

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, page 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during this century and to see to it that the books are sent forth steadily upon their mission, until they are finally superseded next century by a newer and more adequate teaching.”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, page 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, page 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.

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THE NATIONS AND THEIR ROLES IN THE NEW AGE

The United Nations – UN

Introduction

It is essential that all thinking people should give time and thoughts to the consideration of the major world problems with which we are now faced. They are of urgent importance. Some of them can be solved with relative rapidity – given common sense and a correctly appreciated self-interest; others will require foresighted planning and a long patience as, one by one, the necessary steps are taken, leading to the readjustment of human values and the inauguration of new attitudes of mind regarding right human relations; still others will come gradually, very gradually, to a point of solution and only as a result of the unchanging evolutionary process – a process which has brought humanity from the state of primeval instinct to the point where these planetary problems can be discussed and considered by the average citizen. In the recognition of this growth in the human consciousness and in a realization of the distinction obviously existing between primitive men and our modern intelligent humanity lie the grounds for an unshaken optimism as to human destiny.

The horror of the past war, the unmitigated evil enacted by the forces of evil and the complete disruption of the civilization (built up during the era of Christianity and based upon pre-Christian epochs) give rise necessarily to gloomy questionings and oft to a profound uneasiness as to the bases of human development and to a deep depression. This, however, can only be the case when events in the immediate foreground blot out the long history of human development and obliterate recognition of the long range changes which have taken place within the human consciousness; these basically condition human objectives, all human contacts and underline with understanding and perspective the reactions of the race of men.

Men think today in planetary terms; they are not preoccupied with the necessities of the day's hunt for food as is the primitive savage in his primeval forests; they are aware of events in the far distant lands; they are capable of foresight, of careful and intelligent planning as well as of the organised cooperation and needed psychological insight which will benefit their plans and purposes and which will involve extended relationships with others, both within the immediate social and economic (commercial) group and those upon the other side of the world.

The key for the future lies in the assured belief in the integrity and the vitality of humanity and with the certainty that man is on his way to a glory and a planetary usefulness, to a destiny and a future for which the past with all its difficulties and sorrows has prepared him. It is a past which is in reality more like the pre-natal stage than an ordinary living process; it is a preface to a richer and a more enlightened life; it is perhaps only a preliminary period to a culture and a civilization which will redound the glory of God and constitute a vital testimony to the divinity of man. The above is no picture conjured up by wishful thinking; it is an emerging reality which has its roots in the past and its promise in the future.

The processes of birth are never pleasant. The birth of a new age and of a new and -more suitable civilization are no exception to this rule. Something has been nurtured down the ages which is on the verge of coming forth into the light. Out of the darkness of the past, a new and better world will be born. When the miseries and the agony of this birthing process are over, a new humanity will be seen active upon earth and a new race of men –

new because differently oriented.

It has been necessary that which man has built and which has sufficed him and demanded his praise because he knew no better. This he must now destroy thoroughly. The living awakened spirit of men demands a new external world.

The world of the future will be very different to that of the past; the cult of that which is ancient and the modern love of the old and the antique will hold no lure for the coming generations. This is largely evident today. The men and women of the future will be forward looking and not reactionary; they will be creative in a new sense, producing a beauty, a symmetry and a harmonious arrangement which is undreamt of today; they will have no use for aught except the preservation of the outstandingly beautiful and that of spiritual import (I refer not here to religion). The present highly prized modes of living will appear to them as strange and outmoded, just as strange as would the homes of the ancient Britons and the early Romans appear to us at this time.

Planetary planning and purpose (physically speaking) have now entered the sphere of the consciousness of the thinking people of the world; planning and purpose will enter into the rebuilding of the cities, into the wrecking and destruction of that which is not in keeping with the new patterns and will demonstrate in , the creation of those centers of population which will express the art and style, the culture and the trend of any particular nation and people. The keynote of the new building will be an almost geometrical simplicity. There will be an emphasis upon abundant light, upon utility of purpose and upon a planned understanding of human needs, plus a determination to promote a cultural leisure. (Problems of Humanity, pages 13-19, 1st edition, out of print)

Today, a great and unique opportunity faces every nation. Hitherto the problem of psychological integration, of intelligent living, of spiritual growth and of divine revelation has been approached solely from the angle of man, the unit. Owing to the scientific achievements of mankind (as a result of the unfolding human intellect) , it is now possible to think in far wider terms and to see humanity in a truer perspective.

Our horizon is extending into infinity; our eyes are no longer focussed upon our immediate foreground. The family unit is now recognized in relation to the community, and the community is seen as an integral and effective part of the city, state or nation. Dimly, and as yet ineffectually, we are projecting this same concept into the field of international relations. Thinkers throughout the world are functioning internationally; this is the guarantee of the future because only when men can think in these wider terms will the fusion of all men everywhere become possible, will brotherhood come into being and humanity be a fact in our consciousness. (Problems of Humanity, pages 28-29, 1st edition, out of print)

Outlook of a new world order

A new world order is possible, and there are certain steps which need to be taken if the vision of this new world is to enter into the realm of accomplished fact. Certain angles of the vision I can – with the greatest brevity – point out to you; I can indicate the sign posts on the way to the future world order. I shall find myself in the position of assuring you at the same time that every step of that way will entail a fight, the overturning of that which is old and loved and the destruction of that which is inhuman, selfish and cruel.

First, I would ask you all to ponder on the vision of this new world order, preserving an open mind and realizing that this new mode of living hovers over humanity and will materialize when selfishness is defeated, right human relations are correctly envisaged, and the ideal of this new world order is divorced from all nationalistic concepts and aspirations.

[The new world order] will not be an American world, or a French world, or a British world, or a totalitarian world. It will be the outcome of the civilization which is passing and the culture which is the flower of that civilization, but at the same time it will be neither of them. It will be a human world, based on right understanding of correct human relations, upon the recognition of equal educational opportunities for all men, for all races and all nations, and upon the fundamental realization that "God hath made of one blood all the peoples upon the earth." It will be a world in which racial distinctions and national unities will be recognized as enriching the whole and as contributing to the significance of humanity. Such distinctions and nationalities will be preserved and cultured, not in a separative isolation, but in the realization that the many aspects of human unfoldment and differentiation produce one noble [242] whole, and that all the parts of this whole are interdependent. All will comprehend their relation to each other in one progressive, synthetic, human endeavor, and the enterprise of united living will produce an interior work which will flower forth in the production of a beauty and a richness which will distinguish humanity as a whole. In this all will share, with wisdom and a planned efficiency, offering to the planetary life and to each other that which they have to contribute. This will be made possible because the whole of mankind will be recognized as the essential unit and as being of greater spiritual importance than the part.

This is no idle and visionary dream. It is already happening. Embryonic movements toward this world synthesis are already being made. There is a dream of federation, of economic interdependence and of religious unity, plus social and national interrelation which is rapidly taking form, first in the minds of men, and then in experiments. There is a tie of united purpose, felt by many in the political and economic fields, which is no wish fulfillment or fantasy but indicative of an emerging reality.

[The development] is felt and recognized by thinkers everywhere, and has worked out in the field of government through the medium of the federation of the British Dominions and their relation to Great Britain, and in the federation of the United States of America. It finds itself distorted and parodied in the concept of the superstate with which the dictators of the world glamour their peoples. But the links are being forged which will draw down the vision and precipitate on earth the pattern of things as they should be in this next world cycle.

When this vision of the new world order has been grasped by the men and women of goodwill throughout the nations, and has become part of the life and mind of every disciple and aspirant, then the next step will be to study the factors which are hindering its materialization. For this a broad tolerance and an unprejudiced mind are essential, and these qualities are rare in the average student and the small town man. Past national mistakes must be faced; [243] selfishness in the spheres of both capital and labor must be recognized; blindness, nationalistic ambitions, adherence to ancient territorial demands and assumed rights, inherited possessiveness, the refusal to relinquish past gains, disturbances in the religious and social areas of consciousness, uncertainty as to the realities of subjective and spiritual life, and the insincerities which are based on glamour and fear – all these factors are woven into the life pattern of every nation, without exception, and are exploited by the evil forces and evaded by the well-meaning but weak

people of the world. These must all be seen in their true perspective. The eyes of the people who seek to work under the Forces of Light must be lifted from the world of effects into the realm of causes; there must be appreciation of the factors which have made and conditioned the modern world, and these predisposing factors must be recognized for what they are.

A clear vision of the future world order (in broad and general outline but not in detail), an intelligent recognition of the hindrances and impediments which block its appearance, and a willingness to take the necessary steps upon the physical plane and to pay the required price and tender the demanded sacrifices are essential attitudes, prior to the elimination of the hindrances which stand in the way of the [244] coming new world. It is a practical vision – long desired, much discussed and clearly outlined. The hindrances appear to be many, but they can all be summed up in the one word *Selfishness* – national, racial, political, religious and individual selfishness.

The practical aspect of the mode of elimination of the hindrances can also be simply stated. The vision will appear as fact on Earth when individuals willingly submerge their personal interests in the good of the group; when the group or groups merge their interests in the national good, when nations give up their selfish purposes and aims for international good, and when this international right relation is based upon the total good of humanity itself.

Thus the individual can play his part in the bigger whole, and his help is needed, and thus the sense of individual futility is negated. To the most unimportant man in the most unimportant national unit there comes the call for sacrifice and service to the group of which he is part. Eventually humanity itself is thus swung – again as an integral unit – into the service of the Planetary Life. (The Externalisation of the Hierarchy, pages 241-244)

An analysis of the tension in the world

The tension in the world today, (written in April 1947) particularly in the Hierarchy, is such that it will produce another and perhaps ultimate world crisis, or else such a speeding up of the spiritual life of the planet that the coming in of the long-looked-for New Age conditions will be amazingly hastened. I would have you consider carefully what I have said here, remembering what I have told you in the past anent points of tension. This present tension constitutes a major problem for the disciple in training, and therefore our particular theme in this instruction is peculiarly apposite.

There is a great deal of glamour in the world today and a great deal of that glamour is concentrated in Russia, owing to the youth and the basic political inexperience of that people. The United States of America is also young and inexperienced, but not to the same extent as are the Russian people. Today, the Russians are suffering from the glamour of power, the glamour of planning, the glamour of what they consider a great ideal (and such it is), the glamour of prestige and the inevitable – but ephemeral – glamour of totalitarianism. It is this same totalitarianism which also constitutes their weakest point, because it leads inexorably to a revolt of the human spirit. That human spirit is to be found in Russia to exactly the same extent as it is to be found in any other country in the world.

Freedom is an essentially spiritual attribute, underlying the entire evolutionary process; this should always be remembered as a strengthening and conditioning reality by all men

everywhere. It has survived aeons of opposition from the principle of enslaving selfishness and is largely responsible, at this time, for the struggle in which we are all participating.

The country which is the most free from selfishness today is Great Britain; she is experienced, old, and therefore mature in her thinking; she has learnt much in a relatively short time and her judgment is sound. The most [429] selfish country in the world today is France, with the United States (though along totally different lines) running her a close second; both are materially selfish and capitalistically engrossed. Russia is also selfish but it is the selfishness of a fanatical ideal, held by an immature, a too young a people. The selfishness of the United States is also due to youth, but it will eventually yield to experience and to suffering; there is – fortunately for the soul of this great people – much suffering in store for the United States. The selfishness of France is less excusable; France too is old and experienced; again and again she has been the victim of the armed forces of Germany and cries aloud to the world about it. France forgets that she frequently overran central Europe in the Middle Ages, and the Napoleonic conquests are relatively modern history. Her evil destiny (as she regards it) does, nevertheless, give her the opportunity to become spiritual in her life and attitudes, instead of grossly and intellectually (though brilliantly) material. She has not yet learned her lesson, and as yet shows little inclination to do so. Strain, economic privations and anxiety may teach her; the result will be stability.

In the hands of the United States, Great Britain and Russia, and also in the hands of France, lies the destiny of the world disciple, Humanity. Humanity has been passing through the tests which are preparatory to the first initiation; they have been hard and cruel and are not yet entirely over. The Lords of Karma (four in number) are today working through these four Great Powers; it is, however, a karma which seeks to liberate, as does all karma. In the coming crisis, true vision and a new freedom, plus a wider spiritual horizon may be attained. The crisis, if rightly handled, need not again reach the ultimate horror.

In what I have written above you have the picture of the true situation; it is one which finds Great Britain temporarily weakened and ineffective (except for the clear thinking of her people and her political maturity); it finds the United States, unused to power, somewhat arrogant, with a strong superiority complex, inexperienced and yet at the same time exceedingly well-intentioned and fundamentally sound. It is the mass of the people who are sound in their thinking and not their representatives in Congress [at that time].

It is not for me to tell you what will happen, although the Hierarchy knows. Humanity must (as must all disciples) be left entirely free to settle its own destiny. Humanity has not yet learned the difficult lesson which all disciples have to master: the lesson of the dual life of the man whose soul is functioning and whose physical brain is constantly aware of this fact. (The Rays and the Initiations, pages 428-430)

As individual aspirants, you all know that this condition [237] exists in the conflict waged interiorly and expressed exteriorly between the soul and the personality. The same conditioning factors can be seen also working in every group, organization, world religion, and in every nation, as well as in the planet as a whole. Millions of years ago, the Hierarchy realized that such a time of crisis and of conflict was inevitable. The easiest way to handle it would have been as lesser conflicts were dealt with in the past – by a process of final intervention. Shamballa and the Hierarchy could have unitedly ended this world crisis, but it would then have again arisen and have gone on arising until humanity itself ended it once and for all upon the physical plane.

Of this situation the determination of the United Nations to win and to enforce complete surrender upon the aggressor nations which are the agents of the Black Lodge is symbolic and also symptomatic of the progress of the human spirit. (Written in September 1944.) This time, the Hierarchy refrains from outer action, but simply inspires and transmits the needed energy, leaving mankind to find its own way into freedom, and out of Pisces into the aura and the field of activity of Aquarius, guided by those who are responsive to the illumination which Taurus confers.

See you not the beauty of this plan and its synthesizing, culminating usefulness? See you not how the present crisis only indicates the success of the previous evolutionary cycles wherein humanity mastered certain lessons? All the postwar planning, the widespread reaction to ideals (in spite of all the efforts of the evil and reactionary forces), and the seething turmoil reaching throughout all levels of the human consciousness, plus the inspiration of disaster and suffering, are blasting open hitherto sealed areas in the minds of men, letting in illumination, sweeping away the bad old conditions.

This is symbolized for us in the destruction of ancient cities and by the intermixture of races through the processes of war; this also signifies progress and is preparatory to great expansions of consciousness. These expansions in the human understanding will, in the next [238] one hundred and fifty years, completely alter the manner of man's thinking; they will change the techniques of religion; they will bring about comprehension and fusion. When this work has been accomplished we shall record an era of world peace which will be symbolic of the state of the human spirit. Men will then settle down to the great task which confronts all of us in the New Age – the task of dissipating glamour and of bringing about a clearer light upon the astral plane, in the same way that better physical conditions will have been brought about upon the physical plane. All is planned and ordered; the right energies and forces will be available, for the Hierarchy works ever under the Law of Cycles and of Cyclic Compensation. (The Rays and the Initiations, pages 236-238)

And, I would remind you, all that is occurring is an evidence of energy and is expressive of force. That is the factor never to be forgotten. It is essential that you recognize them as existing. There is little that you, as individuals or as groups, can do about them beyond seeing to it that there is nothing in you which could make you – unimportant as you may be – a focal point for hate, separation, fear, pride and other characteristics which feed the fires which threaten to bring disaster to the world. Each of you can aid more than you can guess through the regulation of thought and ideas, through the cultivation of a loving spirit and through the general use of the Great Invocation whereby these forces and energies – so sorely needed – can be invoked. (The Destiny of the Nations, page 26)

The meaning of atomic energy in evolution

The release of the energy of the atom is as yet in an extremely embryonic stage; humanity little knows the extent or the nature of the energies which have been tapped and released. There are many types of atoms, constituting [497] the "world substance"; each can release its own type of force; this is one of the secrets which the new age will in time reveal, but a good and sound beginning has been made. I would call your attention to the words, "the liberation of energy." It is *liberation* which is the keynote of the new era, just as it has ever been the keynote of the spiritually oriented aspirant.

This liberation has started by the release of an aspect of matter and the freeing of some of the soul forces within the atom. This has been, for matter itself, a great and potent initiation, paralleling those initiations which liberate or release the souls of men.

In this process of planetary initiation humanity has carried its work as the world savior down into the world of substance, and has affected those primary units of life of which all forms are made.

You will now understand the meaning of the words used by so many of you in the second of the Great Invocations:

The hour of service of the saving force has now arrived.

This "saving force" is the energy which science has released into the world for the destruction, first of all, of those who continue (if they do) to defy the Forces of Light working through the United Nations. Then – as time goes on – this liberated energy will usher in the new civilization, the new and better world and the finer, more spiritual conditions. The highest dreams of those who love their fellowmen can become practical possibilities through the right use of this liberated energy, if the real values are taught, emphasized and applied to daily living. This "saving force" has now been made available by science [...].

As I said above, the first use of this energy has been material destruction; this was inevitable and desirable; old forms (obstructing the good) have had to be destroyed; the wrecking and disappearance of that which is bad and undesirable must ever precede the building of the good and desirable and the longed-for emergence of that which is new and better.

The constructive use of this energy and its harnessing for the betterment of humanity is its real purpose; this living energy of substance itself, hitherto shut up within the atom and imprisoned in these ultimate forms of life, can be turned wholly into that which is good and can bring about such a revolutionizing of the modes of human experience that (from one angle alone) it will necessitate and bring about an entirely new economic world structure.

It lies in the hands of the United Nations to protect this released energy from misuse and to see that its power is not prostituted to selfish ends and purely material purposes. It is a "saving force" and has in it the potency of rebuilding, of rehabilitation and of reconstruction. Its right use can abolish destitution, bring civilized comfort (and not useless luxury) to all upon our planet; its expression in forms of right living, if motivated by right human relations, will produce beauty, warmth, color, the abolition of the present forms of disease, the withdrawal of mankind from all activities which involve living or working underground, and will bring to an end all human slavery, all need to work or fight for possessions and things, and will render possible a state of life which will leave man free to pursue the higher aims of the Spirit. The prostituting of life to the task of providing the bare necessities or to [499] making it possible for a few rich and privileged people to have too much when others have too little, will come to an end; men everywhere can now be released into a state of life which will give them leisure and time to follow spiritual objectives, to realize richer cultural life, and to attain a broader mental perspective.

But [...] men will fight to prevent this; the reactionary groups in every country will neither recognize the need for, nor desire this new world order which the liberation of cosmic energy (even on this initial tiny scale) can make possible; the vested interests, the big

cartels, trusts and monopolies that controlled the past few decades, preceding this world war, will mobilize their resources and fight to the death to prevent the extinction of their sources of income; they will not permit, if they can help it, the passing of the control of this illimitable power into the hands of the masses, to whom it rightly belongs. The selfish interests among the big stockholders, the banking firms and the wealthy organized churches will oppose all change, except in so far as it will benefit them and bring more financial gain to their coffers.

The future of the world lies in the hands of the men of goodwill and in those who have unselfish purpose everywhere. This release of energy will eventually make money, as we know it, of no moment whatsoever; money has proved itself (owing to man's limitations) a producer of evil and the sower of dissension and discontent in the world. This new released energy can prove itself a "saving force" for all mankind, releasing from poverty, ugliness, degradation, slavery and despair; it will destroy the great monopolies, take the curse out of labor, and open the door into that golden age for which all men wait. (The Externalisation of the Hierarchy, pages 496-500)

[This energy will] inaugurate the new age wherein we shall not have civilizations and their emerging cultures but a world culture and an emerging civilization, thus demonstrating the true synthesis which underlies humanity. The atomic bomb emerged from a first ray Ashram, working in conjunction with a fifth ray group; from the long range point of view, its intent was and is purely beneficent.

As a means in the hands of the United Nations to enforce the outer forms of peace, and thus give time for teaching on peace and on the growth of goodwill to take effect. The atomic bomb does not belong to the three nations who perfected it and who own the secrets at present – the United States of America, Great Britain and Canada. It belongs to the United Nations for use (or let us rather hope, simply for threatened use) when aggressive action on the part of any nation rears its ugly head. It does not essentially matter whether that aggression is the gesture of any particular nation or group of nations or whether it is generated by the political groups of any powerful religious organization, such as the Church of Rome, who are as yet unable to leave politics alone and attend to the business for which all religions are responsible – leading human beings closer to the God of Love. (The Externalisation of the Hierarchy, page 548)

Different problems of humanity

The Economic Problem

This problem is [...] of solution. Sound common sense can solve it. There are adequate resources for the sustenance of human life, and these science can increase and develop. The mineral wealth of the world, the oil, the produce of the fields, the contribution of the animal kingdom, the riches of the sea, and the fruits and the flowers are all offering themselves to humanity. Man is the controller of it all, and they belong to everyone and are the property of no one group, nation or race. It is solely due to man's selfishness that (in these days of rapid transportation) thousands are starving whilst food is rotting or destroyed; it is solely due to the grasping schemes and the financial injustices of man's making that the resources of the planet are not universally available under some wise system of distribution. There is no justifiable excuse for the lack of the essentials of life in any part of the world. Such a state of lack argues short-sighted policy and the blocking of the free circulation of necessities for some reason or other. All these deplorable conditions

are based on some national or group selfishness and on the failure to work out some wise impartial scheme for the supplying of human need throughout the world.

What then must be done, apart from the education of the coming generations in the need for *sharing*, for a free circulation of all the essential commodities? The cause of this evil way of living is very simple. It is a product of past wrong educational methods, of competition and the facility with which the helpless and weak can be exploited. [197] No one group is responsible as certain fanatical ideologists might lead the ignorant to suppose. Our period is simply one in which human selfishness has come to its climax and must either destroy humanity or be brought intelligently to an end.

Three things will end this condition of great luxury and extreme poverty, of gross over-feeding of the few and the starvation of the many, plus the centralization of the world's produce under the control of a handful of people in each country. These are: first, the recognition that there is enough food, fuel, oil and minerals in the world to meet the need of the entire population. The problem, therefore, is basically one of distribution.

Secondly, this premise of adequate supply handled through right distribution must be accepted, and the supplies which are essential to the health, security and happiness of mankind must be made available.

Third, that the entire economic problem and the institution of the needed rules and distributing agencies should be handled by an *economic league of nations*. In this league, all the nations will have their place; they will know their national requirements (based on population and internal resources, etc.) and will know also what they can contribute to the family of nations; all will be animated by the will to the general good – a will-to-good that will probably at first be based on expediency and national need but which will be constructive in its working out. (The Externalisation of the Hierarchy, pages 196-197)

The problem of the arms race

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. (The Externalisation of the Hierarchy, page 191)

Summed up in the words of a great Englishman, a government official and an aspirant to right and truth:

"We shall use all our influence when the time comes in the building of a new world in which the nations will not permit insane armed rivalry to deny their hopes of fuller life and future confidence nor be forever overborne by grim foreboding of disaster. The new world that we seek will enlist the cooperation of all peoples on a basis of human equality, self-respect and mutual tolerance. We shall have to think out many things that lie on the route of international contacts – social, political and economic – and find means of reconciling the necessity of change in a constantly changing world with security against the disturbance of the general peace through resort to violence. To this order that we shall create, all nations have their contribution to make, and a great responsibility both in thought and action will rest upon our people. We, not less than others, have our

lesson to learn from past failures and disappointments." (The Externalisation of the Hierarchy, page 238)

The racial problem

The only solution of this problem is the basic recognition that all men are brothers; that one blood pours through human veins; that we are all the children of the one Father and that our failure to recognize this fact is simply an indication of man's stupidity. Historical backgrounds, climatic conditions and widespread intermarriage have made the different races what they are today. Essentially, however, humanity is one – the heir of the ages, the product of many fusions, conditioned by circumstances and enriched by the processes of evolutionary development.

The major racial problem has, for many centuries, been the Jewish, which has been brought to a critical point by Germany. This problem is also capable of solution if properly recognized for what it is, and if coupled with an effort by [195] the Jews themselves to solve it, and to be cooperative in the world efforts to adjust their problem. This they have not yet done because the average Jew is lonely and unsettled, able to do little to put himself right before the world. Instinctively and intellectually, the Jew is separative; intuitively he has vision, but at the same time he possesses no sense of fusion with other peoples.

There is no scientific and hitherto unknown mode of solving racial problems. It is finally a question of right thinking, decent behavior, and simple kindness. The question will not be solved by intermarriage, or by isolating groups for occupation of special areas, or by any man-made ideas of superiority or inferiority. Right human relations will come by a mutual recognition of mistakes, by sorrow for wrong action in the past, and by restitution, if possible. It will come when nations can be educated to appreciate the good qualities of other nations and to comprehend the part they play in the whole picture. It will be developed when the sense of racial superiority is killed; when racial differences and racial quarrels are relegated to the unholy past and only a future of cooperation and of understanding is actively developed.

It will make its presence felt when the living standards of right relation (sought by the enlightened people of every race) become the habitual attitude of the masses and when it is regarded as contrary to the best interests of any nation to spread those ideas which tend to erect racial or national barriers, arouse hatreds or foster differences and separation. Such a time will surely come. Humanity will master the problem of right human relations and attitudes. (The Externalisation of the Hierarchy, pages 194-195)

The problem of government

Coming now to the realm of government, under the new world order, one is faced with a very complex situation. [199] Certain great ideological regimes have divided the world into opposing groups. There are the great democracies, under which certain of the few remaining monarchies find a place; there are the totalitarian powers in which the ancient dictatorships and autocracies of the past are summed up.

The democracies, with all their present ineffectiveness, have in them the germ of that which is truly new, for they are the expression of an upward surging towards self-rule and self-mastery by humanity as a whole. There is also the communistic ideal which is a curious blend of individualism, dictatorship, the ancient conflict between labor and capital,

the Sermon on the Mount, and the worst aspects of revolution and exploitation. The lines which it will follow, even in the immediate future, are unpredictable. There are other countries and peoples whose governments are conditioned by their environment and who at present play no real determining part in world events, except in so far as a greater power uses them.

Behind all this diversity of governmental methods certain clear outlines are emerging which indicate wider fusions and a tendency to bring about certain syntheses. Various basic trends of thought are appearing which, in the new world order, will unfold into that major synthesis so much desired by the spiritual Hierarchy of the planet, and which, whilst preserving the large national and racial outlines, will produce an underlying and subjective state of mind which will end the age of separateness.

Desire is today being evoked for the Federated States of Europe, modeled on the lines of the British Commonwealth of Nations or the United States of America; there is talk of a new order in Asia, of the Good Neighbor policy in America, of a Federal Union of the democratic nations; there is also the steady spread of the Soviet Socialist Republics.

With the details of these future adjustments I shall not deal. They must be wrought out by the men and women of goodwill in the crucible of experiment and experience. Only universal disaster could have brought men to a state of mind wherein such propositions and solutions could be presented. The general recognition that the old order has lamentably failed is most valuable. (The Externalisation of the Hierarchy, pages 198-200)

The religious problem

We are faced with a far more complicated problem [201] and yet, at the same time, with a far easier one. The reason for this is that the subject of religion is one which is studied and somewhat understood by the majority of men. On theological interpretations there are wide differences; on a widespread recognition of a universal divine Intelligence or of God (by whatever name the all-embracing Life may be called) there is a general similarity of reaction. Forms of religion are so different, and the theological adherents are so fierce in their loyalties and partisanship, that the emergence of a world religion is necessarily of profound difficulty.

But that emergence is very close at hand and the differences are relatively superficial. The new world religion is nearer than many think, and this is due to two things: first, the theological quarrels are mainly over non-essentials, and secondly, the younger generation is basically spiritual but quite uninterested in theology.

The intelligent youth of all countries are rapidly repudiating orthodox theology, state ecclesiasticism and the control of the church. They are neither interested in man-made interpretations of truth nor in past quarrels between the major world religions. At the same time, they *are* profoundly interested in the spiritual values and are earnestly seeking verification of their deep seated unvoiced recognitions. They look to no bible or system of so-called inspired spiritual knowledge and revelation, but their eyes are on the undefined larger wholes in which they seek to merge and lose themselves, such as the state, an ideology, or humanity itself. In this expression of the spirit of self-abnegation may be seen the appearance of the deepest truth of all religion and the justification of the Christian message.

Christ, in His high place, cares not whether men accept the theological interpretations of scholars and churchmen, but He does care whether the keynote of His life of sacrifice and service is reproduced among men; it is immaterial to Him whether the emphasis laid upon the detail and the veracity of the Gospel story is recognized and accepted, for He is more interested that the search for truth and for subjective spiritual experience should persist; He knows that within [202] each human heart is found that which responds instinctively to God, and that the hope of ultimate glory lies hid in the Christ-consciousness.

Therefore, in the new world order, spirituality will supersede theology; living experience will take the place of theological acceptances. The spiritual realities will emerge with increasing clarity and the form aspect will recede into the background; dynamic, expressive truth will be the keynote of the new world religion. The living Christ will assume His rightful place in human consciousness and see the fruition of His plans, sacrifice and service, but the hold of the ecclesiastical orders will weaken and disappear. Only those will remain as guides and leaders of the human spirit who speak from living experience, and who know no creedal barriers; they will recognize the onward march of revelation and the new emerging truths.

When the racial problem has disappeared through the recognition of the one Life, when the economic problem has been solved by the nations working cooperatively together, when the problem of right government within each nation has been determined by the free will of their respective peoples, and the spirit of true religion is unobstructed by ancient forms and interpretations, then we shall see a world in process of right experience, right human relations and a spiritual moving forward to reality. (The Externalisation of the Hierarchy, pages 200-202)

Their work [of the Forces of Light], however, must be focused through and implemented by the world intelligentsia, by leading "lovers of humanity," working in the various organizations and groups dedicated to human betterment, and by representative [466] unselfish people. It is they who must receive the inflow of "lighted wisdom" and of loving understanding; today this can be made possible in a manner never known before. The success of the effort now being spiritually planned is dependent upon the ability of mankind to use the light they already have, in order to establish right relations in their families, in their communities, in their nation and in the world. (The Externalisation of the Hierarchy, pages 465-466)

What is the result of these developments in the world of [451] subjective spiritual government and in the world of human affairs? First of all and predominantly, the evocation of a joint Approach: one being the longing and the desire of the Hierarchy for the solution of the human problem and the adjustment of human misery, and also for a right emergence of spiritual government (the government of correct values) and the other being the determination of man to bring about right conditions and proper environing situations wherein human beings can develop, and wherein the true values also may register and be recognized. It is at this point that the Hierarchy and humanity are at-one. That many human beings are too undeveloped to record these aspirations correctly is non-essential. They are unconsciously working towards the same ends as is the Hierarchy. (Esoteric Psychology, vol. II, pages 450-451)

Evidence, however, of the growth of the human intellect along the needed receptive lines can be seen in the "planning" of the various nations, and in the efforts of the United Nations to formulate a world plan which will eventuate in peace, security and right human relations. (Discipleship in the New Age, vol. II, page 350)

The new Plan for humanity

The new Plan of the Great Ones is, therefore, in the last analysis, simply an extension of the Plan as it has always existed. No changes in the basic idea are involved. The success of the present endeavor is contingent upon the availability of the forces which stand for progressive righteousness and the ability of the disciples of the world to act in unison, and so to influence public opinion that there can be a world wide change in human attitudes, but the members of the New Group of World Servers must refrain from dissipating their efforts in secondary activities. For these latter, there will be time, once the main objective has been reached. The immediate objectives of the Plan might be stated as follows:

1. *To raise the level of the human consciousness* so that [653] intelligent thinking men and women will be consciously in touch with the world of ideas and the realm of intuitive perception. This means that they will be oriented towards reality. Average men and women will then be led definitely to shift their attention from the world of the emotions in which they have hitherto lived, and will begin to live more in their mental natures, and to think clearly and wisely. As a direct result of a growing awareness of the two above mentioned groups, the masses, as a whole, will be definitely benefited. They will find their living conditions so ameliorated and wisely ordered that the present state of fear and of intense competitive struggle for existence will be superseded by a real measure of stability and security. A more leisured life will consequently be possible and this will enable men to unfold their powers – mental and spiritual – normally.
2. The second objective of Those who are working out the Plan is the clarifying of the international situation. It is necessary that each nation should realize two things:

First, the importance of attending to its own business and its own internal problems which are those of beautifying the national life, by the production of order, stabilization, and above all, freedom. Each nation must internally adjust itself to peace. This must be done, not by the armed force of some powerful group, but by the wise consideration of the needs of the entire people, excepting no part of the national life.

Second, the prime importance of each nation realizing [654] its responsibility to all other nations, and the interrelation of all parts of the life of our world. This realization will bring about a reciprocal interplay in the field of economics, for this is the most important field at this time. Practically all world problems and differences are based upon an economic situation. It is, therefore, more important in the solution of the present world problem than are the political rivalries and the selfish, individual, national ambitions.

The providing of adequate food, raiment and housing facilities to the unthinking masses everywhere will bring about a changed world psychology, which will be constructive and sound, and which, will usher in the deeply desired era of peace and plenty. That the problem involved is difficult no one denies, and for this, man's selfishness and greed is responsible. It is, in reality, relatively simple, if not complicated by too much statistical deduction and the opposed selfishness of national and monied interests. The term "monied interests" is here used to designate no one class in particular for the transition of money out of one set of hands into another provides no real solution. Whoever possesses the money at any particular time wields power, and this is true, whether it is the present capitalistic class or an enriched proletariat or a grasping government.

3. The third objective is the growth of the group idea with a consequent general emphasis upon group good, group understanding, group interrelation, and group good will. These four are the ideals of that subjective group, working on the physical plane, which we call the New Group of World Servers.

If these ideals can be materialized, this new group provides [655] a nucleus for that future world group which will gradually knit together all men in the cause of true brotherhood. This group will not be occupied with experiments in the various fields of human life or in connection with world problems. Its members will not work for political prominence or for the success of any particular experiment in the field of economics, politics or religion. Their work is the emphasis of the underlying principles and the education of public opinion along the new lines. They will seek to reveal to humanity the true and underlying inner synthesis, which is based on uniform objectives and which leads to that universal good will which will enable a man in any country to identify himself with his brothers in other parts of the world. (Esoteric Psychology, vol. II, pages 652-655)

The work of the Hierarchy

The forces of restoration are related to and emanate from the Mind of God and are connected with the intelligent principle in the divine nature; the intellect is that divine aspect which distinguishes man from all other forms in nature. The forces of enlightenment come from the Heart of God and are related to divine understanding and can, therefore, reach and strengthen all those who love and serve their fellowmen.

This energy is related to the second aspect or principle of divinity, love-wisdom, of which the Buddha and the Christ are the two outstanding divine expressions. It is mainly through Them and Their disciples, or the Masters on the same line of divine expression, that these energies reach humanity, channeled by the New Group of World Servers.

In June 1945, Christ set in motion the forces of reconstruction which are related to the Will aspect of divinity and which remain as yet the least powerful of the three streams of energy, released during the three Full Moon Festivals in 1945. These forces of reconstruction are effective mainly in relation to those entities which we call nations. The Hierarchy is at this time attempting to channel them into the Assembly of the United Nations; the use made of these impersonal energies is dependent upon the quality and the nature of the recipient nation, on its measure of true enlightenment and on its point in evolution.

Nations are the expression today of the massed self-centeredness of a people and of their instinct to self-preservation. These energies can, therefore, increase that aspect of their lives. They can, however, and in spite of this, increase the potency of the objective which the United Nations (at present) *theoretically* hold before the eyes of men everywhere. The main object of the Hierarchy is so to distribute these constructive, synthesizing energies that the theory of unity may slowly be turned into practice, and the word "United" may come to have a true significance and meaning. (The Reappearance of the Christ, pages 92-93)

The Purpose of God (to use a familiar phrase) is that which implements the Plan. This purpose is the motivating life behind all that emanates from Shamballa and it is that which impulses all the activities of the Hierarchy; the task of the Hierarchy is to formulate the

Plan for all forms of life in the three worlds and the four kingdoms in nature. This Plan, in time and space, is not in any way concerned with individual man or with the life of any microcosmic entity in any of the kingdoms of nature, but with the wholes, the cycles of time, with those vast plans of livingness which man calls history, with nations and races, with world religions and great political ideologies and with social organizations which produce permanent changes in types, constitutions, planetary areas and cyclic manifestations. (The Rays and the Initiations, page 307)

Still another reply, upon which I would ask you to ponder, is that Christ and the spiritual Hierarchy never – no matter what the incentive may be – infringe upon the [618] divine right of humanity to achieve freedom by fighting for freedom, individually, nationally and internationally. When true freedom covers the earth, we shall see the end of tyranny, politically and religiously. I refer here not to modern democracy, which is at present a philosophy of wishful thinking, but to that state of the realm in which the people themselves will rule; these people will not tolerate authoritarianism in any church, or totalitarianism in any political system or government; they will not accept or permit the rule of any body of men who undertake to tell them what they must believe in order to be saved, or what government they must accept.

I say not that these desirable objectives must be accomplished facts on earth before Christ comes. I *do* say that this attitude to religion and politics must be generally accepted as necessary to all men, and that steps must have been successfully taken in the direction of right human relations. (The Externalisation of the Hierarchy, pages 617-618)

What then can we do?

First, teach the law of evolution and its inevitable corollary, perfected men. Men must be taught that such Great Souls exist, and exist entirely to serve Their fellowmen. The public must be familiarized with Their names and attributes, with Their work and purpose, and men must be told that They are coming forth for the salvation of the world.

Secondly, disciples and aspirants must on every hand live harmoniously and *love*. The violent vibrations of our surroundings must be stilled by a strong counter vibration of love, remembering ever that as we work on the side of evolution, the power of the Godhead itself is with us, available for use. Naught can withstand the steady pressures of love and harmony when they are applied long enough. It is not spasmodic efforts that count. It is the long-sustained, unvarying pressure which eventually breaks down opposition and the walls of separateness.

Thirdly, esoteric organizations must stand for all that tends to unity. All types of work, all the exterior efforts of the many organizations must meet with loving cooperation and assistance. We stand in a world of endeavor as focal points for love. Our objective is the helping of the Great Ones and the rendering to Them of that intelligent assistance which will make Their plans for humanity materialize. Through us, They choose to work for the uplift of the world, and through the esoteric groups there must be the putting forth of that intensified spiritual effort which will stem the tide of evil and avert the possible difficulties that lurk in the darkness of the present chaos. The living organism of aspirants and disciples can provide a center of peace, power and love, of practical help and spiritual uplift such as the world has not hitherto seen. Such is the hope. See you to it. (The Externalisation of the Hierarchy, pages 515-516)

World Unity

[I have] no counsel of perfection to give the world or any solution which will carry immediate relief. To the spiritual leaders of the race certain lines of action seem right and to guarantee constructive attitudes. Let me list them for your consideration:

1. The United Nations, through its Assembly and Committees, *must* be supported; there is as yet no other organization to which man can hopefully look. Therefore, he must support the United Nations but, at the same time, let this group of world leaders know what is needed.
2. The general public in every nation *must* be educated in right human relations. Above all else, the children and the youth of the world must be taught [177] goodwill to all men everywhere, irrespective of race or creed.
3. Time must be given for the needed adjustments and humanity must learn to be intelligently patient; humanity must face with courage and optimism the slow process of building the new civilization.
4. An intelligent and cooperative public opinion must be developed in every land and the doing of this constitutes a major spiritual duty. This will take much time but if the men of goodwill and *if* the spiritual people of the world will become genuinely active, *it can be done in twenty-five years.* (written in 1947)
5. The world economic council (or whatever body represents the resources of the world) *must* free itself from fraudulent politics, capitalistic influence and its devious scheming; it *must* set the resources of the earth free for the use of humanity. This will be a lengthy task but it will be possible when world need is better appreciated. An enlightened public opinion will make the decisions of the economic council practical and possible. Sharing and cooperation *must* be taught instead of greed and competition.
6. There must be freedom to travel everywhere in any direction and in any country; by means of this free intercourse, members of the human family may get to know each other and to appreciate each other; passports and visas should be discontinued because they are symbols of the great heresy of separateness.
7. The men of goodwill everywhere must be mobilized and set to work; it is upon their efforts that the future of humanity depends; they exist in their millions everywhere and – when organized and mobilized – represent a vast section of the thinking public.

It will be through the steady, consistent and organized work of the men of goodwill throughout the world that world unity will be brought about. At present, [178] such men are only in process of organizing and are apt to feel that the work to be done is so stupendous and the forces arrayed against them are so great that their – at present – isolated efforts are useless to break down the barriers of greed and hate with which they are confronted. They realize that there is as yet no systemized spread of the principle of goodwill which holds the solution to the world problem; they have as yet no idea of the numerical strength of those who are thinking as they do. They ask themselves the same questions which are agitating the minds of men everywhere: How can order be restored? How can there be fair distribution of the world's resources? How can the Four Freedoms become factual and not just beautiful dreams? How can true religion be resurrected and the ways of true spiritual

living govern the hearts of men? How can a true prosperity be established which will be the result of unity, peace and plenty?

There is only one true way and there are indications that it is a way towards which many millions of people are turning.

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

These men and women of goodwill must be found and organized and thus discover their numerical potency – for it is there. They must form a world group, standing for right human relations and educating the public in the nature and power of goodwill. They will thus create a world public opinion which will be so forceful and so outspoken on the side of human welfare that leaders, statesmen, politicians, businessmen and churchmen will be forced to listen and comply. Steadily and regularly, the general public must be taught an internationalism and a world unity which is based on simple goodwill and on cooperative interdependence.

How to use the weight of that goodwill and how to employ the will to establish right human relations will grow gradually out of the work accomplished and meet the need of the world situation. The trained use of power on the side of goodwill and on behalf of right human relations will be demonstrated as possible, and the present unhappy state of world affairs can be changed. This will be done, not through the usual warlike measures of the past or the enforced will of some aggressive or wealthy group, but through the weight of a trained public opinion – an opinion which will be based on goodwill, on an intelligent understanding of the needs of humanity, on a determination to bring about right human relations and on the recognition that *the problems with which humanity is today confronted can be solved through goodwill.* (Problems of Humanity, pages 176-181)

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. (The Destiny of the Nations, page 152)

The Four Freedoms

January 6, 1941

In the future days, which we seek to make secure, we look forward to a world founded upon four essential human freedoms.

The first is freedom of speech and expression – everywhere in the world.

The second is freedom of every person to worship God in his own way – everywhere in the world.

The third is freedom from want – which, translated into world terms, means economic understandings which will secure to every nation a healthy peacetime life for its inhabitants – everywhere in the world.

The fourth is freedom from fear – which, translated into world terms, means a worldwide reduction of armaments to such a point and in such a thorough fashion that no nation will be in a position to commit an act of physical aggression against any neighbor – anywhere in the world.

Franklin D. Roosevelt

(The Externalisation of the Hierarchy, page 319)

*The will of a militant spirit can direct an entire army to the good.
The will of the militant spirit can direct an entire militant world.
The will of the militant spirit can affirm new channels by which constructiveness
can proceed.
Therefore any and every wall can be destroyed under pressure of the militant
spirit.
The militant spirit which discloses the fiery horizon is the spirit which affirms the
Higher Power.
The militant spirit can saturate each manifestation proceeding along with the
Cosmic Magnet.
The militant spirit can overcome many tensions.
The militant spirit creates and constructs new possibilities.
Thus let all who are on the way to the Light apprehend the significance of the
directing militant Will, because those who follow the militant Will are following
Fire.
Thus let us manifest understanding toward the fiery bearers of Our Will.*

(Fiery World, vol. III, 254)

*The accumulations of countries are being weighed on the Cosmic Scales.
The preponderance of the forces of destruction is unquestionable, but
transmutation of the spirit and purification of space and of humanity will afford a
new destiny.
The reconstruction of the planet will touch upon all values, spiritual and
material.
Each center, manifesting its Karma, will produce a new tension.
Humanity passes through a fiery cleansing.
A new affirmation will be revealed upon the horizon of the planet.
In truth, a fiery purgatory will reach all the ends of the World.
On the Cosmic Scales, for the good of the Universe, are found both the sword
and fiery transmutation.
Thus, for the planet's good the Fiery World draws near.*

(Fiery World, vol. III, 310)

STUDY: THE NATIONS AND THEIR ROLE IN THE NEW AGE
THE UNITED NATIONS

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