanity itself is the third major planetary center through which one of the three divine aspects, Intelligence, is expressing itself, producing its world effects.

These three centers are closely interrelated and must be thought of as expressions of divine livingness, as embodying three stages in the unfoldment of God's Plan, and as constituting the three major centers – Head, Heart, Throat – in the body of the One in Whom we live and move and have our being.

Those of you who are seeking to serve humanity and to join in the Hierarchical effort to bring healing to a world in pain, must learn to penetrate behind appearances, behind the

methods and schemes, the results and effects on the physical plane and endeavor to contact the forces of Shamballa or of the Hierarchy, plus the human need which has produced these modes of expression and thus see them for what they are – not worn out systems and childish efforts at improvement but embryonic plans whereby, eventually, may come release and the culture and civilization of the New Age. If you are seeking to bring illumination into the dark places of the earth (which means into the minds of men), then you must yourselves see clearly and relate the abstract and the concrete in such a manner that, in your own lives, a working idealism may be seen.

It is in the recognition of what is happening to mankind as a whole and behind the scenes, that the thinkers of the world and the new group of world servers can best serve; it is the unfoldment of the human consciousness in response to the presented conditions in any country or countries that is of moment.

The two other forces which tend to increase the already prevalent tension in the world are:

4. The forces of materialism, streaming out into the three worlds from the so-called "Dark Forces" or Black Lodge, and from those groups of lives and workers which are the antithesis of the Great White Lodge.
5. The force emanating from that section of humanity which is found in every part of the world and which we call the Jewish people. What I say here has no specific reference to any individual; I am considering the world problem, centering around the Jews as a whole.

These two forces greatly complicate the problem by which humanity and the Hierarchy are faced, but it should be remembered that they also produce that balancing which is ever needed for the production of right conditions. (Externalisation of the Hierarchy, pp.71-74)

Let me list for you some of the reasons for the present world unrest:

First, the point reached by humanity itself is one of the major and primary causes. This evolutionary status has brought mankind to the threshold of a door upon the great path of evolution and has indicated an unfoldment which necessitates drastic changes in man's entire attitude to life and to all his world relations. These changes are being self-initiated by him and are not imposed upon him by an outside force or by the coercion of humanity in any form. This is an important point to be grasped. It might therefore be stated that:

1. Man is now at the point where the principle of intelligence is so strongly awakened within him that nothing can arrest his progress into knowledges which would be dangerously misused and selfishly applied if nothing were done to call a halt and thus safeguard him from himself – even at the cost of temporary pain. He must be taught to react to a higher and better sense of values.
2. Millions of human beings are now integrated or at the point of integration. They are beginning to function as a unity within themselves, preparatory to a higher process which will enable them consciously to integrate into the greater Whole. From the form side of manifestation, mind, emotion and brain are working in unison. Now the higher correspondence of these lower forces – wisdom, love and direction – must appear; the more subtle energies must be enabled to express themselves. Instinctively and mystically, humanity perceives that need with a clear definiteness. The instinct to go

forward to higher achievement, to enquire and to search for that which is better, remains potent. Humanity can be trusted to push onward and to make progress. The Hierarchy of Love is, however, endeavoring to hasten the process, thereby taking the risk of complications in so doing.

3. Certain men and women in every field of human thought are expressing the potency of the unfoldment of their achieved integration and (if you will but believe it) the reality of their soul contact, by emerging out of the dead level of humanity. They stand forth above their fellows through the very force of their personality-integration and because they can function as high grade and idealistic persons. From the altitude at which they stand (relatively high from the human standpoint, and interesting from the hierarchical point of view) , they are seeking to mould the racial thought and life to a certain pattern which seems to them – according to their inclination, type and ray – to be desirable.

These individuals in the fields of government, religion, science, philosophy, economics and sociology are having a united powerful effect, some of it of a high and good order, some of it not so good. They affect their civilization materially if their emphasis is there; they produce a cultural effect subjectively and spiritually if that is the impression they seek. Their motives are often sound and good, for they all have a touch of true idealism, but – being as yet inexperienced in the ways of the soul – they make many mistakes, are sidetracked in dangerous ways and lead many people into error and trouble. In the long run, the result will be the awakening of the public consciousness, and that is ever good.

Second, the emerging of a new racial type. The subjective outlines of this type can already clearly be seen. So glamored are we by the form side that many claims are made today that the new race is to be found in America. The new race is forming in every land, but primarily in those lands where the fifth or Caucasian races are to be found. Among the fourth race peoples, however, a few, such as those to be found among the Chinese and the Japanese, are being discovered by the Hierarchy and are making their real and esoteric contribution to the whole.

The new racial type is far more a state of consciousness than a physical form; it is a state of mind more than a peculiarly designed body. In time, however, any developed state of consciousness invariably conditions and determines the body nature and produces finally certain physical characteristics. The outstanding type of awareness of the coming new race will be the widespread recognition of the fact of the mystical perception. Its primary quality will be the intuitive understanding and control of energy; its contribution to the development of humanity is the transmutation of selfish desire into group love.

This can be seen working out noticeably even today in the attitudes of great national leaders who are not, as a rule, animated at all by selfish ambition, but are controlled by love of their nation and thus by some definite form of idealism – hence the great emerging ideologies. Ponder on this point, get a wider picture of the growth of the human consciousness, and grasp somewhat the goal of the new and coming educational system.

(Education in the New Age, pp.116-119)

The Evolutionary Progress of Mankind

The family of nations, viewed as a unit, its correct and proper interrelation, and the shouldering of responsibility for the one, or for the weak, must be the realized goal of all national enterprise; the resources of the entire planet must be shared collectively and it must be increasingly realized that the products of the earth, the gifts of the soil, the intellectual heritage of the nations, belong to the whole of mankind and to no one nation exclusively. No nation liveth unto itself, any more than any individual can happily so live; the nation or individual who attempts so to do must inevitably perish off the face of the earth.

All nations have made this selfish attempt, as history, ancient and modern, goes to prove. Their tradition, their resources, their national genius, their past history, their mineral and agricultural products, their strategic position on the planet, have been used in past centuries for the benefit of the nation claiming them; they have been exploited for the increase of the power of that nation at the expense of the suffering of others. [...] Power politics, the exploitation of the weak, aggression, economic selfishness, ideals based on pure commercialism and materialistic and territorial goals color all the past history of mankind in both hemispheres, and have laid the foundation for [...] war.

Some nations, particularly the great democracies, like the British Commonwealth of Nations and the United States of America, now realize that these attitudes and activities must end and that the hope of the world lies in the spread of right human relations, in economic interchange, broad unselfish international politics and the growth of the spirit of cooperation. They believe unalterably, and as a basic national policy, in the rights of the individual and that the State exists for the benefit of that individual; to that they add the belief that the State also exists for the benefit of all other states and for humanity as a whole.

The nationalistic spirit is not dead as yet in any country. It must be helped to die. Minorities with historical backgrounds but no territorial rights are clamoring for a place to call their own and in which to build up a nation. [...] The demand for national recognition is widespread; the emphasis upon humanity as the important unit is little heard.

We could take the nations, one by one, and observe how this nationalistic, separative or isolationist spirit, emerging out of an historical past, out of racial complexes, out of territorial position, out of revolt and out of possession of material resources, has brought about the present world crisis and cleavage and this global clash of interests and ideals. But it would profit not. The intelligent student of history (who has no nationalistic bias) knows well the facts and is deeply concerned today with the processes which must be brought to bear to end the world strife. He knows that the efforts to attain national aggrandizement, a place in the sun, Lebensraum, financial supremacy, economic control and power must end. At the same time he realizes that if humanity is to get rid of these evil products of selfishness, certain basic values must be preserved. Past and present cultures and civilizations are of great value; the peculiar genius of each nation must be evoked for the enriching of the entire human family; the new civilization must have its roots in and emerge out of the past; new ideals must come forth and be recognized, and for that the events and education of the past will have prepared the people. Humanity itself must be the goal of interest and effort, and not any particular nation or empire. All this has to be wrought out in a practical, realistic manner, divorced from visionary, mystical and impractical dreams,

How can we simply and clearly express the goal of this hoped-for new world order and word briefly the objective which each person and nation should hold before itself when the war ends and opportunity faces each and all? It is surely that every nation, great and small (with the minorities given equal and proportionate rights) should pursue its own individual culture and work out its own salvation as seems best to it, but that each and all should develop the realization that they are organic parts of one corporate whole and that they must contribute to that whole all they have and are. This concept is already present in the hearts of countless thousands and carries with it great responsibility. These realizations, when intelligently developed and wisely handled, will lead to right human relations, economic stability (based on the spirit of sharing) and to a fresh orientation of man to man, of nation to nation, and of all to that supreme power to which we give the name "God."

(Externalisation of the Hierarchie, pp.373-377)

The Task of Every Nation

Every country also has much to contribute but as long as that contribution is considered, as it now is, in terms of its commercial value or its political usefulness, that contribution will not be given in aid of right human relations.

Every country must also receive from all other countries. This involves a recognition of certain specific lacks, plus a willingness to take from others on terms of equality. Every country has its own peculiar note which must be brought into unison and swell the great chorus from all the nations. This will only be possible when pure religion is restored and the spiritual impetus, nascent in every nation, is given free expression. This is not yet the case; theological forms still hold the spiritual life.

Every nation, owing to its past history, and to its own deeds and enactments, is closely related to every other nation, and of this fact the U.S.A. is perhaps more expressive than many, because its nationals have come from all the known races. Isolationism was defeated even before it reared its ugly head because the people of America are international by origin and background.

Humanity, as has been said before, is the world disciple; the impulse behind the disintegration of the old world forms is a spiritual one. The spiritual life of humanity is now so strong that it has disrupted all present forms of human expression. The world of the past has gone and gone forever, and the new world of forms has not yet made its appearance. Its construction will be distinctive of the emerging creative life of the spirit of man. The important factor to bear in mind is that it is one spirit and the nations have each to learn to recognize that spirit within themselves and within each other.

To sum up: the task of every nation is, therefore, a twofold one:

1. To solve its own psychological internal problems. This it does by recognition of their existence; by the quelling of national pride and by taking those steps which would establish unity and beauty of rhythm in the life of its peoples.
2. To foster the spirit of right relations. This is accomplished by the recognition of the one world of which it is a part. This later involves also the taking of those steps which would enable it to enrich the whole world with its own individual contribution.

These two activities – national and international – must proceed side by side with the emphasis upon the work of practical Christianity, and not by dominant theologies and subtly imposed Church controls.

From the angle of the spiritual Forces of Light, the immediate world process should include:

1. The impending crisis of freedom. This involves free elections in all countries to determine the type of government, the national boundaries (where that problem exists) and a plebiscite of the people to determine their nationalities and loyalties.
2. The cleaning up process carried on in all the nations without any exception whatever so that a wholesome unity, based on freedom and demonstrating unity in diversity, can be brought about.

3. A steadily pursued educational process by which all the peoples in the world can be grounded in the only ideology that will prove finally and generally effective – that of right human relations. Slowly but surely, this educational movement will inevitably produce right understanding and correct attitudes and activities in every community, in every church and nation, and ultimately in the international field. This will take time but it presents a challenge to all men of goodwill throughout the world.

The spiritual guides of the race can present this formula of progress. They cannot guarantee its enactment, for humanity is left free to decide its own problems. Certain questions, therefore, emerge immediately.

Will the great powers, Russia, the United States, and the British Commonwealth of Nations stand together for the total good of humanity, or will they each proceed upon their separate way towards their own selfish objectives?

Will the smaller powers as well as the great Powers be willing to relinquish some of their so-called sovereignty in the interests of the whole? Will they attempt to view the world situation from the angle of humanity, or will they only see their own individual good?

Will they omit the constant carping criticism which has distinguished the past and which breeds a growing hatred, and recognize that all nations are made up of human beings, at different stages of evolution, and conditioned by their background, race and environment? Will they be willing to leave each other free to shoulder individual responsibility and yet be willing ever to assist each other as members of one family and as animated by one human spirit, the spirit of God? Will they be willing to share the produce of the earth, knowing it belongs to all, freely distributing it as nature does? Or will they permit it to fall into the hands of a few powerful nations or a mere handful of powerful men and financial experts?

Such are only a few of the questions for which answers must be sought and found. The task looks hard indeed.

Yet there are enough spiritually minded people in the world today to change world attitudes and to bring in the new spiritually creative period. Will these men and women of vision and goodwill arise in their might in every nation and make their voices heard? Will they have the strength, the persistence and the courage to overcome defeatism, to break the chain of hampering theologies – political, social, economic and religious – and work for the good of all peoples? Will they overcome the forces arrayed against them through firm conviction of the stability and potentiality of the human spirit? Will they have faith in the intrinsic worth of humanity? Will they realize that the entire trend of the evolutionary process is sweeping them on to victory? The firm establishment of right human relations is already a determined part of divine purpose and nothing can arrest its eventual appearance. That appearance can, however, be hastened by right and selfless action.

(Problems of Humanity, pp.28-31)

Steps Towards the New World Order

In contradistinction to the totalitarian world order, what should the rest of the world plan? Towards what world objectives should the democracies work? Utopian schemes, idealistic forms of government and cultural living processes have ever been the playthings of the human mind, down through the centuries. But these Utopias have been so far ahead of possibility that their presentation seems useless. They are most of them wholly impractical. Certain immediate possibilities and attainable objectives can, however, be worked out, given a definite will-to- good and patience on the part of humanity.

Certain major and spiritual premises should lie back of all efforts to formulate the new world order. Let me state some of them:

1. The new world order must meet the immediate need and not be an attempt to satisfy some distant, idealistic vision.
2. The new world order must be appropriate to a world which has passed through a destructive crisis and to a humanity which is badly shattered by the experience.
3. The new world order must lay the foundation for a future world order which will be possible only after a time of recovery, of reconstruction, and of rebuilding.
4. The new world order will be founded on the recognition that all men are equal in origin and goal but that all are at differing stages of evolutionary development; that personal integrity, intelligence, vision and experience, plus a marked goodwill, should indicate leadership. The domination of the proletariat over the aristocracy and bourgeoisie, as in Russia, or the domination of an entrenched aristocracy over the proletariat and middle classes, as has been until lately the case in Great Britain, must disappear. The control of labor by capital or the control of capital by labor must also go.
5. In the new world order, the governing body in any nation should be composed of those who work for the greatest good of the greatest number and who at the same time offer opportunity to all, seeing to it that the individual is left free. Today the men of vision are achieving recognition, thus making possible a right choice of leaders. It was not possible until this century.
6. The new world order will be founded on an active sense of responsibility. The rule will be "all for one and one for all." This attitude among nations will have to be developed. It is not yet present.
7. The new world order will not impose a uniform type of government, a synthetic religion and a system of standardization upon the nations. The sovereign rights of each nation will be recognized and its peculiar genius, individual trends and racial qualities will be permitted full expression. In one particular only should there be an attempt to produce unity, and that will be in the field of education.
8. The new world order will recognize that the produce of the world, the natural resources of the planet and its riches, belong to no one nation but should be shared by all. There will be no nations under the category "haves" and others under the opposite category. A fair and properly organized distribution of the wheat, the oil and the mineral wealth of the world will be developed, based upon the needs of each nation, upon its own internal

resources and the requirements of its people. All this will be worked out in relation to the whole.

9. In the preparatory period for the new world order there will be a steady and regulated disarmament. It will not be optional. No nation will be permitted to produce and organize any equipment for destructive purposes or to infringe the security of any other nation. One of the first tasks of any future peace conference will be to regulate this matter and gradually see to the disarming of the nations.

These are the simple and general premises upon which the new world order must begin its work. These preliminary stages must be kept fluid and experimental; the vision of possibility must never be lost, and the foundations must be preserved inviolate, but the intermediate processes and the experimentations must be carried forward by men who, having the best interests of the whole at heart, can change the detail of organization whilst preserving the life of the organism.

(Externalisation of the Hierarchie, pp.190-192)

Materialism and Spirituality

There are today three major human trends: First of all, a trend towards a spiritual and free way of life; secondly, a trend towards intellectual unfoldment; and lastly, a potent trend towards material living and aggression. At present, the last of these innate tendencies is in the saddle, with the second, the intellectual attitude, throwing its weight upon the side of the material goals. A relatively small group is throwing the weight of human aspiration upon the side of the spiritual values. The war between the pairs of opposites – materialism and spirituality – is raging fiercely. Only as men turn away from material aggression and towards spiritual objectives will the world situation change, and men – motivated by goodwill – force the aggressors back to their own place and release humanity from fear and force. We are today reaping the results of our own sowing. The recognition of the cause of the problem provides humanity with the opportunity to end it. The time has arrived in which it is possible to institute those changes in attitude which will bring an era of peace and goodwill, founded on right human relations.

These two forces – materialism and spirituality – face each other. What will be the outcome? Will men arrest the evil and initiate a period of understanding, cooperation and right relationship, or will they continue the process of selfish planning and of economic and militant competition? This question must be answered by the clear thinking of the masses and by the calm and unafraid challenges of the democracies.

On all sides the need for a new world order is being recognized. The totalitarian powers are talking of the "new order in Europe"; the idealists and thinkers are unfolding schemes and plans which vision entirely new conditions that will bring the old bad order to an end. There is a constant demand for the Allies to state their peace aims and indicate clearly what adjustments will be made after the war, because a vision of the future world policy will help humanity through the present crisis. (Externalisation of the Hierarchie, pp.182-183)

The method whereby the forces of separation and of selfishness work are by competitive cooperation. Throughout the world, groups are already formed (or are in process of forming) to bring about the attainment of various materialistic goals, the achievement of personal or national ambitions, and the imposition of intellectual plans and concepts (the so-called ideologies) upon the mass of the people. Parties, organizations, groups, societies, associations and alliances exist for the furtherance of political and sociological aims and to carry forward the projects of many peoples and the many and differing points of view, plus the many attitudes toward life and its arrangement and rearrangement. I am not here dealing with the churches, the great religions or the religious organizations. I am concerned with the determining factors which are today conditioning the material life of the planet.

Speaking broadly, these forces and groups are occupied with material values and mental ideas. They are not principally occupied with the more subtle values, though these are incidentally present. The emphasis is upon the economic situation; upon the possession of land or cultural predispositions and tendencies and with the relations between people and nations; these latter are based fundamentally, as you know, on that which is tangible and objective, guarded, defended or gained and procured by definitely tangible means which are in themselves separative and divided. This statement, I think, the people of every nation would regard as true. The basic underlying methods employed are those of organizational arrangement (large, as in nations, or smaller, as in the groups within the nations), propaganda, the imposition of favored ideas through the use of the spoken and

written word in every country, group loyalty, group adherence to the leader, and group methods.

Behind these many groups stand the forces of ancient origin which are pledged either to the material or the spiritual values. Because many ages have gone by in the building up of the material values, to the development of the personality consciousness, and to the achievement of a tangible and objective civilization, the forces of materialism are apparently far stronger and more potent than the forces of the spirit or of the intangible worlds. Up to the present this has not been wrong, though it has been accompanied by much that has been undesirable and which has led to a one-sided evolution. But the time has now come for the shift of the human consciousness into the world of true and spiritual understanding and of the intangible and more desirable standards of living.

(Externalisation of the Hierarchy, pp.83-84)

It is the universality of these conditions and the clear-cut issues that have made this period one of planetary opportunity and planetary initiation. Initiation is essentially a moving out from under ancient controls into the control of more spiritual and increasingly higher values. Initiation is an expansion of consciousness which leads to a growing recognition of the inner realities. It is equally the recognition of a renewed sense of the need for change and the wise engineering of these needed changes so that real progress can be made; the consciousness is expanded and becomes more generously and divinely inclusive and there is a fresh and more potent control by the soul as it assumes increasingly the direction of the life of the individual, of a nation and of the world.

In the last analysis, and from the standpoint of the Hierarchy, the present conflict between the personality of humanity (expressing the material values as the dominating factor in life experience) and the soul of humanity (expressing the spiritual values as the dominating factor in human affairs) is identical with the conflict which takes place within a human being's consciousness when he has reached the stage of discipleship and is faced with the problem of the pairs of opposites. This conflict is expressed in many ways according to the point of view and the background of thought. It can be called the conflict between Christ and Antichrist but not as those who usually employ those phrases understand them. No one nation is expressive of the spirit of Antichrist, just as no one nation expresses the spirit of Christ.

Christ and Antichrist are the dualities of spirituality and materialism, both in the individual and in humanity as a whole. Or you can speak of God and the Devil with the same basic implications. For what is man himself but an expression of divinity (God) in a material form (the Devil), and what is matter but the medium through which divinity must eventually manifest in all its glory? But when that takes place, matter will no longer be a controlling factor but simply a medium of expression.

The battle is therefore on between the form side of life and the soul. The Dweller on the Threshold (the threshold of divinity, my brothers) is humanity itself with its ancient habits of thought, its selfishness and greed. Humanity today stands face to face with the Angel of the Presence – the Soul Whose nature is love and light and inclusive understanding. The great problem today is which of these two will emerge the victor out of the conflict, and which of these two great agencies of life will determine humanity's future and indicate the way which humanity will decide to go.

The issues at stake are clear to all right-thinking people. Intolerance and an intense national pride and self-satisfaction can blind men to the facts of the case today, but there are enough people thinking clearly to make the future of right decision more probable than at any previous time in the history of the race. (Externalisation of the Hierarchy, pp.136-137)

Spiritual Life in the New Age

the two great groups of divine agents – the Great White Brotherhood and the Lodge of Materialistic Forces – are both of them seeking to divert these energies into channels which will further the ends for which they work and for which they were formed and exist. Therefore, I would ask you to remember that behind all the outer events are these two directing agencies. You have, as a consequence:

1. Two groups of advanced Minds, both groups equally illumined by the light of the intellect, and both of them formulating clearly their objectives, but differing in their direction and their emphasis. One group, under the divine plan, works with the form aspect entirely, and in this group the light of love and of selflessness is absent. The other group is working entirely with the soul or the consciousness aspect, and in this group the doctrine of the heart and the law of love control.

In this connection, the two groups are working in opposition, therefore, upon the mental plane.

2. The plans, which embody these two differing ideals and objectives, are next carried down on to the astral plane, and thus into the world of desire. The lines of demarcation remain ever entirely clear as far as the workers in these two groups are concerned, but are not so clear where ordinary human beings and the world disciples and initiates are concerned. There is much chaos on the plane of desire, and the world Arjuna is today sitting in bewilderment between the two opposing forces or camps, recognizing his relationship both to form and to soul and at the same time wondering where his duty lies. His point in evolution determines his problem.

Thus the two groups are working in opposition upon the plane of desire.

3. The materializing of the plans of these two groups of illumined minds proceeds steadily under the differing laws of their being – the laws of form life and the laws of spiritual living. In this initial stage and whilst the battle is being fought out in the realm of desire (for that is where the major conflict is being waged, and all that is happening upon the physical plane is only a reflection of an inner conflict) the forces of these two groups, working with the energies of the sixth and seventh rays, have brought about in the field of physical living, a state of complete cataclysm. The economic situation and the religious hatreds are the two major instruments. This is a subject upon which you would do well to ponder.

Consequently, you have two groups, two objectives, two great formulated ideals, two streams of active energy and two rays predominantly in conflict, thus producing the differing ideologies. The result of this dualism is the external chaos, the differentiation of the two group ideals into the many human experiments, and the resultant ranging of the entire human family under many banners, which testify to the various viewpoints in the many fields of thought – political, religious, economic, social, educational and philosophical. The result of all this conflict is, I would tell you, definitely good, and it demonstrates the steady achievement of the Great White Lodge. The consciousness of humanity has been definitely expanded and the whole world of men at this time is thinking. This is a totally new phenomenon and a fresh experience in the life of the human soul. The first result of all the turmoil has been to shift the focus of human attention on to the mental plane and thereby nearer to the sources of light and love.

It is right here and in connection with this eventful change of focus that the world disciples can shoulder responsibility and proceed to active work. When I here speak of disciples, I am using the term in connection with all who aspire to true humanity, to brotherhood, and to the living expression of the higher and spiritual values. I am not using it altogether in the technical sense, which involves a recognized relation to the Hierarchy through the grades of probationary or accepted discipleship, though these are included in my thought. I refer to all aspirants and to all who have any sense of true values and an urge to meet the world's need.

(The Destiny of the Nations, pp.107-109)

We are, therefore, at a most interesting and crucial period in racial and planetary history – a period unlike any which has preceded it and for the reason that the evolutionary process has been definitely successful in spite of all failures, mistakes, and delays. [...] The Lord of Shamballa and His Helpers have had to wait until at least the dim outlines of the Plan had penetrated through into the consciousness of the race; this is beginning to happen with increasing frequency, and from day to day more and more intelligent men and women are coming (or are being brought) into touch with the emerging ideas of the Hierarchy. We can look, therefore, for the steady appearance, gradually and cautiously applied, of the will energy of the highest center (Shamballa) which is to be found upon our planet.

(The Destiny of the Nations, pp.119-120)

Master Morya gives us the following advice:

It is almost impossible to convey an idea of the imminence of the fiery invasion.

There are numerous signs of it but people refuse to think of summer in winter.

No one understands that the obduracy of nations cannot be settled by the methods of the past century.

The Teaching about the most subtle physical processes presupposes everywhere something not susceptible to definition.

One must accept this "something" also in the processes of national structures.

The study of ethnography is greatly needed for the realization of the deplorable state of the planet.

A concept of the world which embraces the Invisible World will change the psychology of the people.

But this is as yet remote!

Even in the circles devoted to psychic research the results of the experiments are not carried into life.

After their experiments the people remain as before.

However, nothing should deter one from sharing his knowledge and encouraging the growth of consciousness.

Therein lies love for one's fellow men.

(Fiery World I – 617)

New life can begin from each instant.

There can be no obsolete life, save perhaps in our conception of it.

Yet, for what do we exercise and regenerate our thinking?

Precisely for a new life.

Let us not understand this as a personal concept, as egoism.

Such a life of selfishness would be cringing.

But no one who crawls can ascend.

A new life in the name of good is built up in cooperation.

Such a life kindles many fires.

Let us not forget that thought of good kindles in its path a great number of lives.

The poisoning of space with evil thinking is no new thing.

But selflessness of the heart directs thinking to the kindling of new torches.

Surely, wise is the law which invokes good thought for the lighting of new fires.

The manifestation of the new, eternal sparks of the Fiery World will be actually new life.

(Fiery World II – 433)

The World Crisis

There are two outstanding and important points which are present in the consciousness of the Hierarchy as it looks on at mankind going through the present stupendous struggle. The first is that humanity is today and on a large scale aware that what is happening is entirely its own doing and the result of humanity's own mistakes. Men either feel responsible for what is occurring or they are shifting the responsibility openly and deliberately on to shoulders other than their own. Of these endless and age-old mistakes, the Versailles Treaty is only the symbol and the practical focal point.

The second fact is that in spite of war and separation, of cruelty and of passions and selfishness running wild, there is nevertheless, today, more true understanding, more goodwill and more outgoing love than at any previous time in the history of the race.

I tell you that men's hearts everywhere are full of compassion both for themselves and for all other men; the wide scope and the vast extent of the conflict is indicative of an inner unity and a subjective interrelation of which all are somewhat conscious and which the conflict itself does not negate. Is this a hard saying? I seek to indicate to you its basic truth if you will but ponder upon what I say with an open mind. The task of all aspirants and of all men of goodwill everywhere is to see that prolonged suffering does not undermine the present right and essential attitudes and that the chaos and clamor does not shut out response to the voice of the soul.

The stimulation which was set up and the light which was permitted to creep through after the last hierarchical conclave in 1925 has been real and effective. That meeting of the Masters of the Wisdom upon spiritual levels led to three results or happenings, and these we are today experiencing.

The first was a fresh inflow of the Christ principle of spiritual or true love which is ever free from emotionalism and selfish intent. This inflow resulted in the immediate and rapid growth of all movements towards peace, world understanding, goodwill, philanthropic effort and the awakening of the masses of men to the issues of brotherhood.

The second was the stimulation of the principle of relationship and this led to the growth and the perfecting of all sources of inter-communication such as the press, the radio and travel. The inner objective of all this was to bring human beings closer together upon the outer plane of existence and thus parallel objectively the developing inner, spiritual unity.

The third was the inflow of the force of will or power from the Shamballa center. This, as previously explained, is the most powerful force in the world today, and only twice before in the history of mankind has this Shamballa energy made its appearance and caused its presence to be felt through the tremendous changes which were brought about. Let us recapitulate briefly.

This little known divine energy now streams out from Shamballa. It embodies in itself the energy which lies behind the world crisis of the moment. It is the Will of God to produce certain racial and momentous changes in the consciousness of the race which will completely alter man's attitude to life and his grasp of the spiritual, esoteric and subjective essentials of living. It is this force which will bring about (in conjunction with the energy of love) that tremendous crisis – imminent in the human consciousness – which we call the

second crisis, the initiation of the race into the Mystery of the Ages, into that which has been hid from the beginning.

It might be of value here if we considered the three great planetary centers and their relationships in tabular form and thus get the general idea more clearly in mind.

1. SHAMBALLA	Will or Power	Planetary Head Centre
The Holy City	Purpose, Plan, Life Aspect	Spiritual pineal gland
Ruler:	Sanat Kumara, the Lord of the World, The Ancient of Days, Melchizedek	
2. THE HIERARCHY	Love Wisdom	Planetary Heart centre
The New Jerusalem	Unity, Group Consciousness	At-one-ment
Ruler:	The Christ, The World Saviour	
3. HUMANITY	Active Intelligence	Planetary Throat centre
The City standing, foursquare	Creativity, Self-consciousness	
Ruler:	Lucifer, Son of the Morning, The Prodigal Son	

Humanity is today further advanced spiritually and mentally than might appear from external happenings. The first result of such development is eventually the destruction of the outer form because it is proving inadequate to the pulsing, inner, spiritual life; then, secondly, comes the building of the new and more adequate outer expression. This accounts for the world crisis at this time. The cause is based upon four major factors upon which I would like somewhat to enlarge:

1. Upon the point achieved in racial evolution. This today warrants the building of a better vehicle for human and racial expression.
2. Upon the karmic causes which – as far as present humanity is concerned – can be traced back to an ancient conflict upon old Atlantis.
3. Upon the coming into incarnation of certain potent personalities whose dharma or destiny it is to bring about great evolutionary changes.
4. Upon certain planetary happenings, connected with the life of the One "in Whom we live and move and have our being." These involve the impact upon our planet of Forces and Energies which will be instrumental in altering the existing civilization and culture, in climaxing karmic necessity and in thus engineering release, presenting humanity with

that stage in the experience of the disciple which we call "the meeting of the Dweller on the Threshold with the Angel of the Presence," and inducing as a consequence a certain planetary initiation.

These four stages of the Law of Cause and Effect (as it affects humanity at this time) might be called:

1. The perfecting of form expression	Law of Evolution
2. The precipitation of karma	Law of Cause and Effect
3. The achievement of personality (The Dweller on the Threshold)	Law of Polar Opposites
4. The attainment of planetary initiation	Law of Initiation (Externalisation of the Hierarchy, pp.105-109)

The First Ray as Will-to-Synthesis

It will be apparent to you that three major methods or modes of producing these fusions can be noted. Great Britain, the United States of America and the U.S.S.R. are working out the principle of federation, of relation and of the fusion of bodies into concentrated wholes, responding to the same inspiration but employing their own specialized methods to bring about the desired ends.

Great Britain, represents a fusion, the foundations of which have been laid in a long historical past of preparation for government; another, that of the U.S.A. represents a fusion which is unfolding and developing in the present which is new in its experiments, though employing factors from every nation in Europe; the U.S.S.R. in its turn represents a coming fusion or future synthesis. In these three, you have an interesting and immediate expression of the three divine aspects, each of which inspires and colors the embryonic civilization. [...] The Shamballa force is active in all of [the three groups of nations], for it produces federation and synthesis.

Its first great expression or demonstration of the spirit of fusion took place in the 18th and 19th centuries, and led to the formation of such countries as Italy and Germany which were created out of many smaller states, duchies and kingdoms.

In the second group of changing ideologies and of reaction to mass need, you will find France, Germany, Italy, Spain and Portugal, all of whom have altered their ancient policies, changed their forms of government and reacted gradually and slowly to the Shamballa force. They have, however, reacted to that force through the medium of certain great and outstanding personalities who were peculiarly sensitive to the will-to-power and the will-to-change and who (during the past 150 years) have altered the character of their national life, and emphasized increasingly the wider human values. The men who inspired the initiating French revolution; the great conqueror, Napoleon; Bismarck, the creator of a nation; Mussolini, the regenerator of his people; Hitler who lifted a distressed people upon his shoulders; Lenin, the idealist, Stalin and Franco are all expressions of the Shamballa force and of certain little understood energies. These have wrought significant changes in their day and generation and altered the face of Europe, incidentally affecting Asia and conditioning attitudes and policies in America.

The results even when dangerous and terrible, have developed two vital characteristics in humanity. One has been the widespread development of the discriminating faculty, and secondly, a tendency to dispersion with its consequences of diffusing civilized and cultural values and the diverse gifts of the many people to the world soul. The drift of people to the colonies from Great Britain, the drift of the people from every nation in Europe to America, North and South, the dispersal of people within national boundaries as the result of war and expediency such as the evacuation of cities has brought about today, the removal of people out of Italy and of groups of people within Russia, and the constant moving onwards of the wandering Jews indicate a breaking down, upon a worldwide scale, of all outer boundaries and the institution of a process of blending and amalgamation such as the world has never seen before.

It constitutes an educational system of untold value, leading as it does to the constant necessity to readjust viewpoints, to change modes of living, to intermarriage and so-called illicit relations. The outer change is producing an inner synthesis and outer dispersion, and cleavages are working out interiorly in closer relations and a more tolerant spirit of

understanding. The power to consider, to choose, to think and to discriminate is rapidly developing among all classes everywhere as a result of the many cataclysmic happenings, the presentation of many changing circumstances and the many points of view and theories of government and of religion; these grow naturally out of new contacts and the rapid presentation of events through the medium of the press and the radio.

It is this that is of importance from the standpoint of evolution and the growth of the world consciousness. The physical plane happenings are incidental and of no permanent lasting power.

Blame not the personalities involved or the men who produce these events before which we stand today bewildered and appalled. They are only the product of the past and the victims of the present. At the same time, they are the agents of destiny, the creators of the new order and the initiators of the new civilization; they are the destroyers of what must be destroyed before humanity can go forward along the Lighted Way. They are the embodiment of the personality of humanity.

Blame yourselves, therefore, for what is today transpiring and seek not to evade responsibility by placing it upon the shoulders of spectacular men or any statesmen, dictator or upon any group. Look not to one person or to one group of persons and accuse them of causing the present world condition. Look not also to any one person or group to bring liberation or to find a solution of the world problem. That is for humanity itself to do. Humanity must take action and will do so, when the right time comes. To recognize joint responsibility, joint mistakes, ancient errors of judgment, wrong attitudes and habits of thought, worldwide selfish purpose and intent, a universal spirit of aggression which, down the ages, has influenced first one nation and then another, the tendency last century to crystallize and become static, the reactionary forces on every hand.

No nation and no race is free of guilt or has entirely clean hands. Also, no one national group is purely wrong and evil or purely good and unselfish. There are mixed motives everywhere. Nationalism, aggression, selfishness and cruelty in all countries face a desire for world understanding, peaceful relations, and an unselfish and beneficent spirit also in all countries. The Forces of Light find their adherents and their workers in every country though some are subjected to greater handicaps in expression than others. So also do the Forces of Materialism. And in between these two great groups stand the masses – waiting for the emergence of fresh opportunity and new revelations.

(Externalisation of the Hierarchy, pp.130-136)

This stage of death and of birth (for the two are proceeding simultaneously) can be easily grasped by the esotericist as he studies the world war in its two distinctive periods: 1914 to 1918, and 1939 until 1942. The first stage (if you could see the situation as it truly is) was most definitely the death stage; the second stage, in which we now find ourselves, is literally the stage of birth – the birth pangs of the new order and of the new civilization through which humanity's sense of life can express itself. The mother dies in order that the child may live; the form is sacrificed to the life. But today, the form aspect, the Mother or matter aspect, is dying consciously, and just as consciously the child, the infant civilization, is coming into being. This is the new thing and it is in this that we are all participating. It is the death of the personality of humanity and the coming in of the soul.

(Externalisation of the Hierarchy, p.116)

The Shamballa energy is therefore that which is related to the livingness (through consciousness and form) of humanity; we need not consider its relation to the rest of the

manifested world; it concerns the establishing of right human relations and is that condition of being which eventually negates the power of death. It is therefore incentive and not impulse; it is realized purpose and not the expression of desire. Desire works from and through the material form upwards; Will works downwards into form, bending form consciously to divine purpose. The one is invocative and the other is evocative. Desire, when massed and focused, can invoke will; will, when evoked, ends desire and becomes an immanent, propulsive, driving force, stabilizing, clarifying, and finally destroying. It is much more than this, but this is all that man can grasp at this time and all for which he has, as yet, the mechanism of comprehension. It is this Will – aroused by invocation – which must be focused in the light of the soul and dedicated to the purposes of light, and for the purpose of establishing right human relations; it must be used (in love) to destroy all that is hindering the free flow of human life and which is bringing death (spiritual and real) to humanity. This Will must be invoked and evoked.

(Externalisation of the Hierarchy, pp.344-345)

World Unity

There is no thinking man today in prominent position who does not in his highest moments appreciate the necessity for world peace, international order and religious understanding – all leading in the last analysis to economic stability. The right order by which men will find that stability is the ancient one that certain fraternities have ever emphasized: – Unity, Peace and Plenty. They lead sequentially and automatically from one to the other. The major instrument today for the achievement of world unity is the New Group of World Servers. It is as yet only potential but, given opportunity, and the necessary means to go forward with its work, it can make real changes in the public consciousness during the next few years and eventually can swing the mass of public opinion behind it. It can go forward to a large usefulness and can constitute eventually a most potent instrument to bring about the needed unity, peace and plenty. Their usefulness, however, can only be brought about by a strenuous effort and by constant self-sacrifice on the part of all who know something of the aims of the group and what the Plan seeks to bring about.

Two immediate lines of activity are imperative. The members of the New Group of World Servers must have the above outlined ideals and objectives held constantly before them and they must also, as far as is possible, be brought in touch with each other. This work calls for immediate attention. The aims and ideals of the New Group of World Servers must also be presented constantly and clearly to the thinking public. The form in which this must be done and the medium used is for the associated servers to decide. Attention should be called to those activities which are obviously in line with the Plan, and the work and the programs of the World Servers wherever they are found and located must be made known and aided. To do this, we need to combine wise and deliberate action with speed, owing to the urgency of the crisis.

Those whose function it is to cooperate and help will appear, but our spiritual perception must be alert to recognize them. They must evoke recognition, first of all, through their spiritual idealism and secondly, in the field of work, through efficiency and capability. It is essential that they possess, as far as possible, the qualities of intuitive spiritual perception, but it is also imperative that they possess practical experience and training in efficiency in the work of moulding public opinion, in the circulation of ideas and in the understanding of human relations in the various fields of human expression.

By means of right inner activity and wise leadership, the New Group of World Servers will respond increasingly to the presented new ideas and will grow in strength, optimism, inner relation and interplay. They will and should become a strong united body in the outer world. The test will then be to hold the inner clarity of vision and the inner subjective relationships and, at the same time, pursue the work in the world with united, intelligent effort and with success. The true values, based on good will and brotherhood and founded in man's innate divinity, must be skillfully preserved; the right use of opportunity, plus the consecrated utilization of world power, will call forth that skill in action which comes from true dedication and right meditation.

All nations at this time are engrossed with the imposition of some idea, or group of ideas, upon their peoples. This seems to the leaders, no matter how enlightened they may be, to necessitate force in some form or another and to call for drastic coercion. This must necessarily be the case where the time factor is misinterpreted. The immediate good of the people as a whole is felt by the leaders far to outweigh any temporary happenings to individuals and smaller groups. In the work of the New Group of World Servers, this time

element will be better understood and the work must be carried forward with as much rapidity as possible, yet without any coercion, mental or physical. The laying of right foundations and the promulgation of right principles is of tremendous importance and must be ensured, but there must be no undue emphasis laid upon the regimenting of men's thoughts within a given time. With care, with prevision, with forethought and with skill must the ground be laid and the arguments given for the fostering of good will and the growth and spread of brotherhood on an international scale. (Esoteric Psychology, vol.II, pp.659-662)

We live in an era of extremes, – of extreme riches and extreme poverty; of extreme ignorance and extreme learning; of extreme discontent and the extreme satisfaction of personal ambitions; of extreme selfishness and extreme self-sacrifice. On every hand can be seen the wrecking of the institutions of the past, with consequent chaos and disaster, despair and suffering.

In every country in the world today, men of good will and of true understanding are to be found. Many thousands of them are known. They are however, either ridden by fear or by a feeling of futility, and by the realization that the work to be done is so stupendous that their little isolated efforts are utterly useless to break down the barriers of hate and separation everywhere to be found. They realize that there is apparently no systematized spread of the principles which seem to hold the solution of the world problem; they have no conception of the numerical strength of those who may be thinking as they do, and they are consequently rendered impotent through their loneliness, their lack of unity, and the dead weight of the surrounding inertia.

The powerful thinker or the ambitious demagogue, and the man with a true love of his country (but with his own selected ideas as to the right solution of that country's problem) are today availing themselves of the general inertia and of the world crisis and depression in order to impose (if need be, by force) those systems of governments and of control which will materialize their interpretations of the ideal. These the masses have to accept, and because they normally take the line of least resistance without thinking, they are easily regimented into compliance.

The argument of the leaders is that the masses have not the long vision, and do not, and cannot, know what is good for them. This is undoubtedly true. They must, therefore, be told what to do, and be led, blindly or by force to that state and form of civilization which the leaders and their associates believe (often quite sincerely) to be the best. In the process, those who disagree or who are thinking for themselves must necessarily go to the wall and be silenced, for the good of the whole. Such is the general situation, with certain national differences of no major importance in the light of the basic problem. The well-being of the national life may be sensed and desired, but the integration of that national life into the greater whole of humanity – of this the leaders seem, as yet, to have but little vision.

Attack by one party upon another party in public, national or political life, or of one group of thinkers (advocating their peculiar ideas) upon another group of thinkers with differing ideas, has long been the custom. In this process the more powerful obliterate the weaker, and the masses are exploited and told what to do and to think, with no real effort to bring them into a condition of right understanding. It is the same in the religious field, but the religious differences of the race are of such old standing that there is no need to enumerate them here. Militarists and pacifists in their many groups, Communists and conservatives, socialists and Nazis, republicans and Fascists, democrats and

progressives, labor and capital, Catholics and Protestants, agnostics and fanatics, politicians and idealists, criminals and the enforcers of the misinterpreted law, ignorant masses and the intelligent few, plus the class distinctions, the racial differences, and the religious feuds in both hemispheres, have reduced the world to turmoil and complete disunion and feebleness.

Out of this condition, how shall order be restored? How can the economic situation be stabilized, and the world be brought to a condition where there is a just and right sufficiency for all? How can national differences be healed and racial hatreds be ended? How can the many religious groups pursue their work of leading men to an expression of their divinity along the lines of individual heritage, and yet at the same time exist in harmony and present a united front to the world? How can wars be ended and peace be brought about on earth? How can a true prosperity be established, which shall be the result of unity, peace and plenty?

Only in one way. By the united action of the men and women of good will and understanding in every country and in every nation. Steadily and quietly, with no sense of hurry, must they do three things:

1. First, they must discover each other and be in touch with each other. Thus the sense of weakness and of futility will be offset. This is the first duty and task of the New Group of World Servers.
2. Secondly, they must clarify and elucidate those basic principles of right living, good will and harmony, which are recognized, but not applied, by all right thinking people today. These principles must be formulated in the simplest terms and made practical in action.
3. Thirdly, the general public must be educated in these principles. Steadily, regularly and systematically, they must be taught the principles of brotherhood, of an internationalism which is based on good will and love of all men, of religious unity, and of cooperative interdependence. The individual in every nation and group must be taught to play his important part with good will and understanding; the group must shoulder its responsibility to other groups; and the responsibility of nation to nation and of all nations to the world of nations must be explained and emphasized.

This is no idle or mystical, impractical program. It undermines and attacks no authority or government. It is not interested in the overthrow of rulers or the downfall of any political or national party. It calls for intelligent and practical effort. It will call for the cooperation of many types of mind and many trained executives. (Esoteric Psychology, vol.II, pp.670-673)

A New Form of Socio-Political Leadership

The world today is full of experiments, particularly in the realm of government, which are the attempts of men everywhere to apply the new, dimly sensed approaching ideals. These have to be applied to our modern conditions of living and eventually supersede them. There is no form of national experiment which is not based on some such ideal, and which is not essentially an effort on the part of some school of idealists to better world conditions, or to bring relief to some group of human beings. This is an axiom which must be accepted from the start, and it is one upon which the New Group of World Servers takes its stand. It therefore negates in them all political antagonisms.

In the process of materializing the ideal, in the effort to procure its recognition and thus bring about conformity to the life purpose of the idea, the methods employed and the hatreds induced, the cruelties done in its name, the enforced acceptance demanded, and the evils perpetrated in the name of the new goals, have produced a condition of such an inflammatory nature that Those who stand behind world affairs and the development of humanity have been hard put to it to keep matters as quiet as they are.

What have we got in the world at this time? – for the lines of cleavage are daily clarifying, and the situation can be more distinctly grasped. Those with no vision and a myopic outlook upon environing events regard what is happening in the world as steadily becoming worse and more aggravated. They see no light in the darkness, and talk wildly of our civilization being doomed. Others regard the situation as one in which they have their opportunity to assume prominence, to come to the forefront or surface in some department of world activity. They thus exploit the masses, and twist the situation to their own ends, sometimes with the best intentions, sometimes because they see their chance to arrive at power and prominence, and sometimes because life, destiny, fate or karma (we can use whichever word we like) casts them for that position, and they become men of destiny. They find themselves with their hand upon some ship of state, and are the controlling agent in some party, some group and in some political, religious or economic situation. Yet all the time they are but pawns in the hands of Those who are working to some wider end.

This whole matter might be looked at from two angles, and it may profit us to do so, remembering always that the objective of the new social order, of the new politics and the new religion is to bring about the unfoldment of the human consciousness, to institute and bring to men's attention the higher values, and to end the reign of materialism. It is, after all, the goal which all true knowers and spiritually minded men down the ages have set themselves – to bring in the rule of the Kingdom of God, the control of the soul, whose nature is love, and to carry forward the work which Christ inaugurated, – the era of peace on earth, good will towards men. This is plainly indicated by the widespread emphasis upon world peace, as voiced by the great political leaders and as worked for by the churches everywhere.

(Esoteric Psychology, vol.II, pp.631-632)

Capital, Labour and Employment

In a unique sense we stand today at the dawn of an entirely new economic age. This is increasingly obvious to all thinking people. Because of the triumph of science – the release of the energy of the atom – the future of mankind and the type of the incoming civilization is unpredictable. The changes which are imminent are so far-reaching that it is apparent that the old economic values and the familiar standards of living are bound to pass away; no one knows what will take their place.

Conditions will be basically altered; along certain lines, such as the distribution of coal and oil for lighting, heating and transportation, is it not possible that in the future neither of these planetary resources will be required? These are two instances of the fundamental changes which the use of atomic energy may make in future civilized living.

Two major problems will grow out of this discovery – one immediate in nature and the other to be later developed. The first is that those whose large financial interests are bound up in products which the new type of energy will inevitably supersede will fight to the last ditch to prevent these new sources of wealth from benefiting others. Secondly, there will be the steadily growing problem of the release of man power from the grueling labor and the long hours today required in order to provide a living wage and the necessities of life. One is the problem of capital and the other is the problem of labor; one is the problem of established control of the purely selfish interests which have for so long controlled the life of humanity and the other is the problem of leisure and its constructive use. One problem concerns civilization and its correct functioning in the new age and the other concerns culture and the employment of time along creative lines.

An entirely new field of investigation opens today before science and one which they have long wished to penetrate. In the hands of science, this new potency is far safer than in the hands of capital or of those who would exploit this discovery for the increase of their dividends.

First of all, it must be recognized that the cause of all world unrest, of the world wars which have wrecked humanity and the widespread misery upon our planet can largely be attributed to a selfish group with materialistic purposes who have for centuries exploited the masses and used the labor of mankind for their selfish ends. From the feudal barons of Europe and Great Britain in the Middle Ages through the powerful business groups of the Victorian era to the handful of capitalists – national and international – who today control the world's resources, the capitalistic system has emerged and has wrecked the world.

This group of capitalists has cornered and exploited the world's resources and the staples required for civilized living; they have been able to do this because they have owned and controlled the world's wealth through their interlocking directorates and have retained it in their own hands. They have made possible the vast differences existing between the very rich and the very poor; they love money and the power which money gives; they have stood behind governments and politicians; they have controlled the electorate; they have made possible the narrow nationalistic aims of selfish politics; they have financed the world businesses and controlled oil, coal, power, light and transportation; they control publicly or sub rosa the world's banking accounts.

With invention of machinery and the inauguration of the machine age during the 18th and 19th centuries, the condition of the laboring elements of the population became acutely

bad; living conditions were abominable, unsanitary and dangerous to health, owing to the growth of urban areas around factories. They still are, as witness the housing problem of munitions workers during the past several years and the situation around the coal fields [...]. The exploitation of children increased. The sweat-shop flourished; modern capitalism came into its own and the sharp distinction between the very poor and the very rich became the outstanding characteristic of the Victorian era. From the angle of the planned evolutionary and spiritual development of the human family, leading to civilized and cultural living and to fair play and equal opportunity for all, the situation could not have been worse. Commercial selfishness and wild discontent flourished. The very rich flaunted their superior status in the faces of the very poor, paralleled with a patronizing paternalism.

The spirit of revolution grew among the herded, overworked masses who, by their efforts, contributed to the wealth of the rich classes.

The spiritual principle of Freedom became increasingly recognized and its expression demanded. World conditions tended in the same direction. Movements of every kind became possible, symbolizing this growth and the demand for freedom.

Gradually employees and laborers came together for mutual protection and their just rights. The Labor Union movement came into being eventually with its formidable weapons: education for freedom and the strike. Many discovered that in union there is strength and that together they could defy the employer and wrest from the monied interests decent wages, better living conditions and that greater leisure which is the right of every man.

Labor and Labor Unions have done noble work. Labor has been elevated into its rightful place in the life of the nations and the essential dignity of man has been emphasized. Humanity is being rapidly fused into one great corporate body under the influence of the Law of Supply and of Demand which is a point to be remembered. The destiny of the race and the power to make national and international decisions, affecting the whole of mankind, is passing into the hands of the masses, of the working classes and of the man in the street. The inauguration of the labor unions was, in fact, a great spiritual movement, leading to the uprising anew of the divine spirit in man and an expression of the spiritual qualities inherent in the race.

(Problems of Humanity, pp.66-77)

The Problem of the Churches

In every land down the ages men have sought to foist their personal, religious interpretations of truth, of the Scriptures and of God upon the mass of men. They have taken the Bibles of the world and have attempted to explain them, passing the ideas they find through the filter of their own minds and brains and in the process inevitably stepping down the meaning. Not content with this, their followers have forced these man-evolved interpretations upon the unthinking and the ignorant. Every religion – Buddhism, Hinduism in its many aspects, Mohammedanism and Christianity – has produced a flock of outstanding minds who have sought (usually quite sincerely) to understand what God is supposed to have said, who have formulated doctrines and dogmas on this basis of what they thought God meant and their words and ideas have, therefore, become religious law and the irrefutable truths of countless millions. In the last analysis, what have you? The ideas of some human mind – interpreted in terms of his period, tradition and background – about what God said in some Scripture which has been subjected during the centuries to the difficulties and the mistakes incident to constant translation – a translation often based on oral teaching.

The doctrine of the verbal inspiration of the Scriptures of the world (deemed particularly applicable to the Christian Bible) is today completely exploded and with it the infallibility of interpretation; all the world Scriptures are now seen to be based on poor translations and no part of them – after thousands of years of translation – is as it originally was, if it ever existed as an original manuscript and was not in reality some man's recollection of what was said.

At the same time, it must be remembered that the general trend and the basic teaching, as well as the significance of the symbols, is usually correct, though again, symbolism itself must be subjected to modern translation and not to the misinterpretation of ignorance. The point is that dogmas and doctrines, theology and dogmatic affirmations, do not necessarily indicate the truth as it exists in the mind of God, with Whose mind the majority of dogmatic interpreters claim familiarity. Theology is simply what men think is in the mind of God.

The more ancient the Scripture, the greater, necessarily, the distortion. The doctrine of a vengeful God, the doctrine of retribution in some mythical hell, the teaching that God only loves those who interpret Him in terms of some particular school of theological thought, the symbolism of the blood sacrifice, the appropriation of the Cross as a Christian symbol, the teaching about the Virgin Birth and the picture of an angry Deity only appeased by death are the unhappy results of man's own thinking, of his own lower nature, of his sectarian isolationism (fostered by the Jewish Old Testament, but not generally found in the Oriental faiths) and of his sense of fear, inherited from the animal side of his nature – all these are fostered and inculcated by theology but not by Christ, or the Buddha or Shri Krishna.

Men have gone far today in the rejection of dogmas and doctrine and this is good and right and encouraging. It signifies progress, but, as yet, the churches fail to see in this the workings of divinity. Freedom of thought, the questioning of presented truths, a refusal to accept the teachings of the churches in terms of the past theology, and a rejection of imposed ecclesiastical authority are characteristic of creative spiritual thinking at this time; this is regarded by orthodox churchmen as indicative of dangerous tendencies and as a turning away from God and, consequently, of a loss of the sense of divinity. It indicates exactly the reverse.

Perhaps as serious, because of its effect upon untold thousands of the more ignorant public, are the materialistic and political ambitions of the churches. In the Eastern faiths this is not so prominently the case; in the Western world this tendency is fast bringing on the degeneration of the churches. In the Oriental religions a disastrous negativity has prevailed; the truths given out have not sufficed to better the daily life of the believer or to anchor the truths creatively upon the physical plane. The effect of the Eastern doctrines is largely subjective and negative as to daily affairs. The negativity of the theological interpretations of the Buddhist and Hindu Scriptures have kept the people in a quiescent condition from which they are slowly beginning to emerge. The Mohammedan faith is, like the Christian, a positive presentation of truth though very materialistic; both these faiths have been militant and political in their activities. (Problems of Humanity, pp.125-129)

What is the solution of this intricate and difficult relationship throughout the world? A new presentation of truth, because God is not a fundamentalist; a new approach to divinity, because God is ever accessible and requires no outer intermediaries today; a new mode of interpreting the ancient spiritual teaching, because man has evolved and what was suitable for infant humanity is today unsuitable for adult mankind. These are imperative changes.

Nothing can prevent the new world religion from eventually emerging. It always has down the ages and it always will. There is no finality in the presentation of truth; it develops and grows to meet man's growing demand for light. It will be implemented and developed by the spiritually minded in all churches, whose minds are open to the new inspirations of God's Mind, who are liberal and kind and whose individual lives are pure and aspiring. It will be hindered by the fundamentalists, the narrow-minded and the theologians in all the world religions, by those who refuse to let go the old interpretations and methods, who love the old doctrines and men's thoughts about them, and by those who lay the emphasis upon forms, upon rites and ceremonies, upon ritual and pomp, on authority and the building of stone edifices in these days of man's extremity, his starvation and his need.

The problem of the freedom of the human soul and its individual relation to God Immanent and God Transcendent is the spiritual problem, facing all the world religions at this time. No longer must the churches interpose their authority and their interpretations between God and man. The time for that is past. This problem has been slowly shaping up for centuries, developing with the growth of the human intellect and the self-consciousness of the human being and it is one which now cries aloud for solution.

The day is dawning when all religions will be regarded as emanating from one great spiritual source; all will be seen as unitedly providing the one root out of which the universal world religion will inevitably emerge. Then there will be neither Christian nor heathen, neither Jew nor Gentile, but simply one great body of believers, gathered out of all the current religions. They will accept the same truths, not as theological concepts but as essential to spiritual living; they will stand together on the same platform of brotherhood and of human relations; they will recognize divine sonship and will seek unitedly to cooperate with the divine Plan, as it is revealed to them by the spiritual leaders of the race, and as it indicates to them the next step to be taken on the Path of Approach to God. Such a world religion is no idle dream but something which is definitely forming today. (Problems of Humanity, pp.138-140)

God is not as He has been presented; salvation is not achieved as the churches teach; man is not the miserable sinner which the clergy force him to believe. All this is unreal but the Real exists; it exists for the churches and for the professional representatives of

organized religion as much as for any other man or group. Churchmen are as basically divine, as sound and as surely on their way to enlightenment as any other group of men on earth. The salvation of the churches rests on the humanity of its representatives and on their innate divinity as surely as does the salvation of the mass of men. This is for the church a hard saying.

Great and good, holy and humble men are to be found serving as priests in every church, silently and quietly endeavoring to live as Christ would have them live, setting an example of a Christ-like consciousness and demonstrating their close and recognized relation to God.

Let these men rise up, and in their spiritual might let them eliminate out of the churches those materially minded and narrow doctrinaires who keep the church as it is today; let them intensify the fire in their hearts and draw closer – with deliberation and understanding – to the Christ they serve; let them gather closer to the Hierarchy those they are seeking to help; let them discard – without fighting, comment or fury – the doctrines which hold the people in a mental prison and present those few and true teachings to which the hearts of all men everywhere respond.

The processes of evolution may be long but they are proven and sure and nothing can arrest the moving forward into the Kingdom of God. Humanity must progress; stage by stage and cycle after cycle, humanity approaches closer to divinity, discovers a more brilliant light and arrives at a growing knowledge of God. God, in the person of Christ and of His disciples, also draws nearer to men. What has been in the past shall indeed be in the future; revelation will succeed revelation until the great Informing Life of our planet (called in the Bible the Ancient of Days) will stand finally revealed in all His glory; He will then Himself approach His regenerated and purified people.

(Problems of Humanity, pp.153-155)

The Foundations for the New Age

At the present stage of preparation, the task of the disciple who is charged with laying the foundation for the New Age methods and with the labor of getting ready for the first group of Ashram members, is hard indeed. He stands for so much that is deemed visionary and impossible; the difficulties which confront him seem impossible; he teaches truths whose first effect is necessarily destructive, because he endeavors to rid humanity of old forms of religious, economic and political doctrine; his impersonality – which recognizes faults as well as virtues – enrages many and often those from whom he had expected understanding and a true impartiality; his failure to be impressed or attentive to old rites and ceremonies, to ancient and obsolete but precious ideas, and his constant warfare on conditioning glamors and illusions meet, in these early stages, with little encouragement. He works frequently alone and usually with little recognition and lacks time for his own personal hierarchical contacts; he is not necessarily connected with any so-called esoteric groups and – if he is – his task is that much harder; only advanced disciples with a full and conscious constant contact with their particular Ashram are able to work in this way.

The preparatory work of externalization, therefore, falls into three phases or stages, as far as relation to mankind is concerned:

First. The present stage in which a few isolated disciples and initiates, scattered all over the world, are doing the important task of destruction, plus the enunciation of principles. They are preparing the way for the first organized body of disciples and initiates who – coming from certain Ashrams – will proceed with the next phase of the work.

Second. The stage of the first real externalization upon a large and organized scale will succeed upon the above endeavors. These disciples and initiates will be the real Builders of the new world, of the new civilization; they will assume leadership in most countries and take high office in all departments of human life. This they will do by the free choice of the people and by virtue of their advanced and proven merit. By this means, gradually the Hierarchy will take over the control upon the physical plane – subjectively as well as objectively – of the direction of human affairs.

Third. The stage wherein Christ and the Masters of the Wisdom can make public appearance and begin to work publicly, openly and outwardly in the world of men. The time of Their coming will be dependent upon the success of the work undertaken by the first two groups; it is not possible for me to prophesy anent this matter. So many factors are involved: the earnest work of the two groups, the readiness and the willingness of mankind to learn, the rapidity with which the forces of restoration and of resurrection can rehabilitate the world.

[The three phases of the restoration are:]

1. The stage of a general recognition of light in all departments of human living. This is inferred in the first stanza of the new Invocation. If the ritual of the E.A. is studied in the light of this information the significance will emerge. The poor and destitute candidate emerges into the light.
2. The stage of complete economic reorientation; in this, humanity is relieved of all economic anxiety and is free to receive its due wages and the right reward of all service rendered in the building of the Temple of the Lord; this building proceeds with rapidity.

3. The stage wherein the reward of light is received and the reward of service rendered; spiritual status is recognized through the medium of what is regarded as a major initiation, for which the first two initiatory degrees are only preparatory. This first great initiation will be objectively staged and the general public will recognize it as the major rite and ritual of the new religious institution of the period. This is the stage where the forces of resurrection are active, when the Lord is with His people and Christ has returned to earth. Religion is then recognized as an attitude governing all phases of human experience. (Externalisation of the Hierarchy, pp.571-575)

This is no mystical or visionary dream with which I am presenting you. It involves hard business sense on the physical plane, a practical common sense, a cessation of the constant presentation of a beautiful future in a mythical heaven of idleness and uselessness. The bringing in of the Kingdom of God, the preparation for the coming of the Christ and the salvaging of mankind demand courage, organization, business acumen, psychology and persistence; it needs trained workers and much money; it calls for carefully considered programs, possessing long range vision, plus sensible modern procedures. It is to this that all with true vision and a love of humanity are called today; it means the spreading of an intelligently cultivated goodwill and the fostering of those conditions, attitudes and points of view which will inevitably bring about right human relations. (Externalisation of the Hierarchy, pp.650-651)

Energies – The Five Centres of the Planetary Logos

I. The Shamballa-Energy. The divine purpose. Expression: Sanat Kumara.	Planetary head centre. Conditioning the life of the nations. Politics. Esotericism.	First Ray. Determining THE PLAN. New. Destroys.	Will.
II. Hierarchical energy. Divine love-wisdom. Expression: Buddha and Christ.	Planetary heart centre. Conditioning the soul. Religious. Spiritual.	Second Ray. Inspiring. Permanent. Builds.	Love-Wisdom
III. Humanity's energy. Divine intelligence. Expression: Many people today.	Planetary throat centre. Conditioning the mind. Educational.	Third Ray. Creative.	Intellect.
IV. The Jewish force. Temporary. Producing separation.	Planetary solar plexus. Conditioning world emotion. Sensitivity.	Seventh Ray aspect of Third Ray.	Magic. Money.
V. The materialistic forces. The matter aspect.	Planetary sacral centre. Conditioning substance. Generation.	Fifth Ray aspect of First Ray	Mind

(Externalisation of the Hierarchy, p.89)

The Impact of the Shamballa-Energy on the Centres

Nations, for instance, have seven centers, as have all forms of existence from the human and animal upwards, and it is an interesting study to discover these centers and note the type of energy which flows through them. [...] This information constitutes one of the major hierarchical sciences and indicates to us who know it the possibilities latent in any nation, the point of attainment and the opportunities for work and advancement, or the obstacles to progress.

This is gauged by the light in the centers and the heightening and the obscuration of their vibration. It is this that makes possible or hinders the growth of what is called spirituality in individuals and in nations, and this science will later be recognized. It is by means of this science that the Hierarchy can form its larger plans and know in what manner individual nations will react to stimulation and to progress of the desired kind.

According, therefore, to the condition of the sensitive bodies of the planet, of nations and of individuals, so will be their reaction to the five kinds of inflowing forces. The Shamballa force, for instance, in making its impact upon first ray types, and upon the other ray types on that line of major energy – the third, fifth and seventh ray types – evokes widely differing results than when it makes an impact upon the second ray line of energy; the results of the impact of Shamballa energy upon the first ray individuals and nations can be potent in the extreme. This impact, being relatively a new one to humanity, evokes in the world today all the political and organizational changes which are so prevalent and so disturbing.

There is little that humanity can do about this except endeavor to balance this first ray display of energy with second ray or hierarchical force. This latter energy – working through the world religions and the men and women who respond to the love influence – can change methods (though not the purpose or the direction) by pouring in the love force.

That force which we regard as emanating from the strictly human center, the third ray type of energy, is of the third or creative order; and in these three energies you have, in reality, the expression of the three major centers of the planetary Logos. The first or will energy is, as you know, focused in Sanat Kumara, the Ancient of Days (as He is called in the Christian Bible), the Lord of Shamballa, Who is the embodiment of the Personality of the planetary Logos. The love force is focused through the two great spiritual Lords of the Hierarchy, the Buddha and the Christ, Who are both embodiments of the heart center of the planetary Logos, for the Buddha represents the twelve-petalled lotus in the head, of which the Christ represents the counterpart, the twelve-petalled lotus of the heart center. This is a fact seldom grasped or even mentioned. The petals of the throat center are represented at this time by certain of the leading world rulers, whose activity is responsible for the rapid creation of the new world with its rapidly altering civilizations and culture. These thoughts will provide much that you would do well to consider.

The fourth type of force, which is responsible for the state of world affairs at this time, is that of the Jews; they, as a whole, constitute the solar plexus of the planetary Logos; their problem is being used today to focus, qualify and condition the world feeling-nature and the emotional reactions of the sensitive nature of humanity and of the planetary Logos. Forget not that the Personality of our planetary Logos is not yet perfect, hence the fact that His body of manifestation, the planet, is not reckoned as being one of the sacred planets. Through the Jewish people throughout the world, feeling – sympathetic or antagonistic,

expressive of love of conditioned by hate – is being gathered to a focus in the planetary solar plexus center, preparatory to a great and permanent change. It is for this reason that I have said to some of my pupils that when humanity will have solved correctly the Jewish problem, and when it has been resolved in a humanitarian and sound manner, then the energy of the planetary solar plexus center will have been raised to the heart and a great transmutation will have taken place.

The Dark or Materialistic Forces correspond in their entirety to the energies of the sacral center of the planet, dealing with the generation of forms, and their work is to keep the direction of planetary interest upon the form side of divine expression. They are concerned with the life of matter itself, with its magical usage, and with that which is regarded as dark because, for humanity at its present stage of development, that divine aspect should have lost its major hold. (Externalisation of the Hierarchy, pp.85-88)

Shamballa, as I have told you, can now reach Humanity, the third major center, directly, and therefore has two points of planetary contact: the first, via the Hierarchy, as has been for long the case, and secondly, in a straight line, carrying energy direct to Humanity, without any transmission and consequent modifying of impact, as has also been the case hitherto. When this direct line of spiritual, dynamic, electrical energy made its first impact on earth (after the Great Council held in 1825), it first of all awakened men's thinking in a new and comprehensive way, producing the great ideologies; it aroused their massed desire, and registered obstruction on the physical plane. It found its course impeded and discovered it was faced with barriers. This energy from Shamballa, being an aspect of the ray of the destroyer, proceeded to "burn up" in the fires of destruction, all such hindrances upon the planes in the three worlds. This was the deeply esoteric and unrecognized cause of the war – the beneficent bringing to an end of the impediments to the free flow of spiritual energy down into the third center; this was the factor which called "evil from its hidden place" and brought the opposing forces to the surface of existence, prior to their "sealing". To the extent that this was so, mankind in the World War (1914-1945) was the unhappy victim of spiritual circumstance; however, from the angle of man's historical past, humanity was the engineer of its own fate; but it took both the esoteric activity of Shamballa and the exoteric activity of humanity over a millenia of years to precipitate the conditions which made this new alignment possible and brought about the sealing (still being carried slowly forward), and plunged mankind into the vortex of war. This impelling downpouring energy from the highest center penetrated not only to the heart of humanity, but into the very depths of the mineral kingdom, implicating also the animal and the vegetable expressions of divine life. (Externalisation of the Hierarchy, p.536)

The Organisation of the Five Centres

Earlier I stated that the physical plane areas or localities which constitute the present modern exits for energies, through which directed energies can pass to carry out the creative process, are five in number: New York, London, Geneva, Darjeeling and Tokyo. These five form a five-pointed star of interlocking energies, symbolic of the major divisions of our modern civilization. I would have you bear in mind that all that I am here giving you anent energy is in relation to the human kingdom and to nothing else; I am not relating these energies to the other kingdoms in nature; I am here concerned with physical plane utilization of energy through the power of directed thinking and on behalf of the evolution and well-being of mankind.

At each one of these five centers one of the Masters will be found present, with His ashram, and a vortex of spiritual forces will there be organized to hasten and materialize the plans of the Christ for the new and coming world cycle.

The organizing of these five centers will be done slowly and gradually. A senior disciple will appear and will work quietly at the foundation work, gathering around him the needed agents, aspirants and assistants. All these workers at any particular center will be trained to think, and the effort now present in the educational and social world to force men to think for themselves is a general part of this training process. Until a man can do his own thinking and deciding, he cannot be an intelligent, willing and understanding cooperator, working with an ashram and controlling and directing the creative process.

If the new heavens and the new earth are to be a fact in manifestation and in reality, it means a great recreating process must get under way, and this is the concept lying behind the teaching anent the five centers on Earth and the part which they will play in rebuilding and reorganizing the world. As the next few years bring into focus the hierarchical intention, disciples and aspirants must look for those men and those few women who will be working as a group along spiritual lines in or near one or other of these five localities.

Initial opposition to the founding of these centers of clear thinking men and women, working freely and understandingly with one of the Masters or senior initiates, is already unhappily present; it is to be found in the narrowness, the biassed information and the lack of freedom of the totalitarian schools of thought. This was inevitable, for the Black Lodge ever endeavors to parallel, offset and undo the work of the White Lodge, and hitherto quite successfully. But the cycle of success is slowly closing because the energy of goodwill, emanated by the Will-to-Good, is rapidly becoming effective.

In London, in New York, in Geneva and Darjeeling, and in Tokyo, a Master will eventually be found, organizing a major energy center; at the same time His Ashram will continue to function upon buddhic levels, for the entire personnel has not been alerted for externalization. The Ashram will therefore be working on two levels – and yet that is not a correct statement of fact, as there are no levels, as well you know, but only states of consciousness.

You have therefore five points where the externalization of the Ashrams will take place and eventually be focused. From these points, as time elapses, other Ashrams, subsidiary in nature, will be found emerging, sponsored and founded by disciples and initiates from these five Ashrams, and representing the three major rays and two minor rays. To start with, they will be founded through the presence in these localities of some senior or world

disciple; it must be remembered that the forerunner of all movements which appear upon the physical plane is an educational propaganda, therefore some disciple upon the second ray will come into action, first of all, in all these five points; he will be followed by a disciple upon the seventh ray. All world movements are, as well you know, externalizations of subjective ideas and concepts and of phases of formulated thinking; and the appearance of the Hierarchy upon earth in tangible form is no exception to this rule.

Disciples in these ashrams have been in training for nearly one hundred and fifty years to do this work; some have managed to keep the originating idea and impulse clear and untainted by their own thinking, and have adhered – even in their own intimate thoughts – to the hierarchical program, as presented to them by their Masters or the senior initiates. Others have not possessed so clear a reasoning faculty or so active an intuitive perception and – whilst grasping certain major concepts such as world unity or hierarchical gradations and control – have distorted the truth and produced the many ideologies which have wracked the world during the past century; even this distortion is, however, being turned to good, for it produced a redoubled effort on the part of the Hierarchy to offset it.

Already the centers in London and in New York are showing signs of life, and disciples are active in both places and along all lines of human expression. The center in Geneva is also active, but not so thoroughly and inclusively; it waits for a greater calm and a firmer sense of security in Europe. (written 1949) The center in Darjeeling is what is termed occultly "vibrating", but this is in response to the relative nearness and propinquity of the Himalayan Brotherhood; whilst in Tokyo there is small activity as yet

(Externalisation of the Hierarchy, pp.675-678)

The force which the center at *Geneva* is expressing (at present ineffectually, though later a change will come) is that of the second Ray of Love-Wisdom, with its major emphasis at this time upon the quality of inclusiveness. It is concerned with the "binding together in brotherly love" and with the expression of the nature of service. This planetary center, which conditions the little country of Switzerland, has had a most potent effect upon that country and a study of these effects will demonstrate future possibility for the world, once the flow of its energy is less obstructed. It has produced the fusion of three powerful racial types in group formation and not through admixture as in the United States; it has enabled two relatively antagonistic divisions of the Christian faith to work together with a minimum of friction; it has made Geneva the seat of the Red Cross – that world activity which works truly impartially with and for the nationals of all countries and for the prisoners of all nations; it housed that sad though well-intentioned experiment which was called the League of Nations, and will again house a more true league to meet the world need; it is that which protected the small country from the aggressive sweep of the Axis powers. The motto or note of this center is "I seek to fuse, to blend and serve."

(Destiny of the Nations, pp.96-97)

Objectively, therefore, the second ray work of teaching is the first to be organized. Subjectively, the first ray workers are already active, for the work of the first ray with its disturbing, and destroying activity prepares the way; pain and disruption ever precede birth, and the agents of the first ray have been working for nearly two hundred years. The agents of the second ray started their preparation around the year 1825 and moved outward in force soon after 1860.

From that date on, great concepts and new ideas, and the modern ideologies and arguments for and against aspects of the truth, have characterized modern thought and produced the present mental chaos and the many conflicting schools and ideologies, with

their attendant movements and organizations; out of all these, order and truth and the new civilization will emerge. This civilization will emerge as the result of mass thinking; it will no longer be a civilization "imposed" by an oligarchy of any kind. This will be a new phenomenon and one for which the Hierarchy has had to wait, prior to reappearing.

Had the Hierarchy come before this era of thought and of massed discussion and the fight to further creative ideas, the tenets and the truths for which the Hierarchy stands could be regarded as being also "imposed" upon humanity, and therefore as infringing human freedom. This will not now be the case.

The Hierarchy will come forth into exoteric manifestation because humanity has, of its own free will, developed a quality analogous to that of the Hierarchy and therefore magnetic to that spiritual organization. Goodwill will draw forth from its holy secret hiding place the Exponents of Love, and thus the new world will come into being.

These subsidiary ashrams are already being attempted in various parts of the world. It is necessary for you to remember that the members of these ashrams will not all be on the teaching line, but will be composed of disciples upon many rays; the attempt to form coherent and integrated ashrams is based upon the recognition of the initial difficulty of the various ray aspirants to comprehend each other's point of view and mode of working, and to think in the many differing terms and modes of thought. There are, however, three fundamental requirements which must condition and color all the ashrams, no matter what the ray:

1. An internal group unity, conducive to a synthesis of understanding between the various ashrams. There spring out of a unified group objective a sense of loyalty to the Hierarchy and a uniformly disciplined life.
2. Similarity of objective. By that I mean an apprehension and appreciation of the hierarchical Plan and of the contribution each ashram has to make for its materialization on earth.

(Externalisation of the Hierarchy, pp.678-680)

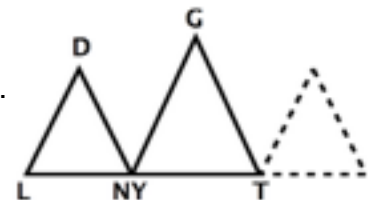
The Spiritual Energy of the Five Cities

These energies which we have been considering are released into our planetary life through the medium of certain great inlets. At this time there are five such inlets, scattered over the world. Wherever one of these inlets for spiritual force is found, there will also be present a city of spiritual importance in the same location. These five points of spiritual influx are:

- | | |
|---------------|---|
| 1. London | For the British Empire. |
| 2. New York | For the Western Hemisphere. |
| 3. Geneva | For Europe, including the U.S.S.R. |
| 4. Tokyo | For the Far East. |
| 5. Darjeeling | For India and the greater part of Asia. |

Later, two more points for energy will be added to these but the time is not yet. Through these five places and the areas in their neighborhood the energy of five rays pours forth, conditioning the world of men, leading to results of profound significance and determining the trend of events. These five points of conditioning energy (in spite of the fact that the energy pouring through Darjeeling has not yet reached its full strength) produce two triangles of force in their interrelations:

- | | | |
|------------|-----------|-------------|
| 1. London. | New York. | Darjeeling. |
| 2. Tokyo. | New York. | Geneva. |



Geneva and Darjeeling are two centers through which pure spiritual energy can be directed with more facility than through the other three; they, therefore, constitute the higher points of their respective triangles. They are also more subjective in their influence than are London, New York or Tokyo. Together they form the five centers of "impelling energy" today.

It may interest you also to know the governing rays and the astrological signs of these five centers, but it must not be forgotten that the personality rays change from period to period in connection with countries and cities just as with individual human beings:

<i>City</i>	<i>Soul</i>	<i>Personality</i>	<i>Sign</i>
London	5 th	7 th	Gemini
New York	2 nd	3 rd	Cancer
Tokyo	6 th	4 th	Cancer
Geneva	1 st	2 nd	Leo
Darjeeling	2 nd	5 th	Scorpio

If students will study this information in connection with that given elsewhere in connection with the nations and other cities, the interrelations now emerging in world affairs will be seen as the result of the play of these forces and energies and as, therefore, to a certain extent, unavoidable. The use of the energy may be along wrong lines, producing separation and trouble; it may be along right lines, leading to eventual harmony and understanding.

If the person or the nation is spiritually oriented, the result of the energy impact will be good and will lead towards the working out of the divine plan, and thus be wholly constructive. Where personality force dominates, the effects will be destructive and may temporarily hinder divine Purpose. Nevertheless, even force which is turned to destructive ends can and does finally work towards good, for the trend of the evolutionary force is unalterable, being based on the Will-to-good of Divinity Itself.

The inpouring soul energy can be slowed down or speeded on its way according to the purpose, aspiration and the orientation of the entity (human or national); it can express soul purpose or personality selfishness, but the innate urge to betterment will inevitably triumph.

As this is the Aryan race (the term is not used in the German or materialistic sense) these five centers to which reference has been made, these five focal points of spiritual energy, are being abnormally and deliberately stimulated and vitalized. The energy which flows from them is profoundly affecting the world and the United Nations; this holds great hope for the future. It is for the reason that New York is one of these five centers that the United Nations organization is to work here. (Destiny of the Nations, pp.92-96)

Master Morya about heroism:

The heart of a hero knows self-sacrifice in the name of Common Good.

It knows self-renunciation and Great Service.

The path of the hero is not always strewn with wreaths of human gratitude.

The path of the hero proceeds by thorny ways.

Therefore, one should always revere the path of self-renunciation, because each advancement upon the face of the Earth which affirms heroism of the spirit guarantees a new beginning.

How many heroes of the spirit could have been seen upon mankind's path as torchbearers!

But these fires of the spirit are unnoticeable to the eye of ignorance.

Thus, on the path to the Fiery World one should revere the heroes of everyday life who saturate life with an achievement in each hour.

The community of labor should cultivate these heroes, because the pillars of a nation stand erect only on the qualities of heroism of the spirit and the heart.

He who knows the heroism of self-renunciation will not be a chance hero of an hour – the records of space will mark forever the labors of the hero of the spirit.

(Fiery World III – 43)

Master Morya about the regeneration of the spirit:

During the decline of an epoch first of all is observed a split amidst inner structures.

When spiritual downfall overcomes the national consciousness, these signs are especially clear.

Looking over a chart of the World, one can easily be convinced that dissolution precedes the renaissance which can be brought about only through regeneration of the spirit.

Quests of the true renaissance lead to renewal of the spirit and of principles, and thus a new constructiveness can be affirmed.

New construction cannot be approved without a veritable renewal of the spirit.

The Service to Light must inspire the spirit with courage to manifest fiery constructiveness.

(Fiery World III – 388)

Master Morya about the Cosmic structure:

The co-participants of Cosmic structure may be called true Regents.

Each epoch has its Regents.

The Lord, the Man-God, and the Regent of the Forces of Light constitute the great Power.

The Hierarchic principle appears as the basis of all constructions, and for a deepening of understanding of Cosmic structure one should become affirmed by the recognition of the manifested law of Hierarchy.

The Forces of Hierarchy are joined across two Worlds – the Guiding Principle, and the principle of fulfilling the Great Will are one Source.

Worlds are built upon the two Principles.

The Supermundane World is manifested by means of the earthly one.

The earthly world aspires into the Fiery World.

Eternal life is affirmed in this fiery unity, and the power of life is intensified in fiery structure.

For a subtle understanding of the Hierarchic Principle one should delve into the structure of Existence.

The Higher Will has bestowed its Covenants.

Manifestation of the Fiery World has been assumed by Fiery Spirits; in this manner an exchange unifying the Worlds has taken place.

All religions have been affirmed by an exchange of Fiery Forces.

This fiery cooperation is the Cosmic structure.

On the path to the Fiery World let us manifest understanding of Cosmic structure.

(Fiery World III – 100)

The Meaning of the Five Inlets

The five cities which are the exoteric expression of the esoteric center of force and through which the Hierarchy and Shamballa are seeking to work are the correspondence in the planetary body to the four centers up the spine and the ajna center in the body of humanity and of individual man. In all three cases, they are "living vital focal points of dynamic force" to a greater or less extent. Some predominantly express soul energy and some personality force; some are influenced by Shamballa and some by the Hierarchy. The head center of the Occident is beginning to react to second ray energy and the ajna center to fourth ray energy and in this lies the hope of the race of men.

There is a wide field of research here. This research will fall into several categories:

1. Research into the realities of man's spiritual nature and centers, the nature and influences of their governing planets, their interrelation from the energy angle and the quality of the ray forces which are seeking expression, plus a knowledge of the personality and egoic rays. Out of this will come an understanding grasp of the human constitution which will reveal all relationships and produce two basic "events in time":
 - a. The blending in the waking consciousness of the subjective and objective life of the individual.
 - b. A new relation established between men which will be based upon the above fusion.
2. Research into the various national centers and their esoteric ruling energies, revealing in a more universal manner and with a wider horizon the destiny of humanity in relation to its group units, large and small. The soul and personality qualities of nations will be studied, the centers within each nation which focus certain ray energies will be noted, and the qualitative emanations of its five or six major cities will be investigated. Let me here give you an instance of what I mean: the influences of New York, Washington, Chicago, Kansas City and Los Angeles will be the subject of scientific research; the psychic atmosphere and the intellectual appeal will be studied, effort will be made to discover the soul quality and the personality nature (the spiritual and the materialistic tendencies) of these great aggregations of human beings which have come into expression in certain fixed localities because they are expressions of the force centers in the vital body of the nation.

Similarly, in connection with the British Empire, a study will be made of London, Sydney, Johannesburg, Toronto and Vancouver with subsidiary studies of Calcutta, Delhi, Singapore, Jamaica and Madras which are all subjectively related in a manner unforeseen by students at present. Under the plan, and contingent upon the energies pouring through the five planetary centers according to plan, there are three great fusing energies or vital centers present upon our planet:

- a. Russia, fusing and blending eastern Europe and western and northern Asia.
- b. The United States (and later South America), fusing and blending central and western Europe and the entire western hemisphere.
- c. The British Empire, fusing and blending races and men throughout the entire world.

In the hands of these nations lies the destiny of the planet. These are the three major world blocs, from the consciousness angle and from the angle of world synthesis. Other

and lesser nations will participate in the process with full independence and cooperation, voluntarily and through the perfecting of their national life in the interests of the whole of humanity and through the desire to express and preserve their soul integrity and their purified national purpose (which purification is now going on).

The keynote, however, of human living will be struck by Russia, Great Britain and the United States – not because of their power, their historical past and their material resources or territorial extent, but because they are in a position to fuse and blend the many types, because they are far visioned in their world purpose, because they are not basically selfish in their intent, and because the government of the peoples reaches down into the depths of each nation and is fundamentally for the people.

Their basic Constitution, Magna Charta and Bill of Rights are human. Other nations will be gradually swept into line with these fundamental spiritual requirements, or – if they are already based on these human principles and not on the rule of a powerful minority, exploiting an unhappy majority – they will cooperate freely with these greater nations in a federation of purposes and of interests until such time as all the nations of the world see the vision clear, forego their selfish aims and agree in the unity of the work to be done for the whole. Humanity will then emerge into the light of freedom with a revealed beauty and a spiritual purpose, hitherto unknown.

The remainder of this century (written 1949) must be dedicated to rebuilding the shrine of man's living, to reconstructing the form of humanity's life, to reconstituting the new civilization upon the foundations of the old, and to the reorganizing of the structures of world thought, world politics, plus the redistribution of the world's resources in conformity to divine purpose. Then and only then will it be possible to carry the revelation further.

Be of good cheer, for there is no true defeat of the human spirit; there is no final extinction of the divine in man, for divinity ever rises triumphant from the darkest pit of hell. There is need, however, to overcome the inertia of the material nature in response to human need, individually and by the nations not engrossed with the essentials of the situation. This shows signs of happening. There is no power on Earth which can prevent the advance of man towards his destined goal and no combination of powers can hold him back. Today that combination is active – a combination of ancient evil and modern aggressive selfishness, released through a group of unscrupulous and ambitious men in every country. They will not finally succeed. They may delay and hinder the emergence of freedom. The charge against them under the Lords of Destiny is mounting up, but Divinity will triumph.
(Destiny of the Nations, pp.102-106)

The vision in men's minds today is that of the Aquarian Age, even if they recognize it not. The future will see right relationships, true communion, a sharing of all things (wine, the blood, the life and bread, economic satisfaction) and goodwill; we have also a picture of the future of humanity when all nations are united in complete understanding and the diversity of languages – symbolic of differing traditions, cultures, civilizations and points of view – will provide no barrier to right human relations. At the center of each of these pictures is to be found the Christ. Thus the expressed aims and efforts of the United Nations will be eventually brought to fruition and a new church of God, gathered out of all religions and spiritual groups, will untidily bring to an end the great heresy of separateness. Love, unity, and the Risen Christ will be present, and He will demonstrate to us the perfect life.
(Destiny of the Nations, p.152)

Master Morya on the reorganisation of the nations:

The most frightful bane of humanity is its narrow world outlook.

The best people think that the adoption of their horizon is the principle key to the salvation of the World, but their world outlook goes no farther than the boundaries of the physical world.

Representatives of the church promise people salvation of the soul, but beyond the physical world they do not go.

National leaders direct the thinking of their peoples toward reorganization, but further than the lower spheres they do not lead.

Thus one can enumerate all the degrees of human leadership, and become horrified at the blind alley into which humanity has entered.

Verily, only the reconstruction of the World and the regeneration of consciousness can awaken the energies needed for the maintenance of the planet.

We untiringly repeat about the vital necessity of purifying the consciousness, for the last hour has come for the cleansing of that which has been created by mankind.

Let us apprehend in the heart the Fiery Covenant to assist the reconstruction of the World.

(Fiery World III – 334)

Master Morya on the leadership of the nations:

The circle of summation is the Highest Ordination.

The circle of summation manifests its Will also for the Fiery Right.

The circle of summation is manifested as the highest creativeness of the Cosmic Magnet.

Therefore all Commands and events are led down to the present time.

Thus, in the Luminous Ordinance the might of the prince of this World likewise intensifies all its forces.

Therefore Cosmic Right enters into life.

Realization of the circle of summation reveals many structures which saturate the World with Light and darkness.

(Fiery World III – 51)

Sources

The text of this study has been gathered from the following books by Alice A. Bailey, dictated by Master Djwhal Khul :

NOTE: depending on the edition, the page numbers may vary.

The Rays and the Initiations, vol.V of A Treatise on the Seven Rays
Discipleship in the New Age, vol. I & II
The Externalisation of the Hierarchy
Education in the New Age
Problems of Humanity
The Destiny of the Nation
Esoteric Psychology, vol. II of A Treatise on the Seven Rays

The page number given after the quotations refers to the English book edition.

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120 Wall Street, 24th floor
New York, N.Y. 10005, U.S.A.

3, Whitehall Court, Suite 54
London SW 1Y 2EF, England

Rue du Stand 40, P.O.Box 5323
CH-1211 Geneva 11, Switzerland

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Community
Fiery World, Vol. I, II & III
Hierarchy

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319 W. 107th street New York
New York 10025

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November 2015