

**THE
ARCANE
SCHOOL**

SERVICE OF THE PLAN

STUDY I

DEPARTMENT OF GOVERNMENT

I. POLITICS / STATESMANSHIP

II. LAW / LEGISLATION

III. ECONOMICS / FINANCE

KEYNOTES

The world structure emerges from and is built upon certain inner thought patterns, and it is these thought patterns which are producing the present flood of governmental experiments among all nations.

A Treatise on the Seven Rays, Vol. I, p. 181

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.

The Externalisation of the Hierarchy, p. 191

[The] demand is for a new governing principle in politics and in education, founded on universally recognised human rights, on the need for spiritual unity and the need to throw overboard all separative theological attitudes and dogmas in every field of thought.

Ibid., p. 378

First-ray disciples will concentrate on controlling at the headwaters, the main streams of all human society. These streams include government and international movements and commerce and industry. First-ray disciples will be found increasingly in key positions of authority and influence. Their work will be regenerative and redirective of energies and activities.

The Aquarian Disciples, Simons Roof, p. 45

DEPARTMENT OF GOVERNMENT

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Study One: Introduction

INTRODUCTION TO THE STUDY

In the future, the true method [of training disciples] will be to develop...the sense of synthesis and of "place" in the One World and thus decentralise him. The theme of *direction* underlies the system of instruction.

Discipleship in the New Age Vol. II, p. 302

Today, slowly, the esoteric groups are awakening to the realisation that their major service to humanity is to crystallise the immaterial, to render vocal and evocative the silent invocative recognitions of the masses of men and to stand, therefore, as a militant group between the attentive hierarchy and expectant, suffering humanity.

The Tibetan's Letter to the Arcane School, September 1947

The Arcane School was established (in 1920) to aid the Hierarchy in its world work. It is hierarchical plan and purpose which claim our attention and our allegiance; we have accepted a conscious responsibility in the spiritual drive of Hierarchy at this time.

It is therefore essential that we provide a training programme to help "determined aspirants" become conscious disciples; we should also include studies which help each one to discover his own right field of service in relation to hierarchical work in the world. The Hierarchy functions through three major aspects or "departments", each one of which is reflected into its counterpart in human affairs. These three are the Department of Government, the Department of Religion and the Department of Education. Each Department also contains various aspects, and these too find a correspondence in human affairs.

Since all disciples are in training for world service in terms of the Plan of Hierarchy, it is necessary that as we begin to expand our consciousness, to contact and to respond to the soul which relates us to the hierarchical centre, we should also begin to establish a mental link and response to that hierarchical field of work in which we are destined, through ashramic affiliation, to serve. Therefore we have prepared seven sets of papers relating to the three Departments of Hierarchical work, setting out the laws and principles, the energies and forces, and the main points of emphasis within each Department, so far as these can be ascertained from the teachings we have. These should be linked in with a study of existing trends and possibilities which would require knowledge of contemporary conditions and an evaluation of current events. Newspapers, periodicals and specialised journals provide this type of news and information. Out of it, the student should be able to train himself for a better application of spiritual law and principle and ashramic intention to the field of his chosen, or recognised, discipleship responsibility to the ashram.

Bearing in mind that the Hierarchical Department of Education under the Lord of Civilisation is concerned with the evolutionary progress of civilisation through science, philosophy, psychology, culture and the arts, as well as through formal education itself, we have prepared studies as follows:

1. **The Hierarchical Department of Government.**

One set of papers is geared into the three main aspects of this Department:

(a) Politics - Statesmanship.

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- (b) Law - Legislation.
- (c) Economics - Finance.

Through right orientation and occult meditation our esoteric work should help to vitalise the subjective underlying factors originating with the inner government.

2. The Hierarchical Department of Religion.

Again, one three-part set of papers is prepared:

- (a) The new world religion, and the universality of life.
- (b) The process of initiation into the life of God.
- (c) The science of invocation-evocation.

3. The Hierarchical Department of Education.

Five sets of papers, one for each of the main areas of work within this comprehensive Department, are available:

- (a) *Education* - universal techniques of right development as a whole being.
- (b) *Science* - revealing the underlying occult structure through scientific fact.
- (c) *Philosophy* – the spiritual principles and seed ideas which should condition thought and attitudes of the new age.
- (d) *Psychology* – the constitution of man as a three-fold being, made in the image of God, and the consequent field of his relationships.
- (e) *Culture and the Arts* – training the creative mind to reflect the beauty and harmony of the universe in daily life.

The student is given the choice of these seven studies as he begins to identify his own field of service, or to help him towards that goal by stimulating his sense of recognition and sensitive response. He may require only one of the seven studies available; or he may need several or all of them before the vision of his discipleship work begins to open up for him.

In addition to the material in the study set, the student is expected to inform himself of current and developing events. Contemporary material, which becomes quickly out of date due to the rapidity of change in these transition years, cannot be included here. This study includes much of the basic teaching contained in the Tibetan's books. Our task is to understand the teaching, the laws and principles, the values and meanings of the world of causes and, in relating these to current trends and events, begin to vision the future and the immediately possible.

So the mind begins to function as a bridge, a channel of energy communication, between the Plan as it exists in the conscious intent of Hierarchy, and world affairs as they must change and adapt to planetary purpose held "in solution" by Hierarchy. Thus the disciple cooperates in the task of establishing "the thoughtform of solution" and also trains himself for active service in human affairs.

This set of papers presents the basic esoteric teaching in the "Department of Government" and its three main aspects in human affairs—politics, law and economics. It is important to remember, however, that while Hierarchy—and human affairs—functions through three departments, they are nevertheless interdependent and interactive. Education, and educators, are essential to an intelligent understanding of right governmental processes and to participation in it. So also are the true spiritual values which it is the task of the religious field to inculcate in the people. All aspects of human life interact on one another

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with either good or bad effects.

The ashrams of Hierarchy are also today fusing and blending their work in a new way and as a basic factor in establishing a synthesis of thought and action in the working out of the Plan on Earth. Each Department of Hierarchy, therefore, while responsible for a major aspect of God's Plan, includes and is included by all others, "... so strenuous is the work of breaking down national group isolation and separateness that it takes the united energies of three groups of workers to bring about the desired results. The seven groups of workers are organised, therefore, as follows:

1. In the department of politicsFirst, sixth and seventh rays.
2. In the department of religionSecond and fourth rays.
3. In the department of education.....Third and fifth rays.

Do not forget that, though the work is being carried forward in three fields of human thought and activity, the net result is one directed effort towards the production of synthesis and a great preparatory drive towards a revelation of such wonder that I cannot yet detail it." (*A Treatise on the Seven Rays, Vol. I*, p. 178) As we seek to develop our techniques of service this factor of synthesis and interaction is an important one, so that our vision is broad and our horizons wide as we concentrate energy in a specific area of accepted responsibility.

The Tibetan tells us: "The servants of the spiritual Hierarchy and the world disciples are found in every nation; they are loyal to that nation's ideology or political trend of thought or government; the members of the New Group of World Servers embrace every political creed and recognise the authority of every imaginable religion. Men and women of goodwill can be discovered functioning in every group, no matter what its ideology or creed or belief. The Hierarchy does not look for cooperators in any one school of thought, political creed, or national government. It finds them in all and cooperates with all. This I have frequently said, and yet you find it difficult to believe, so convinced are many of you that your peculiar belief and your particular acceptance of truth is the best undoubtedly and the most true. It may be for you, but not for your brother of another persuasion, nation or religion.

Thus we find, as well you know, members of the New Group of World Servers scattered everywhere. They are the only agents which the Hierarchy chooses to employ at this time and to them is committed the task of doing the following things:

1. Restoring the world balance through understanding and goodwill.
2. Bringing harmony and unity among men and nations by the revelation of the widespread goodwill everywhere existent.
3. Precipitating, through spiritual perception and correct interpretation, the kingdom of God on Earth."

A Treatise on the Seven Rays, Vol. II, pp. 739-40

Headquarters Group
ARCANE SCHOOL

THE USE OF THE WILL

Although the following paragraphs from *The Rays and the Initiations* relate specifically to the third degree initiate, the information given on the use of the different aspects of the will in relation to the

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three Departments of Hierarchy is of value for all students:

"In connection with the use by the initiate of what we might call pure will, it should be remembered that this pure will works into manifestation through one or other of the three aspects of the Spiritual Triad. This activity is determined by the major ray upon which the initiate finds himself, from the angle of his monadic ray. Every spiritual man is upon one or another of the three major rays, for the minor four rays of attribute are all eventually absorbed into the third Ray of Active Intelligence.

If the initiate is upon the first ray, and therefore working in the Department of the Manu, he will use and express the innate will aspect through the atmic nature or through the highest aspect of the Spiritual Triad, to which we give the inadequate name of 'divine Will'. Students are apt to forget that the Spiritual Triad, related as it is to the Monad in much the same way as the three-fold personality is related to the soul, expresses the three major aspects of Shamballic energy, which three are all of them expressions of the will of the planetary Logos and His essential Purpose. If the initiate is on the second ray, and therefore is working in the Department of the Christ, he will use the will through the medium of buddhi, the second aspect of the Spiritual Triad. If he is on the third ray and in the Department of the Mahachohan, the Lord of Civilisation, he will work through the higher mind, the lowest aspect of the Spiritual Triad. Forget not, however, that none of these aspects can be regarded as higher or lower, for all are equally divine.

Understanding of these ideas may come if, for instance, you realise that the expression of buddhi, or of the intuition, in the consciousness of the spiritual man will lead to the use of the will in working out the purposes of Shamballa in the field of religions, of education, and of salvaging or saving the life aspect in all forms in the three worlds, but it will have no relation to the individual and personal problems of the man himself. If the expression is that of the higher mind, the use of the will will be in connection with civilisations and cultures for which the third department is responsible, and there will be the carrying out of the will of God in the large and general plans. If it is the will as it expresses itself through the atmic aspect of the Triad, it will function in relation to races, nations, and the kingdoms in nature, and to great planetary arrangements at present unknown to man. The synthesis of this picture will be apparent if carefully studied."

A Treatise on the Seven Rays, Vol. V, pp. 310-11

WORK OF POLITICAL SERVERS

Let it not be forgotten that the objective of all true governmental control is right synthesis, leading to right national and interior group activity. The problem resolves itself into a dual one. First of all, we have the problem of the type of authority which should be recognised by the peoples; and secondly, we have the problem of the methods which should be employed, so that the chosen authoritative measures will proceed either by the method of enforced control, or would be of such a nature that they will evoke a generously rendered and recognised co-operation. Between these two ways of working, many changes can be rung, though the system of co-operation, willingly rendered by an intelligent majority, has never yet been seen. But we are moving towards such a condition of world consciousness and are on our way towards experimenting with it.

Let me here briefly indicate to you some of the modes of government which have been tried out, or will be tried out in the future.

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1. Government by a recognised Spiritual Hierarchy. This Hierarchy will be related to the masses of the people by a chain of developed men and women who will act as the intermediaries between the ruling spiritual body and a people who are oriented to a world of right values. This form of world control lies indefinitely ahead. When it becomes possible so to govern, the planetary Hierarchy will have made a major Approach to earth, and there will then be thousands of men and women in touch with Their organisation because they will be developed enough to be sensitive to Its thoughts and ideas.

2. Government by an oligarchy of Illumined Minds, recognised as such by the massed thinkers, and therefore chosen by them to rule. This they will do through the education of the thinkers of the race in group ideas and in their right application. The system of education, then prevalent, will be utilised as the medium of reaching the masses and swinging them into line with the major ideas and this will be done not by force, but through right understanding, through analysis, discussion and experiment. Curiously enough (from the point of view of many) the spiritual Hierarchy will then work largely through the world scientists who, being by that time convinced of the factual reality of the soul and wise in the uses of the forces of the soul and of nature, will constitute a linking body of occultists.

3. Government by a True Democracy. This again will be made possible through a right use of the systems of education and by a steady training of the people to recognise the finer values, the more correct point of view, the higher idealism, and the spirit of synthesis and of co-operative unity. Co-operative unity differs from an enforced unity in that the subjective spirit and the objective form are functioning towards one recognised end. Today, such a thing as a true democracy is unknown, and the mass of the people in the democratic countries are as much at the mercy of the politicians and of the financial forces as are the people under the rule of dictatorships, enlightened or unenlightened. These latter might be regarded as selfish idealists. But I would have you here note the word "idealist"! When, however, the world has in it more truly awakened people and more thinking men and women, we shall see a purification of the political field taking place, and a cleansing of our processes of representation instituted, as well as a more exacting accounting required from the people of those whom they have chosen to put in authority. There must eventually be a closer tie-up between the educational system, the legal system and the government, but it will all be directed to an effort to work out the best ideals of the thinkers of the day. This period does not lie so far ahead as you might imagine, particularly, if the first move in this direction is made by the New Group of World Servers.

This first move involves a right comprehension of goodwill. These three systems, which are the three major systems, correspond to the three major rays of synthesis, of idealism, and of intelligence, which are only other names for the rays of Will or Power, of Love-Wisdom and of Active Intelligence.

4. Government by Dictatorship. This type of government divides itself into three parts:

- (a) Rule by a monarchy, limited usually today by the will of the people, or rather by the politicians of the period, but symbolic of the ultimate rule of the Hierarchy under the Kingship of the Lord of the World.
- (b) Rule by the leader of some democratic country, who is usually called a president, or by some statesman (no matter by what name he may choose to be called) who is frequently an idealist, though limited by his faulty human nature, by the period in which he lives, by his advisors, and by the widespread corruption and selfishness. A study of such men who have held office in this capacity, made by a fair-minded neutral, will usually demonstrate the fact that they held office

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under the influence of some idea, which was in itself intrinsically right (no matter how applied), which was forward-moving in its concept, and belonged to the then new age....

- (c) Rule by dictators, whose animating principle is not one of the new age ideals, emerging in their particular time, but an idealism of a more material kind—a generally recognised *present* idealism. They are not usually reactionary nor are they found among the intuitive workers of their age, but they take what is grounded, settled and easily available—made so by the thinkers of their time—and then give it a material, national and selfish twist and objective, and so force it on the masses by fear, warlike means and material promises. They belong, therefore, more practically to the third ray methods of work, for they are intelligent, expedient, and materially constructive. True idealism, involving as it must the new age patterns, and religious incentives are lacking in their techniques. Nevertheless, they do lead the race on another step, for they have a mass effect in evoking thought, and sometimes eventual resistance, as the result of that thought.

Later we shall study these and other ways of governing, and analyse their ordinary modern expressions and future spiritual correspondences. These will some day appear on earth as a result of the many experiments today going on. Remember this.

The Externalisation of the Hierarchy, pp. 51-54

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MEDITATION

I am going to ask you to give fifteen minutes intensive thought each day to the problem of the future, asking you, first of all, to achieve as stable a measure of alignment as you can, to raise your consciousness to as high a level of awareness as possible, and then to take the ... following topic into your reflections, dealing with it in two ways:

1. As it grows out of the past, seeking to note what should be rightly destroyed.
2. As it should evolve, from your point of view, in the future, giving its contribution to the coming period of reconstruction, and providing that bridging *new* thing which will be in line with the requirements of the New Age—again as you sense and interpret it.

I will, therefore give you this topic:

The coming nature or type of world government, considering what should emerge out of the present, major, world ideologies.

Discipleship in the New Age, Vol. I, pp. 453-454

This meditation exercise should be concluded with the distribution of energy through the five planetary centres—London/Geneva/New York/Darjeeling/Tokyo—as the Great Invocation is sounded.

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

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

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

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

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

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WORK TO BE DONE

If this study is chosen by the student as an addition to the regular degree work in the Arcane School, it is recommended that it should not supersede the degree work to which adequate time must be given. Study of the Hierarchical Departments and fields of service for the disciple is a continuing one; it is one that will build over a period of time to reveal the reality of the work to be done and equip the server to work.

It is therefore recommended that the student give whatever time he can to the study itself and to ways and means of familiarising himself with the contemporary scene. There is no limit set on sources of study. In addition to this set of papers and the book references already given, which could profitably be explored, the books themselves contain more valuable teaching, and books by other authors should also be investigated.

The daily fifteen minutes of reflective meditation recommended to the student should not substitute for the regular degree meditation. It can be fitted in at another time, and would be particularly appropriate at the close of a period of study of the Department of Government.

No written work is expected from the student. It is suggested, however, that each student builds up his own framework of reference by noting all relevant and significant material that comes his way which enlightens the mind and expands his thinking.

All new ideas and thoughts resulting from the meditation should also be noted down and developed in further reflection—or discarded as irrelevant.

Although at this stage no reporting or written work is expected, the headquarters group welcomes any thought, comments, ideas or questions you may wish to send in with your regular monthly meditation report. We want to know how you are progressing, what values the study has for you and to what extent you are able to relate the basic teaching to things *as they are* in the field of government and to what *they should be* in the future. Some direct experience "in the field" itself, giving actual and factual knowledge, would obviously be invaluable. A sharing of thought and energy is stimulative and evocative. Your experience can be helpful to others.

We are ready also to offer help, suggestions or advice. This is a group effort to co-operate more consciously and usefully in externalising hierarchical methods of work and in linking inner cause to outer effect.

It may be helpful for the student to organise his thoughts around certain key questions.

1. What appears to be the next immediate development in international relationships at the governmental level? What should emerge out of an increased relationship and co-operation between the nations of the world? What should this new relationship then lead to?
2. What should be the next step ahead for the evolution of government and the administration of Law and Economics, (a) nationally and (b) in your own environment?

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3. What form of practical co-operation can be provided by the average citizen of any country and also by the practising disciple?

These questions could form the basis of a written paper as a means of sharing ideas resulting from the study and meditation work.

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Study One: Section One

I. POLITICAL STATESMANSHIP

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A. INTRODUCTORY STATEMENTS

KEY THOUGHTS

Today, in the world, another great moment of crisis has arrived. I refer not to the present world condition, but to the state of the human consciousness. Mind has arrived at a functioning power, personalities are co-ordinated. The three aspects of man are being blended; another formation or precipitation from the Hierarchy of adepts has become possible. On the physical plane, without any exoteric organisation, ceremonials, or outer form, there is integrating—silently, steadily and powerfully—a group of men and women who will supersede eventually the previous hierarchical effort. They will supersede all churches, all groups and all organisations and will eventually constitute that oligarchy of elect souls who will govern and guide the world.

A Treatise on White Magic, pp. 399-400

Humanity - as has oft been said - is now the world disciple. Why is this? Primarily for two reasons:

1. Men are rapidly awakening mentally. The whole world is thinking, primarily along political lines and along lines of current ideologies. Even peoples long dormant are now convulsed by mental processes. This shift in human consciousness involves a rapid focusing of human intention on mental levels. This mental polarisation is essential to discipleship. It is as yet a general trend, but much progress has been made as a result of the tension of war.
2. Men are rapidly developing an understanding goodwill. The world is full of movements for relief and for the amelioration of human distress, and this from the point of small and large communities and also nationally and internationally ... This indicates not only a mental polarisation but responsiveness to the love nature of God; these together indicate a fusion and a sensitivity which is new in human history and which is most encouraging, testifying as it does to the success, at last, of the evolutionary process.

Discipleship in the New Age, Vol. II, p. 295

DEFINITIONS

From *Webster's Seventh New Collegiate Dictionary*

Statesman

- 1 one versed in the principles or art of government;
esp. one actively engaged in conducting the business of a government or in shaping its policies.
- 2 one who exercises political leadership wisely and without narrow partisanship in the general interest.

Politician

- 1 one versed in the art or science of government;
esp. one actively engaged in conducting the business of a government.
- 2a: one engaged in party politics as a profession.
- 2b: one primarily interested in political offices from selfish or other narrow, usually short-run, interests.

Politics

- 1a: the art or science of government.

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Study One: Section One - A

- 1b: the art or science concerned with guiding or influencing governmental policy.
 - 1c: the art or science concerned with winning and holding control over a government.
 - 2: political actions, practices or policies.
 - 3a: political actions: competition between competing interest groups or individuals: specific power and leadership in a government or other group.
 - 3b: political life, *esp.* as a principal activity or profession.
 - 3c: political activities characterised by artful and often dishonest practices.
 - 4: the political opinions or sympathies of a person.
 - 5: the total complex of relations between men in society.
-

B. DEPARTMENT OF THE MANU

THE INNER GOVERNMENT

Within the human family are found those who respond to that *inner group of Thinkers*, Who, working in mental matter, control from the subjective side of life, the emergence of the great Plan and the manifestation of divine purpose.

This group of Thinkers falls into seven main divisions and is presided over by three great Lives or super-conscious entities. These Three are the Manu, the Christ, and the Mahachohan. These three work primarily through the method of influencing the minds of the adepts and initiates. These latter, in Their turn, influence the disciples of the world and these disciples, each in his own place and on his own responsibility, work out their concept of the Plan and seek to give expression to it as far as possible. These disciples have hitherto worked very much alone.

A Treatise on the Seven Rays, Vol. II, pp. 185-86

In connection with the Hierarchy, the central Triangle is composed of the Manu, representing loving intelligent *life*, the Christ, representing loving intelligent *consciousness*, and the Mahachohan, representing loving intelligent *activity*, and therefore between Them representing every phase of group livingness, group expression and group action; these qualities focus through the Mahachohan, primarily because He is the Lord of Civilisation and the civilisations of Humanity represent progressive growth and unfoldment.

Only in the final root-race of men upon our planet will the essential central Triangle make its appearance and function openly in the third planetary Centre, that of Humanity ... One point of this future triangle will emerge out of the field of world governments, of politics and of statesmanship; another will appear out of the world religions, and a third out of the general field of world economics and finance. Today no such men of spiritual will, of spiritual love and of spiritual intelligence are to be found upon Earth; even if they did emerge in these three fields of expression they could do little good, for the sense of recognition and of responsibility is as yet inadequately developed; later, they will appear and will then openly relate the department of the Manu to that of world government, the department of the Christ to that of the world religions, and the department of the Lord of Civilisation to that of the social and financial order. That time will surely come, but it will come only *after* the externalisation of the Hierarchy and its open functioning upon the physical plane.

Telepathy and the Esoteric Vehicle, pp. 185-6

For the sake of clarity and in order to satisfy the craving of the concrete mind for differentiation these three departments [of the Manu, the Christ and the Mahachohan] are pictured as distinct and separated the one from the other, though having their points of contact. In reality—apart from the illusion that mind always sets up— the three are one, and the seven are but blended parts of one synthetic whole. They all interlace and intermingle. All the three departments are but necessary parts of one organisation over which the Lord of the World rules. They are but the executive offices in which the business of our planet is handled, and each office is dependent upon the other offices, and all work in the closest collaboration. The man who finds himself on one line has to remember that in time and before perfection is achieved he must realise the synthesis of the whole. He must grasp it as a fact past all questioning and not just as a mental concept, and in his mediation there will eventually come a point when this realisation of the essential unity will be his and he will know himself as a

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fragment of a vaster whole.

In these three departments the method of approach to the Head of the Department is mediation, and the means whereby the student puts himself en rapport with the essential *Life* of that department (it is all a matter of terms) differ. The life within the form manifests—as a result of meditation—in three different ways. The results of meditation as demonstrated in terms of character, if I may so express it, are really the same aspects of manifestation under different terms or conditions. Let me tabulate them for you:

Line of the Manu	Force, Strength, Power to Rule.
Line of the Boddhisattva	Magnetism, Attraction, Healing.
Line of the Mahachohan	Electricity, Synthesis, Organisation.

I seek here to point out that the effect in the life of the student of meditation on one of these three lines will be as enumerated above, though all of course coloured and modified by his personality ray, and by the point attained in evolution. If you study the three words applied to the three lines you will find it very illuminating ...

The Line of the Manu ... is specially the line of government, of racial development, of working in and with the matter of all forms on all the planes of human evolution. It is, as I have said before, the line of occultism. It emphasises the hierarchical method, it embodies the divine autocracy, and it is the line whereby our Solar Logos imposes His Will on men. It is closely linked to the Lords of Karma, and it is through the Manu's department that the Law of Cause and Effect is wielded. The four Lords of Karma work closely with the Manu, for They impose the Law, and He manipulates the forms of men, of continents, of races, and of nations so that that law may be duly worked out.

The man therefore who attempts through meditation to contact these powers, to rise to union by these means, and to attain the consciousness of the Will aspect, works under set rules, rises from point to point under due forms, and broods ever on the Law and its workings. He seeks to understand, he discriminates and studies; he is occupied with the concrete and its place in the divine plan. He admits the fact of the indwelling life but concentrates primarily on its method and form of manifestation. The basic rules of expression and of government occupy his attention, and by studying the rules and laws, and by seeking to comprehend, he necessarily contacts the Ruler. From stage to stage he rises—from the ruler of the microcosm in the three worlds, to the group egoic and its focal point, a Master; from the ruler of the group he rises to the Manu, the Ruler of the department wherein he has his place, thence to the Ruler of the World of the department wherein he has his place, thence to the Ruler of the World, and later to the Planetary Logos, and thence to the Solar Logos.

Letters on Occult Meditation, pp. 169-71

The *group* idea must always be remembered, for this will distinguish the New Age methods from the past ...

Political work will occupy other groups more specifically than does any other branch of work. These groups communicate the "quality of imposition" and an authority that is lacking in many other branches of this divine group activity. The work is largely first ray work. It embodies the method whereby the divine *Will* works out in the consciousness of races and nations. Members of this group will have much first ray in their constitution. Their work is to act as channels of communication

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between the department of the Manu and the race of men. It is a noble thing to be channels of the *Will* of God.

A Treatise on the Seven Rays, Vol. II, pp. 190-91

What is the result of these developments in the world of 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 recognised. 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. *Ibid.*, pp. 450-51

C. PRINCIPLES AND LAWS

The man therefore who attempts through meditation ... to attain the consciousness of the Will aspect, works under set rules, rises from point to point under due forms, and broods ever on the Law and its workings ... The basic rules of expression and of government occupy his attention, and by studying the rules and laws, and by seeking to comprehend, he necessarily contacts the Ruler.

Letters on Occult Meditation, p. 171

Applicable Principles

Cause and Effect	Freedom
Cleavage	Harmony
Conflict	Liberation
Cooperation	Relationship
Directed Purpose	Responsibility

Applicable Laws

Abstraction	Group Life
Assembly	Group Progress
Balance	Life Purpose of Planetary Logos
Brotherhood	Relativity
Change	Sacrifice
Cycles	Separateness and Hate
Destiny	Speech
Destruction	Synthesis
Expediency	Thought
Freedom	

Applicable Sciences (as Techniques)

Communication	Right Human Relations
Contact	Service of the Plan
Cooperation	Social Evolution
Energy	Sound
Energy Relationships	Telepathy
Evolution	Tension
Impression	Thoughtform Building
Relationship	

A principle is that which embodies some aspect of the truth on which this system of ours is based; it is the seeping through to the consciousness of the man of a little of the idea on which our Logos bases all He does. The basis of ... Logoic action ... connected with the human Hierarchy is the power of love to drive onward—call it evolution, if you like, call it inherent urge, should you so prefer, but it is love causing motion and urging onward to completion ... Hence, this principle should underlie all activity, and

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the government of the lesser organisations, if founded on love leading to activity, would lead to a divine urge in all its members, driving them likewise on to fullest expression, and thus tend to more adequate completeness and more satisfactory endeavour.

A Treatise on White Magic, pp. 115-16

... The higher principles deal with the good of the group and the lower with the good of the individual ... the lower principle must give way to the higher. *Ibid.*, p. 118

Forces, playing upon the human race, affect the most sensitive; they in their turn affect their environment and gradually a momentum is established which sweeps through a race or a nation, through a period or a cycle of years, and produces conditions of profound depression and of mutual distrust. It causes a sad self-absorption and this we term a panic or a wave of unrest. The fact that the working out may be military, economic, social or political, that it may take the form of a war, of a religious inquisition, of financial stringency or international distrust is incidental. The causes lie back in the blueprints of the evolutionary process and are governed—even if unrealised—by the good Law.

Ibid., p. 307

The Principle of Conflict

This Principle of Conflict is ... active in all institutions, groups and organisations in all lands and in every department of human thought. Its results are, first, the awakening of humanity to certain major human developments and possibilities, and secondly, it will lead to certain basic renunciations, once the issues are clearly seen and the cleavage which exists in reality between the desirable spiritual values and the undesirable material values has been made clear. In politics, for instance, the two-party system is based upon a correct premise, but it is not at present a satisfactory system because of human stupidity. It stands in truth for the reactionary groups in any land and also for the progressive party who are alert to the new possibilities; one party aims at the holding back of the life of the spirit, at clarifying by obstruction and at holding back or preventing the too rapid rushing forward of the impatient and immature; the progressive party should be composed of those who are aware of the unneeded and old issues, and who *pioneer* all the time, even though frequently without much skill in action. Such a clear line of demarcation between the two basic world parties is not yet possible, nor are the spiritual values of either group appreciated by the unthinking masses ...; the real good of humanity is not the goal of the average politician in either group, for usually only his own selfish ambition and the desire to preserve a certain political ideology which has put him into power are the goal of his efforts.

A Treatise on the Seven Rays, Vol. V, p. 613

The Law of Destruction

The higher destruction which we are considering is related to the destruction of certain *forms of consciousness* which express themselves in great areas or extensive thoughtforms; these may have, in turn, conditioned human thinking. Perhaps the simplest illustration I can give you of this type of destruction would be concerned with the major ideologies which down the ages have conditioned or may condition humanity. These ideologies produce potent effects in the three worlds. This type of destruction affects those civilisations which condition the human family for long periods of time, which concern climatic conditions that predispose the forms in the four kingdoms to certain characteristics in time and space, which produce effects in the great world religions, in world politics and all other "conditioning forms of thinking". Does this convey much or little in connection with the concepts which I am

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attempting to make clear?

That which is destroyed, therefore, are certain group forms and these upon a large scale; this requires an exercise of the spiritual will to bring about, and does not require simply the withdrawing of the attention of the soul, the decision to vacate the form and the failure of the basic desire to perpetuate, which is what we imply when we speak of death in the three worlds ...

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 organisations which produce permanent changes in types, constitutions, planetary areas and cyclic manifestations. *Ibid.*, pp. 306-7

D. THE ENERGY OF DYNAMIC STATESMANSHIP

INAUGURATION OF NEW TECHNIQUES

[Certain groups] are an experiment *in founding or starting focal points of energy* in the human family through which certain energies can flow into the entire race of men. They are an experiment, in *inaugurating certain new techniques in work and in modes of communication*. I would point out that in these last three words are summed up the whole story. These groups are intended to facilitate interrelation or communication ... [One of these groups is that of the *Political Organisers*. This group of] Political Organisers will concern itself with political factors in every nation. They will work in the world of human government, dealing with the problems of civilisation and with the relationships existing between nations. The bringing about of international understanding will be their major objective....

These groups are an *externalisation of an inner existing condition* ... This group force will then pour through all the various groups just in so far as the disciples in the groups do the following things *as a group*:

1. Keep en rapport with the inner source of power.
2. Never lose sight of the group objective.
3. Cultivate the dual capacity to apply the laws of the soul to the individual life and the laws of the group to group life.
4. Use all the forces which may flow into the group in service....

Discipleship in the New Age, Vol. I, pp. 35-41

POWER SOURCES

The Power which the New Group of World Servers will eventually wield, will be drawn from two sources:—first, from that inner centre of subjective world government, whose members are responsible for the spread of those ideals and ideas which have led humanity onwards from age to age. This inner centre has always existed and the great leaders of the race, in every field, have been connected with it. The great idealists and world workers (such as the Christ and His great brother, the Buddha, and those lesser workers, such as Plato, Spinoza, Abraham Lincoln, or Florence Nightingale) have all been associated with this centre. The range of these associates is tremendous and the grades of these workers are many, but self-sacrificing work for the betterment of human living and love of their fellowmen have distinguished them all. Yet all drew their light and inspiration from this central focal point. The members of this government may be alive in physical bodies or discarnate. It is assumed that there is belief in immortality among those who read these pages—a belief in the perpetuation of the conscious soul in some dimension. These great souls are primarily distinguished by the fact that they know no mental limitation, and their inclusiveness is such that for them there are no racial distinctions nor any religious differences.

The second source from which the New Group of World Servers will draw its power will be from the men of goodwill in the world at any given time. They will be able to swing into activity at any moment such a weight of thought and such a momentous public opinion that they will eventually be in a position definitely to affect world affairs. One of their functions will be to bring into touch with each other, men of similar ideals and also to direct and further their efforts.

A Treatise on the Seven Rays, Vol. II, pp. 663-64

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Three major energies begin to make an impact upon [the disciple's] lower mind. They are:

1. *The impulsive energy of ideas*, coming to him from the abstract mind and travelling along the antahkarana; these make contact with his now illumined lower mind which, at this point, transforms them into ideals so that the divine ideas—implementing the divine purpose—may become the heritage of the race of men. The better trained and the more controlled the mind, the easier it will be to handle this type of energy. It is by means of this impulsive energy that the Hierarchy (upon the buddhic plane) leads humanity onwards.

2. *The energy of the intuition*, which is the word we use to describe a direct contact with the Mind of God at some relatively high level of experience. The effect of this energy upon the soul-infused personality is to give to the mind (already receptive to the energy of ideas) some faint glimmering and brief revelation of the purpose of the ideas which underlie all hierarchical activity on behalf of humanity. The intuition is entirely concerned with group activity; it is never interested in or directed to the revelation of anything concerned with the personality life ... Forget not, the buddhic plane is closely allied with the cosmic astral plane, and that all intuitions when regulated require the use of the creative imagination in their working out or in their presentation to the thoughts of men. Speaking generally, the Masters intuit those phases of the divine intention which are immediate; these constitute the "overshadowing cloud of knowable things". These They transform into the Plan; then Their disciples—with their intuitional capacity developing slowly but steadily—begin themselves to intuit these ideas, to present them as ideals to the masses, and thus precipitate the needed aspects of the Plan on to the physical plane.

3. *The dynamic energy of the will* follows next, and (as the disciple perfects the antahkarana) it sweeps through the medium of contact into the mind of the soul-infused personality, and from thence it finds its way to the brain. I am of course referring here to the disciple in training and not to the Masters Themselves Who work at the centre of these energies; the Hierarchy is a great reception point for these three aspects of the Spiritual Triad—the spiritual will, the intuition or pure reason, and the abstract mind.

It is in the Ashrams of the Masters that the disciple comes into direct relation with these dynamic, revealing and impulsive energies. These three energies focus through and are directed by the three Heads of the Hierarchy: the Manu, the Christ and the Mahachohan. The Manu is receptive to, and the agent of, the energy of the divine will for humanity; the Christ is the agent for the distribution of the energy which brings intuitive revelation; the Mahachohan is responsible for the inflow of ideas into the consciousness of the disciple, the aspirant and the intelligentsia. I would beg you to remember that the main effort of the spiritual Hierarchy is on behalf of humanity, because the fourth Kingdom in Nature is the Macrocosm of the threefold Microcosm of the three lower kingdoms in nature.

A Treatise on the Seven Rays, Vol. V, pp. 711-12

In the field [of those engaged in political work] the work of the first Ray of Will or Power is beginning to make its presence felt, and hence the great difficulty. The energy which works out in political activity is not yet understood. The work of the Destroyer Aspect has been kept relatively in the background and only during the past half century has it become definitely active. This became possible because the whole world, practically speaking, was involved and *only in the region or realm of synthesis* can the first Ray function.

The Externalisation of the Hierarchy, p. 38

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POLITICAL ENERGIES IN EXPRESSION

There is a tendency among esoteric students, particularly those in the older Piscean groups, to regard any interest in the energies producing world events or which concern government and politics as antagonistic to esoteric and spiritual endeavour. But the newer esotericism which the more modern groups and the more mental types will sponsor sees all events and world movements and national governments, plus all political circumstances, as expressions of the energies to be found in the inner world of esoteric research ...

They ask: Why omit political research from the spiritual curriculum? They deem it to be of equal if not of greater importance than the activity of the churches; governments condition people and aid in the production of any current civilisation, forcing the masses of men into certain needed lines of thought

Education in the New Age, pp. 62-63

There is, at this time, an emergence of certain powerful and dominating first ray personalities into the theatre of world activity. These people are in direct contact with this Shamballa force, and are sensitive to the impact of the will energy of Deity. According to their type of personality and their point in evolution will be their reaction to this force and their consequent usefulness to the Lord of the World as He works out His plans of world unfoldment. The energy of the Will of God works out through them, though stepped down and often misused and misapplied, by their differing and limited personalities, and interpreted unsatisfactorily by their undeveloped consciousness.

These people are found in every field of human affairs. They are the dominant persons and the dictators in every aspect of human living—political, social, religious and educational. Who shall say (until at least a century has gone by) whether their influence and their efforts have been good or bad. Where they flagrantly infringe the Law of Love, their influence may be powerful, but it is passing and undesirable, at least where that phase of their activities is concerned. Where they meet human emergency and need and work along lines of basic restoration and the preservation of "units of synthesis", their influence is good and constructive ...

I wish to remind you that I use the word "energy" in reference to the spiritual expression of any ray and the word "force" to denote the use which men make of spiritual energy as they seek to employ it and usually, as yet, misapply it ... It might be apposite here to point out that ... first ray exponents of force are often misunderstood and hated. They may and often do misuse the energy available but they also use it constructively within the desired limits of the immediate plan.

The Destiny of the Nations, pp. 14-16

E. IDEAS - THE WORKING TOOL

The power of ideas is only today beginning to be understood. The potency of ideation, the forms which ideas must take, and the promotion of the cult of right ideas is one of the major problems to be tackled in the New Age.

A Treatise on the Seven Rays, Vol. II, p. 255

GENERAL BACKGROUND

The determination of the members of the Hierarchy to train the minds of men more rapidly and to build towards a more synthetic unity brought them to a decision which involved the formation of group units, and brought about the emergence of those groups of workers and thinkers who, through their activities, have so largely governed and moulded our world for the past three or four centuries. We have therefore, dating from this conclave (about the year 1500 A.D., p. 402) the inauguration of definite and specific group work along clearly defined lines, with each group standing for some peculiar presentation of ... the knowledge of reality.

These groups fall generally into four major divisions: cultural, political, religious and scientific. In more modern times three other groups have definitely emerged; they are the philosophical, the psychological, and the financial groups. Philosophers have, of course, always been with us, but they have been for the most part isolated units who have founded schools characterised by partisanship and separateness. Now there are no outstanding figures as in the past, but groups who represent certain ideas. It is of profound importance that the work of these seven groups of thinkers be recognised as part of the hierarchical programme, designed to produce a certain situation, to bring about certain preparatory conditions, and as playing a definite part in the work of world evolution as far as humanity is concerned.

Under the influence of the different rays as they cycled in and out of activity, little groups of men emerged, played their part in *group formation*, and disappeared, often unaware of their inherent synthesis and of their co-workers. As can be seen in any intelligent historical retrospect, the work that they did for the race and their contribution to the pageant of the progress of mankind stands out with clarity.

A Treatise on White Magic, pp. 405-6

IDEAS, IDEALS AND IDEOLOGIES

Servers [on Ray One], if they are trained disciples, work through what might be called the imposition of the Will of God upon the minds of men. This they do through the powerful impact of ideas upon the minds of men, and the emphasis of the governing principles which must be assimilated by humanity ... These ideas embody great principles and constitute the New Age ideas.

Treatise on the Seven Rays, Vol. II, pp. 140-41

With humanity in the mass, response is made unconsciously to the rulings of the Universal Mind; this is complicated in our time and age by a growing responsiveness to the mass ideas—called sometimes public opinion—of the rapidly evolving human mentality. Within the human family are also found those who respond to that inner group of Thinkers Who, working in mental matter, control from the subjective side of life the emergence of the great Plan and the manifestation of divine purpose.

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This group of Thinkers falls into seven main divisions and is presided over by three great Lives or super-conscious Entities. These three are the Manu, the Christ, and the Mahachohan. These three work primarily through the method of influencing the minds of the adepts and the initiates. These latter in their turn influence the disciples of the world, and these disciples, each in his own place and on his own responsibility, work out their concept of the Plan and seek to give expression to it as far as possible. It is, therefore, as you can surmise, a process of stepping down rates of vibration until they are sufficiently heavy to affect physical plane matter and thus make possible the building of organised effects on the physical plane. These disciples have hitherto worked very much alone except when karmic relationships have revealed them to each other, and telepathic intercommunication has been fundamentally confined to the Hierarchy of adepts and the initiates, both in and out of incarnation, and to Their individual work with Their disciples.

It is however, now deemed possible to establish a resembling condition and a telepathic relation between disciples on the physical plane. *Telepathy and the Esoteric Vehicle*, p. 3

It is with the work of the "bridge-builders" that we are concerned. *First, let me assure you that the real building of the antahkarana takes place only when the disciple is beginning to be definitely focused upon mental levels*, and when therefore his mind is intelligently and consciously functioning. He must begin at this stage to have some more exact idea than has hitherto been the case as to the distinctions existing between the thinker, the apparatus of thought, and thought itself, beginning with its dual esoteric function which is:

1. The recognition and receptivity to IDEAS.
2. The creative faculty of conscious thoughtform building.

This necessarily involves a strong mental attitude and reorientation of the mind to reality. As the disciple begins to focus himself on the mental plane (and this is the prime intent of the meditation work), he starts working in mental matter and *trains himself* in the powers and uses of thought. He achieves a measure of mind control; he can turn the searchlight of the mind in two directions, into the world of human endeavour and into the world of soul activity. Just as the soul makes a way for itself by projecting itself in a thread or stream of energy into the three worlds, so the disciple begins consciously to project himself into the higher worlds. His energy goes forth, through the medium of the controlled and directed mind, into the world of the higher spiritual mind and into the realm of the intuition. A reciprocal activity is thus set up. This response between the higher and the lower mind is symbolically spoken of in terms of light, and the "lighted way" comes into being between the personality and the spiritual Triad, via the soul body, just as the soul came into definite contact with the brain via the mind. This "lighted way" is the illumined bridge. *It is built through meditation*; it is constructed through the constant effort to draw forth the intuition, through subservience and obedience to the Plan (which begins to be recognised as soon as the intuition and the mind are en rapport) and through a conscious incorporation into the group in service and for purposes of assimilation into the whole. *A Treatise on the Seven Rays, Vol. V, pp. 446-47*

THE THREE MAJOR IDEOLOGIES

Humanity is today more sensitive to ideas than ever before, and hence the many warring ideologies and hence the fact that—in defence of their plans—even the most recalcitrant of the nations has to discover some idealistic excuse to put before the other nations when occupied with any

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infringement of recognised law. [Even the evil forces which still remain active hide their greedy purposes behind a spurious desire for world unity, world harmony and right human relations. *A Treatise on the Seven Rays, Vol. V*, p. 612] This is a fact of great significance to the Hierarchy for it indicates a point reached. *The Destiny of the Nations*, p.8

A definite world effect is being produced and the New Group of World Servers has given much aid in this. They have interpreted, explained and assisted the processes of evoking the latent love in human beings which, in its initial and unformed stages, exists in the form of an inchoate goodwill.

I call this to your attention as the underlying, motivating idea behind all the work which you are called upon to do. I suggest therefore that you endeavour to see the three major ideologies ... [totalitarianism, democracy and communism] in terms of the three efforts which are emanating from the three major planetary centres at this time: Shamballa, the Hierarchy and Humanity. You will thus gain a more synthetic viewpoint, and a deeper understanding of the slowly emerging world picture.

Is it not possible that the ideologies which we have been discussing are the response—distorted and yet definite and determined, sensitive reaction—to the energies playing upon humanity from the two higher major centres? I would like to suggest that the ideology which is embodied in the vision of the totalitarian states is an erroneous but clear-cut response to the Shamballa influence of *will*; that the ideology behind the democratic ideal constitutes a similar response to the universality which the *love* of the Hierarchy prompts it to express, and that communism is of human origin, embodying that ideology which humanity has formulated in its own right. Thus the three aspects of God's nature are beginning to take form as three major ideas and what we see upon the planet at this time are the distorted human reactions to spiritual impulses, emanating from three different centres, but all equally divine in their essential natures and in their essences. Ponder on this. *Ibid.*, pp. 21-22

We have therefore three great centres [Shamballa, Hierarchy and Humanity] and from them emanate three types of energy which are taking form as the three governing ideologies in the consciousness of the race. Old ideologies still persist; subsidiary schools of thought are everywhere to be found; distorted interpretations and travesties of reality abound on every hand; on all sides the dead level of the people (the ignorant masses) is played upon by these energies and men become victims of the exponents of the ideologies—past, present and future.

Forget not that behind all of them stands He Whom we call the Lord of the World. When all these temporary experiments have been tried and when humanity has been led on in its consciousness from one stage of understanding to another and of recognised interrelation, the kingdom of God will be established upon Earth and the Ruler of the Earth will then work through the Hierarchy to produce that synthetic living creative response from nature (of which humanity is a part) which will enable each kingdom fully to reveal the glory of God. Shamballa will work through the Hierarchy, and the Hierarchy, in its turn, will reach the various kingdoms in nature through the medium of Humanity, which will then enter into its preordained and destined function. It is for this that all is taking place.

The time of fruition lies relatively far ahead but in the meantime humanity is experimenting or is the subject of experiment; it is exploiting or being exploited; it is learning the lessons of enforced obedience or the dangers of selfish license; it is victimised by powerful personalities in every land and this without exception, or it is being guided in right directions (and this again without exception) by the emissaries and disciples of either Shamballa or the Hierarchy. All vaunted freedom or vaunted control is

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but the temporary reaction of humanity which is swept by ideas, controlled by ideals, impulsed by selfishness, impregnated by hates and yet all the time is struggling to express the higher and better qualities and to free itself from the thralldom of ancient evil, the slavery of ancient codes and the curse of ancient habits of thought and living. It is what is happening behind the scenes to mankind *as a whole* which is of moment; it is the unfoldment of the human consciousness which counts with the Hierarchy, and that unfolds in response to the presented conditions in any country or countries. *Ibid.*, pp. 24-25

... Only ... those who are working consciously under the guidance of their own souls, and who, through mind control merging into deep meditation, can manipulate the matter of thought and become "knowing creators". These can, and do, speak the impulsive words which bring into being those new forms and organisms, those expressions of ideas and those organisations which live their life cycle and serve their purpose, and so come, duly, to their timely and appointed end. These creators are the leaders and organisers, the teachers and the guides in all phases of human living. Their sound does go forth into all lands and their note is internationally recognised.

A Treatise on White Magic, p. 475

THE WISE USE OF IDEAS

There are three problems which the next few years will see well on the way towards an intelligent solution in the minds of the most conservative, but which will be regarded as definitely solved by the intuitive and illumined. These three problems might be regarded as constituting the three main objectives in the fields of science, of politics and of religion. With their solution will come the more rapid success of the world problems of government, of faith and of matter. Please note the distinction and significance of these last three words. *A Treatise on the Seven Rays*, Vol. I, p. 179

In the final analysis, the main problem of world government is the wise use of ideas. It is here that the power of speech makes itself felt, just as in the department of religion or of education, the power of the written word, of the printed page, is felt. In the field of politics, the masses are swayed by their orators, and never more so than now through the use of the [media]. Great ideas are dinned into the ear of the public without cessation—theories as to dictatorship, communism, nazism, fascism, Marxism, nationalism and democratic ideals. Methods of rule by this or that group of thinkers are presented to the public, leaving them no time for consideration or for clear thinking. Racial antipathies are spread, and personal preferences and illusions find expression, bringing about the deception of the unthinking. The man who has a golden tongue, the man who has the gift of playing with words and can voice with emphasis people's grievances, the juggler in statistics, the fanatic with a certain and sure cure for social ills, and the man who loves to fan race hatreds, can ever get a following. Such men can with facility upset the balance of the community and lead a body of unthinking adherents to a transient success and power, or to obloquy and oblivion.

In the aggregate of this play with ideas, and in the constant impact upon the human consciousness of the great concepts which lie back of our evolutionary process, the race is developing the power to think, to choose, and to build a sure foundation. Through the evolutionary presentation of these ideas there is a steady march towards a liberty of thought (through the old method of experiment, of discard, and of renewed effort with ever newer concepts) which will enable mankind to build true to the great thought patterns which underlie the outer structure of our world. The attentive minds of the age are constantly being made sensitive to these patterns, so that the individual mind can recognise them and wrest them out of the darkness into the light of day. Thus will the true patterns be made available, to play

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their part in leading the race towards its destiny, towards those deeper realisations which mould the racial types, and to that synthesis of understanding which will result in a realisation of Brotherhood.

The world structure emerges from and is built upon certain inner thought patterns, and it is these thought patterns which are producing the present flood of governmental experiments among all nations. But today there is no training given upon the process of contacting the world of patterns and upon the true interpretation of ideas, and hence the problems. Later, when the race sees its problem with clarity, it will act with wisdom and train with care its Observers and Communicators. These will be men and women in whom the intuition has awakened at the behest of an urgent intellect; they will be people whose minds are so subordinated to the group good, and so free from all sense of separativeness, that their minds present no impediment to the contact with the world of reality and of inner truth. They will ... be men of goodwill, of high mental calibre, with minds well stocked and equipped; they will be free from personal ambition and selfishness, animated by love of humanity and by a desire to help the race. Such a man is a spiritual man. *Ibid.*, pp. 179-81

WORK OF THE SOCIETY OF ORGANISED MINDS

The need today is for sound teaching as to the laws of thought, and the rules which govern the building of those thoughtforms which must embody the ideas sent forth from the universal divine Mind. Men must begin on the subjective planes of life to work out the needed order. When this is realised, we shall have every important group of men engaged in world affairs, or in work of government in all its branches, aided on the mental plane by trained thinkers, so that there may be right application and correct adjustment to the Plan. This time is as yet far away, and hence the distortions and misrepresentations on Earth.... *Ibid.*, p. 82

Each of the great rays has a form of teaching truth to humanity which is its unique contribution, and in this way develops man by a system or technique which is qualified by the ray quality and is therefore specific and unique....

Ray I	Higher Expression:	The science of statesmanship, of government.
	Lower Expression:	Modern diplomacy and politics.

Ibid., pp.49-50

Roughly speaking, the Plan fell into three divisions in the minds of its organisers.

First: Political. The objective of the work here planned was the development and the establishment of an international consciousness. This was an effort along the line of power or will, of government, or along the line of the first ray. Disciples and aspirants working in the field of organisation, and the mass of idealists were organised in this work, and the seventh and sixth ray workers were brought into line. The groups therefore ranged themselves into one group in this endeavour. It was also determined to demonstrate the need for economic synthesis, as part of the work of relating the nations to each other, so that the spirit which is evidenced by such an organisation as the Red Cross, for instance, might also be evidenced internationally in the interplay of the nations with each other. It is needless to point out that material stress and strain and the wrecking of old political parties and trade relations had to play their part. It was determined to demonstrate the necessity of establishing a spirit of international dependence and interrelation, so that the nations would be forced to realise politically that isolation, separativeness, and the cultivation of a national egoism must go, and that a national spirit coloured by a

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sense of superiority, by class hatreds and racial antagonisms, constitutes a barrier to the true development of humanity. The people must be taught that the longing to increase possessions is a deterrent to real expansion. Thus plans were laid whereby the Brotherhood of Nations, based on mutual need, mutual understanding and mutual helpfulness, should gradually come into being.

It was the establishing of a state of mind which was the primary objective, and not the establishing of some impossible and mythical Utopia, or of those material conditions whereby one group is entirely subordinated by the will-to-power of another group which enforces a standardised and uniform condition through the use of power in some form or another. The work indicated, and therefore set before the New Group of World Servers, is to enunciate those principles of national relations which underlie a world state or federation, and their instructions were to get the ear of the leaders in various countries, and thus slowly and gradually awaken the masses (through them) to the true significance of that easily spoken, but little understood word, Brotherhood.

This work is perhaps one of the hardest of the tasks which the Society of Organised Minds has ever set itself. racial hatreds and national aspirations are so strong, and the ignorance of the masses is so great, that all the resources of the workers along the line of government and power (the first ray) were necessary to make the needed impact upon the public consciousness. There has been, and there still is, much to destroy before the nations are reduced to the point where they will become sensitive to the new vision, and able to recognise their need of each other.

... The originators of these various national movements are often ignorant of the impulses which lie back of their work, and are frequently unable to explain the ideals toward which they are working, except in terms of human ambition and power. Nevertheless, unknown to themselves, they are really sensitive to the great ideas thrown into their minds by the Minds behind the scenes. They respond to the idea of general good, of human equality, of the superman, of universal trade requirements, and of the distribution of wealth, but—and here is the important point—because the inner synthesis of effort is not emphasised, because there is no general knowledge as to the source of the great concepts, and no understanding of the inner Brotherhood which is guiding humanity towards an outer Brotherhood, these great principles are being widely distorted, selfishly applied, and separately utilised. The fires of class hatreds, of racial antagonisms, and of national pride are burning intensely strong.

Such is the problem before the Great Ones at this time. What will They do to bring the nations, through the agency of the inner department of government and the political rule which we have been considering, to a realisation of their essential unity, and so further that "peace on earth, good will to men" of which we all dream.

Ibid., pp. 172-76

F. INTERNATIONAL RELATIONSHIPS

World Citizenship as an expression of both *goodwill* and *understanding* should be the goal of the enlightened everywhere and the hallmark of the spiritual man, and in these three, you have right relations established between education, religion and politics.

Education in the New Age, p. 91

THE PERIOD OF INTERNATIONAL DISCOVERY

The political regimes of the world need orienting to each other; it has never been the divine plan that all nations and races should conform to some standard political ideology or be reduced to a uniform general form of government. Nations differ; they have different cultures and traditions; they can function adequately under varying and distinctive governments; nevertheless, they can at the same time attain a unity of purpose, based upon a genuine desire for the true welfare and progress of all men everywhere.

Discipleship in the New Age, Vol. II, p. 232

We must not forget that aspirants are increasing all over the world. Perhaps the simplest way to proceed is to state some of the developments which will manifest when the ray of the soul is admitted and recognised and developed. These will be:

1. *The solution of the present world conflict* ... The present conflict, the widespread response to widely different ideologies, the economic pressure leading to material depredation, a most certain creativity of all the arts in the world today, and a new standard of values, are all problems confronting the trained thinker and psychologist. These conditioning effects are all of them to be seen among men today.

2. *The emergence of world government*. This emergence will be the result of these "... areas of difficulty", and the consequence of a more general understanding of

- (a) the causes of unrest;
- (b) the point in evolution reached by humanity;
- (c) the crises which must inevitably occur when man, the integrated human being, meets man, the spiritual reality;
- (d) the moment of opportunity which is upon us. This is the result of certain astronomical happenings, such as the pouring in of energy from a new sign in the zodiac, and the shift of the earth's pole.

A Treatise on the Seven Rays, Vol. II, pp. 705-7

We are entering a vast experimental period of discovery; we shall discover just exactly what we are—as nations, in our group relationships, through our expressions of religion and in our mode of governments. It will be an intensely difficult era and will be only successfully lived through if each nation will recognise its own internal defects and will handle them with vision and deliberate humanitarian purpose. This means for each nation the overcoming of pride and the attainment of interior unity. Each country today is divided within itself by warring groups—idealists and realists, political parties and far-sighted statesmanship, religious groups, fanatically occupied with their own ideas, capital and labour, isolationists and internationalists, people violently against certain groups or nations and others working on behalf of them. The only factor which can eventually and in due time bring harmony and the end of these chaotic conditions is right human relations.

Problems of Humanity, pp. 27-28

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Certain nations are more prone to think in terms of humanity as a whole than are the others. Such nations are the United States, the Commonwealth of Nations and the Union of Soviet Socialist Republics. Many races constitute these three Great Powers—the central triangle at the heart of the coming new world. Hence their opportunity to guide mankind at this time and their innate responsibility to act as world leaders ...

The basic intention of the United States is the well-being of all within its national jurisdiction and the "pursuit of happiness" is a familiar citation of this intent; the fundamental principle governing British rule is justice for all; the underlying motive of the U.S.S.R. is right living conditions, opportunity for all and the general levelling of all separative classes into one thriving group of human beings. All these objectives are good and their application to the life of humanity will guarantee a happier and more peaceful world ... Fundamentally, however, these three Great Powers constitute the hope of the world and form the basic spiritual triangle behind the plans and the shaping of the events which will inaugurate the new world.

The smaller nations have not quite the same attitude; they are relatively cleaner in their political regimes and constitute basically the nucleus of that federated world which is inevitably taking shape around the three Great Powers. These federations will be based upon cultural ideals and will be formed to guarantee right human relations; they will not eventually be founded on power politics; they will not be combinations of nations banded together versus other combinations for selfish ends. Boundaries and regional controls and international jealousies will not be controlling factors.

Ibid., pp. 68-69

UNION OF SOVIET SOCIALIST REPUBLICS

The major sin of Russia, and that which has prostituted and warped the initial divine impulse underlying the ideology of that country, is the determination she demonstrates at this time to be separative and to shut the Russian people away from world contact, using the implements of deception and the withholding of information. It is not the totalitarian nature of the Russian government which is the prime disaster; it is the refusal to develop the universal consciousness. Many governments today are totalitarian in nature, either openly or subtly, but—at the same time—their peoples have free access to press and radio and are not kept in ignorance of world events. Russia is drifting into a pronounced expression of the great heresy of separateness. There lies her problem—a problem which is refused recognition by her rulers.

The existence of a closed mind on a national scale is dangerous in the extreme, just as the individual is in a dangerous "state of mind" when he closes it to world contact, world news and world understanding, and when he refuses to admit new ideas and new modes of behaviour. Fortunately, the influence of this fifth ray energy—which is always present, whether the ray is in incarnation or not—is steadily leading humanity towards illumination.

A Treatise on the Seven Rays, Vol. V, p. 595

Russia is peculiarly interesting at this time from the angle of humanity because ... her egoic ray is the seventh and her personality ray is the sixth. Hence the tremendous conflict that is going on between the fanatical sixth ray cruelty of her sixth ray regime and the spiritual harmlessness which is the basic principle of her national ideology.

Destiny of the Nations, p.60

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GREAT BRITAIN

It is obvious that the governing faculty of the Ray of Will or Power is the outstanding characteristic of Great Britain. England is an exponent of the art of control and her function has been to produce the first tentative grouping of federated nations the world has seen and to demonstrate the possibility of such a grouping. The United States is doing a somewhat similar thing and is fusing the nationals of many nations into one federated state with many subsidiary states instead of subsidiary nations. These two powers function in this way and with this wide objective in order eventually to give to the planet a system of groupings within one national border or empire, and yet with an international implication which will be symbolic of the coming new age technique of government. The second Ray of Love or Attraction governs—from the soul angle—the ... [Commonwealth], and there is a relation between this fact and the fact that the astrological sign Gemini governs both the United States and London. The fluid, mercurial, intuitional mind is closely allied with the divine aspect of love and understanding, producing attraction and interpretation. *Ibid*, pp. 51-52

Great Britain represents that aspect of the mind which expresses itself in intelligent government, based on just and loving understanding. That is, of course, the ideal before her, but not as yet the exactly fulfilled achievement. *Ibid.*, pp. 54-55

If England's ideal of justice (which is the pattern of her personality ray) can be transformed by her soul ray of love into just and intelligent world service, then she will give to the world the pattern of that true government which is the genius of the soul quality of the British. *Ibid.*, p. 58

UNITED STATES OF AMERICA

The United States of America has for its personality ray the sixth ray ... Hence the rapid response of the American continent to every form of idealism, to the need of others, even of its enemies, to compassion for all suffering and to a pronounced progress towards a well defined humanitarianism. This they may call the democratic ideal but it is in truth something which grows out of and eventually supersedes democracy—the ideal of spiritual government—a government by the highest and the most spiritual to be found in the land. Hence also their unrealised esoteric motto: "I light the Way". *Ibid.*, pp. 59-60

In America, you have the dictatorship of organised business seeking to regulate and control every department of the economic life of the nation, and cutting deep down, through the trained minds in the government, to the very roots of the national existence. That certain types of mind may regard this as an infringement of the liberty of the subject is of small importance, relatively speaking, compared to the gradually emerging synthesis which aims subjectively to kill out greed and end the exploitation of the many by the few. *A Treatise on the Seven Rays, Vol. I*, pp. 174-75

If the idealism of the United States of America can be illumined by the law of love and not by personality self-expression, then the pattern which underlies the structure of the States may be seen in lines of light and we shall look for future racial light instead of the many separative national lines. At present it is the personality ray of the United States which controls. A close study of that for which each nation stands will be most revealing and their pattern will emerge—a pattern of personality selfishness or a pattern of soul goals.

The Destiny of Nations, pp. 58-59

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RELATING THE MAJOR POWERS

All the various forms of government, prevalent in the world today, will—after making their great experiment and its resultant contribution—proceed upon the way of enlightened rule by the illumined minds of the age. This development is certain and inevitable and the indications of this happening can be seen today by those who have eyes to see and a developed inner vision. *Ibid.*, p. 60

It will be apparent to you that the three major methods or modes of producing ... fusions can be noted. Great Britain, the United States of America and the Union of Soviet Socialist Republics (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 specialised methods to bring about the desired ends. Be not surprised by my including Russia in this triplicity. Their ideology is fundamentally as sound as that in the other groups ...

In these three groups there is much of interest to be noted. One of them, 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 colours the embryonic civilisation. Great Britain expresses the will-to-power but on account of age and experience, dearly bought, this is today mellowed by justice and a growing understanding of human need. This, in its turn, is the result of the control for many centuries in the past by *the aristocracy*, with its paternalism, conservatism and its method of slow adjustment. The U.S.A. expresses the will-to-love, which shows itself in an ability to absorb vastly divergent elements and yet to present equal opportunity to all. This is brought about very largely because the control is, in this federation of states, in the hands of *the bourgeoisie*, with its financial goals, its power to determine living conditions, and its quick and sympathetic touch upon life. Its method is not that of slow adjustment but of quick assimilation. It is in that country also that people are most sensitive to the influence of the Hierarchy. The U.S.S.R. expresses the will-to-create and to produce new conditions and a new order—planned and determined and foreseen. This has been brought about through cruelty very often, by a willingness to compromise and to change or lower the original ideal. This, in its turn, is brought about by the activity of *the proletariat* with its inability to govern, its desire to retaliate, and its ignorance of tradition and of inherited procedures.

A most interesting experiment is, therefore, working out in these three groups of interrelated elements and differing national ideals. The U.S.S.R. will eventually place its emphasis and direct its major interest upon Asia, bringing about great changes on that continent, as far as the Pacific. The other, Great Britain, through its successful demonstration of the principle of federation, can effect major changes in Europe if there is an awakened insight, a true and sympathetic justice and wise patience. The U.S.A. has a similar task to perform for the Americas, calling for statesmanship of a high order and a spirit of understanding.

It will also be apparent to you, if you have rightly understood the above suggestions, that the *Shamballa* force is working through that community of federated nations [known as the Commonwealth] and is expressing the will-towards-synthesis and the will to just and legal procedure. It is the force of the *Hierarchy* which can express itself increasingly through the United States of America, for an intuitive

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recognition of subjective realities and a real sense of the higher values can and frequently do control the impulses governing this group of federated states. The will-to-be of *Humanity* with its almost extravagant emphasis upon human values and the will-to-rule creatively is the contribution of the U.S.S.R., that great federation of republics. Thus the influence of the three great world centres about which I have earlier written can be seen expressing itself through these three groups of nations. At the same time, the Shamballa force is active in all of them, for it produces federation and synthesis.

The Externalisation of the Hierarchy, pp. 130-32

G. TOWARDS A NEW WORLD ORDER

PREVAILING INFLUENCES

All the present ideals, expressing themselves through the current ideologies, will serve their purpose and eventually pass away ... and will give place to *a recognised spiritual relationship, a subjective fellowship, as a defined and expressed brotherhood*. These will produce, when sufficiently developed and understood, a form of control and guidance and a species of government which it is not possible for even advanced thinkers at this time to grasp. *Glamour: A World Problem*, pp. 134-35

The Hierarchy is working primarily during the next few years through three groups of Masters who are on the first, second and third rays. Those on the first ray are dealing with the important figures today in world government, for all of them are subject to impression from their souls and all are fulfilling their individual destiny, and influencing their respective nations along the lines of national destiny. The period of intensive and seemingly destructive readjustment has been drastic and needed. This must not be forgotten. Mistakes in techniques have necessarily been made, and oft the law of love has been infringed. Sometimes, however, the love of the form aspect of consciousness has been interpreted as synchronous and similar to the law of love by critics of the methods employed. This is understandable. But the time of the great national readjustments must soon end, and the necessary processes of realignment be completed. This should then inaugurate a period of renewed relationships on a wide scale throughout the world; it should see the beginning of the establishment of friendships and the commencement of a new era of right and constructive world contacts. Hitherto this has never been possible on a large scale, owing to the fact that humanity had not suffered enough and therefore was not adequately sensitive to others. It had no inner integration such as is now possible through our developed means of communication, and the growth of telepathic sensitivity. The abuses of the law of living had not been generally recognised and known for what they are by a sufficient number of people. The work of the great first ray influences is rapidly and materially changing all this, and out of the lessons learnt, the structure of the new civilisation can become possible. *A Treatise on the Seven Rays, Vol. II*, pp. 729-30

Today we are watching the death of a civilisation or cycle of incarnation of humanity. In all fields of Human expression, crystallisation and deterioration had set in ... Old political schools have been deemed inadequate and new ideologies bear witness to the strength of the life which is seeking more adequate expression; the educational systems, having served their purpose, are fast being recognised as inadequate to meet the need of the demanding life of the race; there is everywhere a cry for change and for those new forms in the religious, political, educational and economic life of the race which will allow of freer and better spiritual expression. Such a change is rapidly coming and is regarded by some as death—terrible and to be avoided if possible. It is indeed death but it is beneficent and needed. *The Externalisation of the Hierarchy*, pp. 114-15

The lines of cleavage have grown steadily until now they can be expressed in terms of a humanity which is oriented towards the higher spiritual and altruistic values and whose keynotes are sacrifice, group good and world understanding, and those whose focus is predominantly material and whose aims are selfish, animated by ambition and the spirit of acquisition.

It was the acuteness of this situation, and the wide extent of the cleavage, which induced the watching Hierarchy to permit a direct inflow of the Shamballa force (in spite of its attendant risks) to

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pour into the world. The objective was to stimulate the free will of the masses; the result upon them has been relatively good as it has led to the formulation and expression of the great world ideologies ... All these ideologies are fostered by the desire of the masses for the betterment of the condition in which the populace in any country lives and it has become focused, expressive and creative by the force of the Shamballa influence. ... In every nation a relatively small group of people decide all important issues and determine all major national activities. This they do either by force, terror and deception, or by persuasion, fair words and the application of ideological motives. Of this situation in the world the Lords of Destiny are availing themselves in order to bring the ancient conflict to an end and so enable humanity to pass into the new Aquarian Age relatively free and with a clearer understanding of right human aims, right relationships and man's predestined future ... All nations have within them those who belong in their thousands to the category of those who are swayed by the Forces of Light and who, therefore, respond normally and easily to the concept of goodwill, to the desire for right relationship between all men and to the ideal of true international and world understanding. In all nations there are those to whom this position makes no appeal at all and they are still in darkness and blinded to the true issues. This is a statement of fact. Those who seek to see the establishment of goodwill and understanding are in the majority but are—as I pointed out in earlier writings—relatively futile to control the situation as yet or to force their leaders to follow the mass will-to-good. They are either inspired or protected by the Hierarchy of Light and it is with them that the task of stimulating the free expression of this goodwill must be carried forward when the conflict ends.

As for the other group, they are those who through inclination or ancient karma are the descendants of the Lords of darkness; their actions and ideals make possible the activity of the forces of materialism. I would have you note that phrasing. Even the most dangerous of them are nevertheless conscious of some form or another of idealism, but they are misguided and full of response to the will-to-power (power upon the physical plane and through the medium of form activity). This is stimulated by the inflow of the Shamballa energy. Because of these reactions and tendencies, they constitute focal points for those Lives and Energies which are inherent in matter itself and whose influence and work are dedicated to the preservation of form, and of *that which is*. They endeavour constantly to negate the new and to hold back the evolution and development of the human consciousness. Forget not ... that the struggle is between form and the life within the form, and between progress, leading to the liberation of the human spirit, and reactionary activity, leading to the imprisonment of the human consciousness and the restriction of its free expression.

I would pause here and solemnly beg you not to make the lines of cleavage wider by placing yourself, and all who follow your form of ideology, upon the side of the Forces of Light and all other people and their ideologies, with which you may not agree, upon the side of the Forces of Darkness. The issue is, in the last analysis ... the right to express human relationships, untrammelled by territorial barriers and national habits of thought; it involves the right and the felt necessity to show love to all beings and thus stamp out all hate and separateness. It concerns the right of all nations to live at peace with their neighbours and harmoniously with each other and to express the true and subjective synthesis of humanity, and not place national possessions, frontiers, culture, power and ambition before the general good and the happiness of the world of men. This is the real and underlying issue. All the national challenges and patriotic calls are simply the attempts of the leaders everywhere to hold the people to a particular line of thought and of action. To make the world safe for democracy, to gain room to live, to defend the rights of little nations, to preserve the balance of power, to meet force with force, to restore ancient and historical boundaries, to impose some culture deemed desirable, to prevent economic destruction, to conserve national stakes and interests are all the talking points of the leaders today. But

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the real issue is the intangible one of Direction. Which way will humanity go? Will it go the way of selflessness, expressed in a willingness to act always in the interests of all, thus promoting world understanding and world unity, or the way of selfishness and aggression, expressed in an intense nationalism, thus sacrificing the true and larger values of liberty, independence and freedom to think. This *selfishness may show itself through active aggression or an active neutrality*. Those nations who participate in no way in this struggle will lose much and—enhancing their own selfish struggle and clouding the real issue in beautiful words—will help to prolong the struggle and hold back their own people from useful opportunity. *Ibid.*, pp. 126-30

A history of the trend towards fusion in the modern world would prove a most illuminating study. It would be found that the first faint indications were felt around 1575 A.D. This was due to the fact that permission for the inflow of this force was given when demanded at the Centennial Conference of the Hierarchy, held in 1425. *Ibid.*, p. 33

What can, therefore, be seen occurring is the effect of the Shamballa force upon the forms in nature, due to the misuse of the incoming energy by man. War in the past, speaking generally and esoterically, has been based consistently upon the attractive power of possessions and this has led to the aggressive and grasping character of the motives which have led to war ... War has been prompted by economic necessity, or it has been in the nature of the imposition of the will of some ... ideology or other upon some nation or to rid itself of a worn out system of thought, of government, of religious dogma which is holding back racial development. This is being now consciously done and is an expression of the Shamballa or will force and is not so definitely the desire force of the past.

The Destiny of the Nations, pp. 120-21

... During the past three centuries, group after group has appeared and played its part, and we today reap the benefit of their accomplishment ... Two famous groups, one cultural and the other political, also played their parts, the one producing the Renaissance and the other bringing about the French Revolution. The effects of their work are still to be felt, for the modern humanistic movement with its emphasis upon the past which is completed in the present, and its search for the roots of man's equipment in the earlier trends, harks back to the Renaissance Revolution and the determination to fight for the divine rights of man find their prime inaugurating influence and impetus in the revolution in France. Revolt, the formation of political parties, the class warfare which is to rampant today, and the splitting of every country into warring political groups, though sporadic always, have become universal during the past two hundred years, and are all the results of the group activity started by the Masters. Men have grown thereby and have learnt how to think, and even though they may think wrongly and may initiate disastrous experiments, the ultimate good is inevitable and unavoidable.

A Treatise on White Magic, pp. 408-9

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 the centuries. But these Utopias have been so far ahead of possibility that their presentation seems useless. They are most of them wholly impractical.

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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 labour by capital or the control of capital by labour 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 standardisation upon the nations. The sovereign rights of each nation will be recognised 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 recognise 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 organised 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 organise 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.

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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 organisation whilst preserving the life of the organism.

The Externalisation of the Hierarchy, pp. 190-92

Coming now to the realm of government, under the new world order, one is faced with a very complex situation. 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 labour and capital, the Sermon on the Mount, and the worst aspect 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 insofar as a greater power uses them. Again, there are peoples and tribes who still pursue their little lives, unaffected by the turmoil to be found in the more highly civilised parts of the world.

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.

Ibid., pp. 198-99

It is not the imposition of any particular ideology upon the world, or its removal, which is of importance, but the establishing of those world conditions which will give all the nations adequate food, the necessities of life, and opportunity then to express themselves, and to make their unique contribution to the welfare of the whole family of nations.

The working details will have to be developed by all peoples in the closest collaboration. Men of vision, and not just politicians; world servers, and not just military leaders; and humanitarians, and not just the rulers of nations, must determine these tremendous issues. As they do so they must be able to count upon the support of the men and women of goodwill in every land.

Ibid., p. 209

Of one fundamental truth I can, however assure you. When men everywhere—within the boundaries of their particular state and whilst upholding its authority and its civilisation—begin to think in terms of mankind, then public opinion will become so potent and so right in its inclusiveness that state policies must inevitably conform to the larger ideal, and the sacrifice of the individual and of humanity in large numbers to the individual state will no longer be possible. The part will be seen in its proper relation to the larger whole. It is this arousing of public opinion to world rights, to inclusive human interests and to international co-operation that is the true goal of all present spiritual endeavour. Eventually it will be realised that the responsibility for what governments do rests squarely upon the shoulders of the individual citizens who put governments in their position of power. This is a

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responsibility from which no citizens of any nation are or should be exempt, and to this all national thinking of the right kind is fortunately awakening. *Ibid.*, pp.219-20

H. THE RESPONSIBILITIES OF INFLUENCE

THE ATTITUDE OF WORLD SERVICE

The great need at this time is for experts in the life of the soul and for a group of men and women who, undertaking the great experiment and transition, add their testimony to the truth of the statements of the mystics and occultists of the ages. *A Treatise on White Magic*, p. 41

In the development of a conscious aptitude for service, in the growth of a conscious understanding of the individual part to be played in the working out of the plan and in the rendering of the personality subject to the soul, will come the steady progress of humanity towards its goal of world service. *Ibid.*, p. 101

Members of the New Group of World Servers stand for the following ideals:

1. They believe in an inner world government and in an emerging evolutionary plan. They can see its signs down the ages. That they may express the significance of this inner world government and of the planetary Hierarchy in varying terms, is inevitable. That they may regard it from the peculiar angle of their own tradition and schooling is also inevitable but unimportant. That which is of importance is that they are in touch with the centre of energy which is attempting to guide human affairs; they know something of the detail of the immediate plan, and to the furtherance of this they are bending all their energies.
2. They are steadily cultivating an international spirit of goodwill and to this they consecrate every effort. They avoid all points of dissension, regarding them as incidental to the point in evolution which the race has reached and they are convinced of the inevitable change for the better which is on its way. They emphasise the point of common endeavour and seek to interpret to the public the trend of the present world efforts as these begin the work of swinging the world on to new paths and producing in the minds of the people new and better ideals.
3. They seek to teach also the fact that the many national, religious and social experiments are only modes of expansion, ways of growth and needed lessons. They seek to point out that the effects of these will be twofold. First, they will demonstrate the usefulness of those lines of thought and consequent methods which will eventually bring about the release of mankind from its present limitations and distress. These experiments are not lost effort. They have a definite place and purpose. Second, they will demonstrate the recognition of those methods and techniques in government and religion which are undesirable, because they spread the virus of hatred, breed class and racial distinctions and are consequently detrimental to world understanding, international goodwill and spiritual amity.

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 emphasised: Unity, Peace and Plenty. They lead sequentially and automatically from one to the other. *A Treatise on the Seven Rays, Vol. II*, pp. 658-60

What is the criterion whereby a man may know which out of several lines of activity is the right line to take? ... There is no question but that a man is faced, in his progress, with increasingly subtle distinctions. The crude discrimination between right and wrong which occupies the child soul is

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succeeded by the finer distinctions of right, or of more right, of high , or higher, and the moral or spiritual values have to be faced with the most meticulous spiritual perception. In the stress and toil of life and in the constant pressure on each one from those who constitute their group, the complexity of the problem is very great.

... Let not the man who should use his common sense and take a line of action based upon the use of the concrete mind, practise the higher method of waiting for a door to open. He is expecting too much in the place where he is. He has to learn through right decision and right use of the mind to solve his problems. Through this method he will grow, for the roots of intuitive knowledge are laid deep within the soul and the soul, therefore, must be contacted before the intuition can work. One hint only can here be given: the intuition ever concerns itself with group activity and not with petty personal affairs ... This leads to the fulfilment of duty.

A Treatise on White Magic, pp. 67-70

Two rules of life activity must be taught the young aspirant:

He must be taught to focus on constructive activity and to refrain from pulling down the old order of living. He must be set to building for the future, and to thinking along new lines. He must be warned not to waste time in attacking that which is undesirable, but must instead bend all his energies to creating the new temple of the Lord through which the glory may be manifested. In this way public attention will gradually be focused upon the new and beautiful, and the old established creations will fall into decay for lack of attention and so disappear.

He must be taught also that partisanship is in no way a sign of spiritual development. He will not therefore use the words *anti* this or *pro* that. Such terms automatically breed hatred and attack, and effort to resist change. They put the user on the defensive. Every class of human beings is a group of brothers.

Ibid., pp. 420-21

ETHICAL CONSIDERATIONS

Any group work of this kind must be most carefully controlled; any group effort which seeks to impress the mind of any subject (whether an individual or a group) must be strenuously guarded as to motive and method; any group endeavour which involves a united applied effort to effect changes in the point of view, an outlook on life, or a technique of living must be *utterly selfless*, most wisely and cautiously undertaken, and must be kept free from any personality emphasis, and personality pressure and any mental pressure which is formulated in terms of individual belief, prejudice, dogmatism or ideas. I would ask you to study the above few words most carefully.

The moment that there is the least tendency on the part of a group, or of an individual in a group, to force an issue, to bring so much mental pressure to bear that an individual or group is helpless under the impact of other minds, you have what is called "black magic". Right motive may protect the group from any serious results to themselves, but the effect upon their victim will be definitely serious, rendering him negative and with a weakened will.

The result of all *true* telepathic work and rightly directed effort to "impress" a subject will be to leave him with a strengthened will to right action, and intensified interior light, an astral body freer from glamour, and a physical body more vital and purer. The potency of a united group activity is incredibly

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powerful ...

An appreciation of the power which you may let loose, of the dynamic effect which you may succeed in awakening in the subject of your directed thought, and of the impression which you may imprint in the mind and consciousness of the subject should incite you to a guarded purity of life (astral and physical), to a watchfulness over thoughts and ideas, and to a love which will safeguard you from all love of power. Thus you will preserve the integrity of those you seek to help and will be enabled to suggest, to strengthen and to teach subjectively with no undue influence, no forcing, and no infringement of the liberty and spiritual franchise of the person concerned.

Telepathy and the Esoteric Vehicle, pp. 39-40

Learn to stand free and unafraid, and as a soul include all with whom you are brought in contact within the dynamic vibration of your soul-directed personality. Seek to tune in on world need mentally and not emotionally; add to your service in meditation that which can practically help in this appalling world emergency. The problem of all disciples today is to achieve successful activity in their chosen task of competent citizenship and life occupation and yet, at the same time, to add to that *at any cost* a practical life of service.

Discipleship in the New Age, Vol. II, p. 572

Co-operative goodwill ... Loving understanding ... World Citizenship as an expression of both goodwill and understanding should be the goal of the enlightened everywhere and the hallmark of the spiritual man. In these three you have right relations established between education, religion and politics. ... The keynote of the new science of politics and of government will be right human relations and for both of these education must prepare the child.

Problems of Humanity, p. 65

I. THE POLITICAL NATURE OF FREEDOM

... The work of all World Saviours and Teachers is to act primarily as distributors of divine energy and as channels for spiritual force. This outpouring manifests either as the impulse behind a world religion, the incentive behind some new political ideology, or the principle of some scientific discovery of importance to the growth of the human spirit ... Those who come forth from the spiritual centre, Shamballa, are of great power, ... and the thread of Their influence can be traced throughout history in great declarations and pronouncements such as the Magna Charta, the Declaration of Independence and the Atlantic Charter.

The Externalisation of the Hierarchy, p. 408

... [These] great moments in human history ... indicated new ways of thinking, new modes of human planning and thus changed for all time the trend of human affairs ... These are the great concepts which must govern the new age with its nascent civilisation and its future culture.

Problems of Humanity, p. 45

The freedom of the human spirit, the freedom to think, govern and worship as innate, human, instinctual human desire may dictate, under the influence of the evolutionary process, the liberty to decide on the required form of government or of religion—these are the rightful prerogatives of mankind. Any group of men or any form of government which fails to recognise this inherent right runs counter to the principle which governs the Great White Lodge.

A Treatise on the Seven Rays, Vol. V, p. 680

For the first time in human history, the lines of demarcation between that which is right from the angle of the spiritual values (the essential freedom of the human spirit) and that which is wrong (the imprisonment of the human spirit by materialistic conditions) are clearly perceived by the majority of the nations of the planet. Within the United Nations is the germ and the seed of a great international and meditating, reflective group—a group of thinking and informed men and women in whose hands lies the destiny of humanity.

Discipleship in the New Age, Vol. II, p. 220

The work of educating the men and women of goodwill in the world must be proceeded with as rapidly as possible. The work must, however, be carried on with no infringement of harmony. There must be no interference with national preferences and programmes, and no belittling of national governments, no matter what they may be. No political activity should be carried on in the name of the New Group of World Servers. Such action would continue the old methods and perpetuate the old hatreds. There must be no attack upon any party or group, and no criticism of any leader or national activity. Such old methods have been long tried and have failed to bring peace on earth. The members of the New Group of World Servers, and those associated with them, stand for no party, neither for nor against any group or form of control. This is their imperative position. For attack or counter-attack they have not time, energy or money. Yet their attitude is not one of "passive non-resistance". They are at work balancing world forces, and fostering the growth of that group of men who stand for goodwill, understanding and brotherhood.

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The world of men today can be divided into two major groups. They are those who are fighting *for* some political party, some form of national government, some religious, social or economic attitude. They are against all that is not of their inclination. There are those who are opposed to them, and who are ranged *against* them. Partisanship, fighting for or against, and party spirit distinguish the modern world of men. With these activities, which lead to separation and division and strife, the New Group of World Servers have no time or interest. They stand for those attitudes which will eventually produce a third party, free from political and religious hatreds. As yet they are unknown, unrealised and relatively powerless to make a definite impression on world thought. If, however, there is skill in action and an adherence to the principles of harmonious co-operation, they can in a very few years, demonstrate real power and influence.

In a few years' time, if the work is carried forward along these lines, public opinion will be forced to recognise the potency of this movement towards peace, international understanding, and mutual goodwill. Eventually, the numerical strength of the men and women of goodwill in the world will be so great that they will be able to influence world events. There will then be enough people enlisted in the cause of goodwill to affect definitely the trend of world affairs.

A Treatise on the Seven Rays, Vol. II, pp. 674-76

The first indication that the distant vision has been glimpsed might perhaps be noted in the prevalent instinct to *share*, motivated at present by the instinct to self-preservation, but definitely developing as a possible mode of action upon the far horizon of man's thinking. True sharing definitely involves many little renunciations, and it is upon these small renunciations that the *capacity* for freedom is slowly being generated and *the habit* of renunciation can eventually be stabilised.

A Treatise on the Seven Rays, Vol. V, 14

When true freedom covers the earth, we shall see the end of tyranny—politically, religiously and economically ... I refer to that period which will surely come in which an *enlightened people* will rule; these people will not tolerate authoritarianism in any church or totalitarianism in any political system; 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.

The Reappearance of the Christ, pp. 164-65

J. POLITICS AND THE CHRIST

STATEMENTS CONCERNING THE REAPPEARANCE OF THE CHRIST

[The Christ's] coming is dependent upon ... the steadfastness of the Christ's disciples in the world at this time and His initiate-workers—all working in the many groups, religious, political and economic.

The Reappearance of the Christ, p. 13

He may reappear in a totally unexpected guise; who is to say whether He will come as a politician, an economist, a leader of the people (arising from the midst of them), a scientist or an artist?

Ibid., p. 17

There is now a shift of His emphasis and attention ... into the sphere of implementing intelligently those activities which come under the department of government in its three aspects of statesmanship, of politics and of legislation.

Ibid., p. 18

If the lives of these two great Teachers [the Buddha and the Christ] can be comprehended and Their teachings be wrought out in the lives of men anew today, in the world of human affairs, in the realm of human thinking and in the arena of political and economic intercourse, the present world order (which is so largely disorder) can be so modified and changed that a new world order and a new race of men can gradually come into being.

Ibid., p. 132

Today, the conflicts are numerous, vital and unavoidable; they are present in the individual consciousness and in the mass consciousness; they present constant points of crises and are today bringing about a point of world tension which seems well-nigh unbearable. But ahead of the individual disciple and of humanity lies a point of emergence.

What must the disciple do whilst the point of tension is dominating him and his fellow-men? The answer is a simple one. Let each disciple and all groups of disciples develop the ability to think sanely, with right orientation and a broad point of view; let them think truly, evading no issues, but preserving always a calm, dispassionate and loving understanding; let them demonstrate in their environment the qualities which will establish right human relations and show on a small scale the behaviour which will someday characterise enlightened humanity; let them not be discouraged, but let them hold firmly to the conviction of the inevitable spiritual destiny of humanity; let them realise *practically* that "the souls of men are one" and learn to look beyond the immediate outer seeming to the inner (and sometimes remote) spiritual consciousness; let them *know* that the present world conflict will be terminated.

The perfect outcome of the conflict will necessarily be lacking, for perfection is not yet possible to man; nevertheless, a situation can be brought about which will permit the return of the Christ into objective relation with mankind, and which will enable Him to set about His task of resurrecting the human spirit, out of the tomb of materialism into the clear light of spiritual perception. For this, all men must work.

A Treatise on the Seven Rays, Vol. V, p. 638

II. LAW / LEGISLATION

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A. INTRODUCTORY STATEMENTS

KEY THOUGHTS

A government of laws, and not of men.

Original draft of Mass. Constitution: John Adams 1779

I wish that the immense progress achieved in science and technology be equalled in the spheres of morality, justice and politics. U Thant

Human society demands that men be guided by justice, respect the rights of others and do their duty. It demands too that they be animated by such love as will make them feel the need of others as their own and induce them to share their goods with others, and to strive in the world to make all men alike heirs to the noblest of intellectual and spiritual values..... Peace on Earth - which man throughout the ages has so longed for and sought after - can never be established, never guaranteed, except by the diligent observance of the divinely established order.

Pope John XXIII : *Pacem in Terris*

Good laws lead to the making of better ones; bad ones bring about worse. As soon as any man says of the affairs of State, 'What does it matter to me?', the State may be given up for lost.

Jean Jacques Rousseau : *A Discourse on Political Economy* 1758

A democracy - that is a government of all the people, by all the people, for all the people; of course, a government of the principles of eternal justice, the unchanging law of God; for shortness' sake I will call it the idea of Freedom.

Theodore Parker : *The American Idea* 1850

Public opinion's always in advance of the law.

John Galsworthy : *Justice* 1910

B. LAWS AND PRINCIPLES

The remoter and more general aspects of the law are those which give it universal interest. It is through them that you not only become a great master in your calling, but connect your subject with the universe and catch an echo of the infinite a glimpse of its unfathomable process, a hint of the universal law.

Justice Oliver Wendell Holmes, Jr. : *The Path of the Law* 1897

I talk to you of laws, and I seek to formulate them intelligently, but I am dealing really with those divine impulses which emanate from a cosmic Creator and become laws as they produce effects in the matter of space, meeting therein practically no resistance. Other divine impulses which also cyclically stream forth have not as yet carried such a strong vibration, and have not therefore been as powerful as the vibration of the combined substance affected. These latter are those impulses to which we give the name spiritual, and which we look forward to seeing established as the laws of the new era, and which will then supersede or coalesce with the present laws of the universe. Together they will bring in the new synthetic world.

A Treatise on White Magic, pp. 523-24

The word "law", as usually understood, conveys the idea of subjection to an activity which is recognised as inexorable and undeviating, but which is not understood by the one who is subjected to it; it involves, from one standpoint, the attitude of the submersed unit in the group impulse and the inability of that unit to change the impulse or evade the issue; it inevitably brings about in the consciousness of the man who is considering these laws, a feeling of being a victim—of being driven forward like a leaf before the breeze towards an end about which speculation only is possible, and of being governed by a force which acts apparently with an unavoidable pressure and thus produces group results, at the expense of the unit. This attitude of mind is inevitable until the consciousness of man can be so expanded that he becomes aware of the greater issues.

Ibid., p. 11

DEFINITIONS

LAW: A binding custom or practice of a community; a rule of conduct or action prescribed or formally recognised as binding or enforced by a controlling authority; the whole body of such customs, practices or rules.

PRINCIPLE: A comprehensive and fundamental law, doctrine, or assumption; a rule or code of conduct; the law or facts of nature underlying the working of an artificial device; a primary source; an underling faculty or endowment; a divine principle; God.

Webster's Seventh New Collegiate Dictionary

[A Law is an expression or manifestation of force applied ... A Law is in reality the effect of the life of a greater entity as it encloses a lesser within its living processes.] Any moment or climax of decision on the part of the Lord of the World institutes new law and brings into play new energies. Laws are only the unalterable conditions brought about by the activity, the orientation and the emanated decisive thoughts of the One in Whom we live and move and have our being, just as the activities, the orientation and the

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thinking of a human being carry the cells and the atoms of his body *along the line* of his wishes... From these energies we cannot escape, but - in a mysterious and peculiar manner - the planetary Logos directs them or withholds them to suit the recognised planetary needs of the period.

Discipleship in the New Age, Vol. II pp. 62-63

Every change, in human life, is subject to immutable laws, if such a paradoxical statement may be permitted. In the attempt to find out those laws, in order to conform to them, the occultist begins to offset karma, and thus colours not the astral light. The only method whereby these laws can as yet be apprehended by the many who are interested is by a close study of the vicissitudes of daily existence, as spread over a long period of years. By the outstanding features of a cycle of ten years, for instance, as they are contrasted by the preceding or succeeding similar period, a student can approximate the trend of affairs and guide himself thereby.

A Treatise on White Magic, p. 82

A principle is that which embodies some aspect of the truth on which this system of ours is based; it is the seeping through to the consciousness of the man of a little of the idea on which our Logos bases all He does. The basis of all Logoic action is love in activity, and the fundamental idea on which He bases action connected with the human Hierarchy is the power of love to drive onward - call it evolution, if you like, call it inherent urge, should you so prefer, but it is love causing motion and urging onward to completion. It is the driving of one and all to further expression. Hence, this principle should underlie all activity, and the government of the lesser organisations, if founded on love leading to activity, would lead to a divine urge, in all its members, driving them likewise on to fullest expression, and thus tend to more adequate completeness and more satisfactory endeavour.

Ibid., pp. 115-16

Principles [govern] the higher Self and [deal] with the love or wisdom aspect. It is with these we are now concerned and half the troubles in the world at present arise from the fact that these higher principles, having to do with love or wisdom in all their fullness, are only now beginning to be apprehended by the rank and file of mankind. In the quick recognition of their truthfulness and the attempt to make them facts, without previously adjusting the environment to those ideals, comes the frequent clashing and warfare between those actuated by the principles governing the personality and those governing the higher Self. Until more of the race are governed by the soul consciousness this warfare is inevitable and cannot be avoided. When the emotional plane is dominated by the intuitional, then will come universal comprehension.

Ibid., pp. 116-17

C. LIBRA - "SPONSOR OF THE LAW"

World conditions today—precipitated as they are by human greed and ignorance—are nevertheless basically conditioned by the will-to-good which is the primary quality of the energies and forces coming forth from the great Lives in which all that exist live and move and have their being. The Law of the Universe (and what is law but the working out of the purposes of these all-embracing Lives, of Their impulses and Their plans?) is to all eternity the good of the whole and naught can arrest this happening; for who can arrest the impact of these energies which play upon and through our planet.

A Treatise on the Seven Rays, Vol. III, p. 443

Libra, as you know, governs the legal profession and holds the balances between so-called right and wrong, between negative and positive and also between East and West. This last point of adjustment may seem to you to be a meaningless phrase, but when the true and right relationship is established between the orient and the occident.... it will come about through the activity of Libra and the work of the legal profession.

Libra has been the "sponsor of the law". Legislation has hitherto been engrossed with the enforcing of those negations and those attitudes of fear which have been preserved for us in the Mosaic code and imposed through the medium of punishment for infringement.... But mankind is reaching maturity and a different interpretation of the purposes and intents of Libra through the medium of law is now required. The law must become the custodian of a positive righteousness and not simply the instrument of enforcement. Just as we are attempting to eliminate force out of our national relationships, and just as it is obvious today that the process of drastic penalties has *not* succeeded in preventing crime or in deterring people from violent selfishness (for that is what all crime is), and just as the social attitude (in contradistinction to the anti-social position of all law-breakers) is being regarded as desirable and taught in our schools, so it is beginning to dawn upon the public consciousness that the inculcation of right relations and the spread of self-control and the growth of unselfishness (and these surely are the goal, subjective and oft unrealised, of all legal procedure) are the needed approach to the young.

Ibid., pp. 236-37

[Libra] is a governing sign and a major conditioning factor where Law, Sex and Money are concerned. Ponder on this.

Ibid., p. 243

It is through a study of Libra that light upon the third aspect will come. The first aspect of will or power expresses itself in this sign as Law, as legislation, legality, justice; the second aspect manifests as the relation between the pairs of opposites (of which the scales are the symbol) and upon the physical plane shows itself as Sex; the third aspect demonstrates as concretised energy and this we call Money. It is literally gold and this is the externalised symbol of that which is created by the bringing together of spirit and matter upon the physical plane. The third aspect is, as you know, the creator aspect and the energy which produces the outer tangible plane of manifestation—the form side of life.

If students will, therefore, make a careful study of these three—law, sex and money—as they express themselves today and as they can express themselves in the future, they will have a picture of physical human achievement and of future, they will have a picture of physical human achievement and of future spiritual expression which will be instructive and most worthwhile.

Ibid., p. 244

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As a human being, the disciple was ruled and conditioned by the cosmic Law of Economy, along with its various subsidiary laws which were active and conditioning in the three worlds of human evolution. This law is the basic law of nature and of the natural evolving man. After the first initiation, he comes under the Law of Attraction which carries and wields the energy of love and—though the Law of Economy is then abrogated—it preserves an habitual control over the habitual process of the form vehicles which are now used under the law of Attraction; this law works within the consciousness of man and also within the forms in the service of the Hierarchy. This Law of Attraction is a major soul law.

Later ... the disciple comes increasingly under the Law of Synthesis, which is the major law of the Spirit in the universe.

Discipleship in the New Age Vol. II, pp. 422-23

D. FROM LAW TO LEGISLATION

The world structure emerges from and is built upon certain inner thought patterns, and it is these thought patterns which are producing the present flood of governmental experiments among all nations.

Education in the New Age, pp. 115-116

Happy the disciple who can bring the vision nearer still to humanity, and work it into existence on the physical plane. Remember this, that the materialisation of any aspect of the vision on the physical plane is never the work of one man. Only when it has been sensed by the many, only when they have worked at its material form can their united effort draw it into outer manifestation. Thus you see the value of educating public opinion; it brings the many helpers to the aid of the few visionaries. Always the Law holds good—in descent, differentiation. The two or three sense the plan intuitively; then the rhythm they set up with their thought sweeps the mental plane matter into activity; thinkers seize hold of the idea. This is a hard thing to learn and difficult to do but the reward is great.

A Treatise on White Magic, p. 368

The foremost thinkers in any of the great schools of thought are simply exponents of occult meditation and the brilliant discoveries of science, the correct interpretations of nature's laws, and the formulations of correct conclusions whether in the fields of science, of economics, of philosophy, psychology or elsewhere is but the registering by the mind (and subsequently by the brain) of the eternal verities, and the indication that the race is beginning also to bridge the gap between the objective and the subjective, between the world of form and the world of ideas ...

The intuition is in reality only the appreciation by the mind of some factor in creation, some law of manifestation and some aspect of truth, known by the soul, emanating from the world of ideas, and being of the nature of those energies which produce all that is known and seen. These truths are always present, and these laws are ever active, but only as the mind is trained and developed, focused and open-minded can they be recognised, later understood, and finally adjusted to the needs and demands of the cycle and time. Those who have thus trained the mind in the art of clear thinking, the focusing of the attention, and consequent receptivity to truth have always been with us, but hitherto have been few and far between. They are the outstanding minds of the ages. But now they are many and increasingly found. The minds of the race are in process of training and many are hovering on the borders of a new knowledge. The intuition which guides all advanced thinkers into the newer fields of learning is but the forerunner of that omniscience which characterises the soul. The truth about all things exists, and we call it omniscience, infallibility, the "correct knowledge" of the Hindu philosophy. When a man grasps a fragment of it and absorbs it into the racial consciousness we call it the formulation of a law, a discovery of one or other of nature's processes. Hitherto this has been a slow and piecemeal undertaking. Later, and before so very long, light will pour in, truth will be revealed and the race will enter upon its heritage—the heritage of the soul.

Ibid., pp. 15-16

When, through contact with his own higher self, he participates in the knowledge of the objective, and when through climbing the mountain of vision his perspective changes and his horizon enlarges, he comes to the realisation that a law is but the spiritual impulse, incentive and life

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manifestation of that Being in which he lives and moves. He learns that that impulse demonstrates an intelligent purpose, wisely directed, and based on love. He then himself begins to wield the law or to pass wisely, lovingly and intelligently through himself as much of that spiritual life impulse which his particular organism can respond to, transmit and utilise. He ceases to obstruct and begins to transfer. He brings to an end the cycle of the closed self-centred life, and opens the doors wide to spiritual energy. In so doing he finds that the law which he has hated and mistrusted is the vitalising, purifying agency which is sweeping him and all God's creatures on to a glorious consummation.

Ibid., pp. 11-12

E. WORKING OUT THE LAW

When men everywhere recognise themselves and each other, as divine self-conscious units, functioning primarily in the causal body but utilising the three lower vehicles only as a means of contact with the three lower planes, we will have government, politics, economics and the social order readjusted upon sound, sane and divine lines. *A Treatise on Cosmic Fire*, p. 810

Men will ... be taught their definite responsibility under law to their own individual families. This will bring about the protection of the family unit, and its scientific development; it will cause the elimination of marital troubles and the abolition of abuses of different kinds, so prevalent now in many family circles.

Responsibility to the community in which a man is placed will likewise be emphasised. Men will be taught the true esoteric meaning of citizenship—a citizenship based upon egoic group relations, the law of rebirth, and the real meaning of the law of karma. They will be taught national responsibility, and the place of the community within the nation, and of the nation within the comity of nations. *ibid.*, p. 813

... A very interesting development may be looked for during the coming century. This is the intensification of business organisation, and the bringing (under law and order) of the entire life of: families and groups of families; cities and groups of cities; nations and groups of nations; until the human race in every department of its exoteric life will conform to rule—this voluntarily, and with ... realisation of group need. *Ibid.*, p. 423

... Reorientation of the attitude of the legal profession will take place; its functions and duties will be centralised for the purpose of world usefulness, and in this process legislation for children will assume great importance and be the motivating power. This legal step will be primarily advocated by Russia and endorsed by the United States of America. Before 2035 A.D. such legislation will be universal in its sphere of influence and control.

A Treatise on the Seven Rays, Vol. III, p. 238

In [the] sensing of the plan and its later materialisation, human units are involved and men have perforce to be employed. A vision is given of tremendous possibilities and indications are also granted of the manner in which these possibilities may become facts ... The detail and the method of concretising the ideal and the necessary work is left to the sons of men. To the disciple who is an organiser and transmitter of the Plan falls the work of filling in the details and of taking the necessary action. At this point it is wise for him to remember that he comes (with his little plans) under the same law as do the Great Ones in Their large endeavours, and that it is in his dealings with people and his manipulation of the human equation that the difficulties arise.

A Treatise on White Magic, pp. 131-32

F. INTERNATIONAL RELATIONS AND PLANETARY LAW

He who moulds public sentiment goes deeper than he who enacts statutes or pronounces decisions. He make statutes and decisions possible or impossible to be executed.

Abraham Lincoln

History portrays the fierce determination of every nation to preserve its boundaries at any cost, to keep its culture and civilisation intact, to add to them when possible and to share nothing with any other nation except for commercial profit, for which *international legislation* is provided.

Problems of Humanity, p. 15

Universal law, whether public international law or universal private law, can formulate values acceptable to all mankind only if it is derived from sources accepted by universal public opinion ... In communities in which discussion is free and, in the long run, in all communities, public opinion arises from sources independent of government, creating institutions of justice that become crystallised by courts and legislatures into rules of law, eventually generating a government having means of enforcement. Here we have a 'hen and egg' situation with regard to the priority of public opinion and enforcing power. In the long run, however, opinion—not physical power—is the mother of law, although in a large community it may remain vague and ineffective until formulated in law.

Thus it is through the development of a world public opinion, manifesting general understanding and recognition of emerging principles of universal law, that mankind can become aware of itself, of its value, and of its institutions of justice, and can become a functioning society capable of assuring observances of that law and of realising the purposes declared by "We the peoples of the United Nations" in the preamble and first article of the United Nations Charter.

TULM¹

Natural law, however, even if it can be separated from local culture, custom and legislation, necessarily depends not only on human nature and the values flowing from it, but also upon the technologies that men use to achieve their ends. Values must be differently interpreted among hunters, pastorals, agriculturists, and industrialised peoples—among those who fight with spears and those who can annihilate with atomic weapons. The assertions of the traditional writers on natural law that it is universal and immutable are, therefore, unsatisfactory. It may be that human nature remains the same but the instruments that human nature has to operate with are very different in different times and places. Consequently, natural law must evolve with changing technologies.

(Inauguration speech for Indian Society of International Law
Prime Minister Jawaharlal Nehru, August 29, 1959)

Fundamentally, law recognises the priority of the will of the whole over that of the parts; politics seek to impose the will of each part upon other parts or upon the whole. Collective security is a process whereby the international society as a whole maintains, against recalcitrant members, its law forbidding aggression. The more effective this process is, and the more its procedures are defined by law, the more

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¹ *Towards a Universal Law for Mankind*, by Quincy Wright, from *Columbia Law Review*, Vol. 63, March 1963.

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will the balance between law and politics in the society of nations be weighted in favour of law. *TULM*

Probably the most interesting problems concerning mankind and law are not theoretical but practical. How may the society of mankind be strengthened to make the law of mankind better adapted to the interests of states, individuals, regions, and other groups, and better observed in practice? Should diplomatic efforts be devoted to stabilising the power equilibrium, and if so, should this be done by more armaments or less, by maintaining the atomic stalemate or by a *detente*? Should effort be directed to strengthening the United Nations and other international organisations and, if so, can this best be done by improving political or judicial institutions? Should efforts be made to increase the contacts of peoples and to develop world public opinion, and, to this end, what is the role of exchange of persons, of trade and aid, of mass media, and of debate in international assemblies and summit conferences? Should efforts be made to develop the rules of law directly, and what part can be played by treaties, by United Nations resolutions, by judicial opinions, by national initiatives, and by juridical analyses? What are the prospects in each of these fields? What activity should have priority when funds are limited? And finally, what should be the general goals of legal development?

The Strengthening of International Law : Quincy Wright,
98 Hague Recueil des Cours 5 (1959)

Stability would be promoted if law played a larger role in international relations. A wider use of advisory opinions as an aid to the settling of political disputes before the United Nations might be helpful, as might a clearer definition by the United Nations of such basic concepts of international order as aggression, defence, domestic jurisdiction, and intervention—all key terms in action by the United Nations to preserve peace. *TULM*

In 1945, the new judicial organ, the International Court of Justice (seated at the Hague, Netherlands) was brought into being by the Charter of the United Nations. The Statute of the court is annexed to the Charter of the United Nations, of which it forms an integral part. The work of the Permanent Court of International Justice (of the League of Nations) which began in 1922, is today entrusted to the International Court of Justice and therefore continues uninterrupted.

From *International Court of Justice*
A booklet of the United Nations

The International Court of Justice applies law to the settlement of disputes, but it can do so only if the parties have accepted its jurisdiction either *ad hoc*, by treaties binding them, or by acceptance of the optional clause of the court's statute. This has, in practice, meant that disputes of political importance have not often been submitted to it. *TULM*

International justice through a form of world law cannot succeed, however, if "law and order" within a nation itself are not scrupulously based on equal justice. The mere existence of a legislative system in some form of government in any nation does not guarantee justice to all people so governed. In the administration of national law, injustices can occur and inequalities can be created or perpetuated where they already exist. The law, which should in practice be identical for all, frequently acts on a double standard through various loopholes or special provisions which may apply to some but not to others, through the inequality of rich and poor or of majority and minority groups, and through non-enforcement due to a pervasive corruption or sheer indifference. Thus discrimination can exist in any so-called "law-abiding" country with consequent injustice to some, especially to the poor and the powerless.

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This type of "legalised injustice" can be prevented by the observance in practice by the people, including their government, of the inalienable rights of all citizens. This requires an attitude of moral purity, inclusiveness and unbiased fairness which few individuals can practise perfectly but which, when achieved or approached, lets in the spiritual quality of those laws governing the evolution of human consciousness which obey a deeper cause and purpose than laws conceived and executed by men. The true administration of justice among men depends on a recognition that all men are equal in value because spiritual in origin and one in essence; and on the capacity by men for self-control and mutual respect. International justice between nations would emerge as a natural consequence. As we look to the successful development of justice between nations, therefore, let us see to it that the foundations of justice in the world are well laid in right attitudes and practices at home.

Justice, Peace and Progress

A booklet of Lucis Trust

G. THE IDEA OF AUTHORITY

The idea of authority has led to the imposition of the different forms of paternalism upon the race—political, educational, social and religious paternalism. This may be either the kindly paternalism of the privileged classes, seeking to ameliorate the condition of their dependants (and there has been much of this); or the paternalism of the churches, the religions of the world, expressing itself as ecclesiastical authority; or the paternalism of an educational process.

Education in the New Age, pp. 119-20

Once the central entity within each human form is recognised and known for what it essentially is, and once its divine persistence is established, then we shall necessarily see the beginning of the reign of divine law on earth—a law imposed without friction and without rebellion. This beneficent reaction will come about because the thinkers of the race will be blended together in a general soul awareness, and a consequent group consciousness will permit them to see the purpose underlying the working of the law.

A Treatise on the Seven Rays, Vol. I, p. 95

Thus a close rapport will be brought about "in the light", yet without establishing undue mental control and authority.

Education in the New Age, p. 131

The Glamour of Authority is a mass glamour in most cases. It has its roots in mass psychology and is one of the indications that humanity is at the nursery stage as yet, wherein men are safeguarded from themselves by the imposition of some rule, some set of laws, some authoritative dictum, emanating from state control, from the rule of an oligarchy, or from the dictatorship of some individual. It reduces mankind, as far as one can judge, to set forms and standardises men's activities, regimenting their lives and work.

Glamour: A World Problem, pp. 45-46

When the glamour of authority transfers itself into the spiritual consciousness of man, we have such a state of affairs as the period of the Inquisition in its worst forms, of Church authority, with an emphasis upon organisation, government and penalties, or the unquestioned rule of some teacher. In its highest forms we have the recognition of the right of the solar Angel, of the soul or ego, to rule.

Ibid., p. 46

One of the marks of readiness for initiation is the ability to see the expanding and inclusive Whole. This sentence is capable of indicating the nature of the expanding vision with which he will then be confronted, and the higher reflection of the Law or Laws which initiation enables the initiate to grasp and thereby relinquish the laws which have hitherto governed his conduct and which have conditioned his realised life experience. Those laws he perforce continues to obey, as a member of the human kingdom, but *his consciousness* is not conditioned by them but is rapidly becoming subservient to a higher and a much more deeply spiritual law.

Discipleship in the New Age, Vol. II, p. 418

III. ECONOMICS / FINANCE

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A. GROUP FINANCIAL SERVICE

Seed groups are in process of being "esoterically anchored" in the field of the world, having in them those who can respond to the subtler forces and who can—through the strength of their clear thought at this stage of the proceedings—produce those conditions (within the present existing world trends and world groups) which will enable the new sciences, the new approaches to divinity, the new education, and the new modes of handling the economic situation and the political problems, to precipitate and further the growth of the Kingdom of God in such a manner that this fifth kingdom in nature may be a tangible, factual and objective occurrence upon the Earth.

The Externalisation of the Hierarchy, p. 90

The financial department of hierarchical work is the latest to be organised in point of time. The workers in this field have been spoken of as the custodians of the means whereby man can live on the physical plane. They are occupied with worldwide economic problems, and also with the basic materialism to be found in the modern world. The problems of barter and exchange, the significance and use of money, the production of right attitudes towards material living, and the entire process of right distribution of the economists and financiers.

Their work is most carefully planned by the Hierarchy. Today many men of financial stature regard money as a responsibility to be dispensed wisely for the service of others. Among such men are found leaders in the hierarchical financial group.

The fruits of their work can be seen in the tremendous advances in economic understanding and the many economic ideas and theories. The new economic agencies and financial institutions are a part of their work. The growth of charitable trusts and foundations and the growing impulse to financial giving also come under their guidance and inspiration.

The work of the financial group of servers is basically synthetic and touches every field of activity. Implementing the divine Plan on the physical plane in terms of right relationships and sharing between peoples requires not only dedicated workers with vision, insight and practical abilities, but the use of sound business techniques, modern systems of communication and money. All branches of spiritual and humanitarian work today, without exception, need money and the great majority along every line have totally inadequate resources for their task. Men and women of goodwill everywhere can assist therefore in the task of directing the money in the world towards spiritual purposes and lifting human thought and understanding on the needs and problems of financial supply. Symposium

The group [whose project is financial service] will be composed of *Financiers and Economists*. They will work with the energies and forces which express themselves through the interchange and the values of commerce; they will deal with the Law of Supply and Demand and with the great principle of *Sharing*, which ever governs divine purpose. They will be the great psychometrical workers, for a psychometrist is one whose soul is sensitive to the soul in others and in all forms of life. The principle of Sharing which must govern economic relations in the future is a soul quality or energy and hence their work of relating soul with soul.

Discipleship in the New Age, Vol. I, pp. 39-40

The task to be undertaken by this group is to study the significance of money as *directed and appropriated energy*. This direction of force produces concretisation, and the work is then in the field of

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magical endeavour. As with the work of the other groups, the task to be carried out falls into three categories of endeavour:

1. The effort to understand the nature of prana or of vital etheric energy, and the three qualities which distinguish it; these are (as you well know) inertia, activity and rhythm or giving their Hindu names—tamas, rajas and sattva. When the mineral wealth of the world was undiscovered and unused, we had the stage of tamas at its deepest and most inert point. Much concerning money today is related to the karma and destiny of the mineral kingdom. With this, however, we need not here concern ourselves. The processes of the pranic life were originally carried out in the realm of barter and the exchange of that which is found upon the surface of the earth and later went down into the depths, thus bringing into fluidity the deepest and densest expression (from the human standpoint) of divinity. This is a point to be remembered.

Today the process is being reversed and money is connected with the produce of the vegetable kingdom in the form of paper money, founded upon the mineral wealth of the world. This is an interesting subjective reality to have in mind.

2. A study of the processes whereby money has been steadily deflected from personal uses, both in the good and in the evil sense.

I do not, however, intend to write a treatise upon finance. It would largely be a record of man's dire selfishness, but I seek to deal with money as the Hierarchy sees the problem, and to consider it as a form of energy, prostituted at this time to material ends or to the selfish aspirations and ambitions of well-meaning servers. They are limited in their view and need to get a picture of the possibilities inherent in the present situation which could deflect much of this form of concretised divine energy into constructive channels and "ways of light".

3. A study of the Law of Supply and Demand, so that there can be made available for the Masters' work through the medium of the world disciples (of pure motive and skill in action and tried responsibility) that which is needed and, my brothers, sorely needed by Them.

Money has been deflected into entirely material ends, even in its philanthropic objectives. The most spiritual use now to be found in the world is the application of money to the purposes of education. When it is turned away from the construction of the form side and the bringing about solely of material well-being of humanity and deflected from its present channels into truly spiritual foundations much good will be done and a step forward will be made. The spiritualising of money and its massing in quantities for the work of the Great Ones, the Disciples of the Christ, is part of a much needed world service and can now make a satisfactory beginning; but it must be carried forward with spiritual insight, right technique and true understanding. Purity of motive and selflessness are taken for granted.

The Externalisation of the Hierarchy, pp. 59-61

There are adepts who are authorities upon modern financial matters, and these initiates of the fourth degree are competently preparing to institute later those newer techniques and modes of financial interplay which will supersede the present disastrous methods; they will inaugurate a system of barter and exchange, of which modern money is the travestied symbol. This newer method of financial relationships will be comprehensively human and it will supersede big business and private enterprise. It

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will at the same time, however, retain those phases of modern enterprise which will draw out the initiative and the resourcefulness of the individual. *Ibid.*, pp. 569-70

Members of other groups will be communicators between the third aspect of Deity as it expresses itself through the creative process and the world of human thought. They will link or blend life and form creatively. Today, unknowingly and without any true understanding, they bring about a concretisation of the energy of desire which, in its turn, brings about the concretisation of money. This, consequently, necessitates the materialisation of *things*. They have a most difficult task and that is why it is only during the past one hundred and fifty years that the science of world finance has made its appearance. They will deal with the divine aspect of money. They will regard money as the means whereby divine purpose can be carried forward. They will handle money as the agency through which the building forces of the universe can carry forward the work needed; and (herein lies the clue) those building forces will be increasingly occupied with the building of the subjective Temple of the Lord rather than with the materialising of that which meets man's desire. This distinction merits consideration.

A Treatise on the Seven Rays, Vol. II, p. 192

B. CAPITAL AND LABOUR

In a unique sense we stand today at the dawn of an entirely new economic age. This is increasingly obvious to all thinking people. 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...

The two major problems will grow out of this. The first is that those whose large financial interests are bound up in products which the new type of [atomic] 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 manpower from the gruelling labour 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 labour. One problem concerns civilisation and its correct functioning in the new age and the other concerns culture and the employment of time along creative lines.

Problems of Humanity, pp. 66-67

The fight between capital and labour will reach its climax in the United States, but will also be fought out in Great Britain and France. Russia already has her own solution but the lesser nations of the world will be guided and conditioned by the result of this battle in Britain and in the United States.

Ibid., pp.26-27

We are today witnessing the slow but steady formation of international groups, banded together to preserve world security, to protect labour, to deal with world economics and to preserve the integrity and the sovereignty of nations whilst committing each and all to a definite part in the work of securing right human relations throughout the planet.

Ibid., p. 42

There are those, however, within the capitalistic system who are aware of the danger with which the monied interests are faced and whose natural tendency is to think along broader and more humanitarian lines. These men fall into two main groups:

First, those who are real humanitarians, who seek the good of their fellow-men.

Second, those who are clever enough to read the signs of the times; they realise that the capitalistic system cannot continue indefinitely in the face of humanity's rising demands and the steady emerging of the spiritual values. They are beginning therefore to change their methods and to universalise their businesses and to institute co-operative procedures with their employees.

The war has acted like a purge. It has opened the eyes of men to the underlying cause of war—economic distress, based on the exploitation of the planets's resources by an international group of selfish and ambitious men. The opportunity to change things is now present.

Ibid., pp. 72-73

Both groups [capital and labour] are national and international in scope. It remains to be seen which of the two will eventually control the planet or if a third group made up of practical idealists may not emerge and take over. The interest of the spiritual workers in the world today is not on the side of capitalists nor even of labour, as it is now functioning, it is on the side of humanity.

Ibid., p. 74

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By the time disciples appear from [the third ray] ashram the world will be ready for an all-over financial adjustment; the "principle of sharing" will be a recognised motivating concept of the new civilisation. This will not involve beautiful, sweet and humanitarian attitudes. The world will still be full of selfish and self-seeking people, but public opinion will be such that certain fundamental ideals will motivate business, being forced upon business by public opinion; the fact that the new general ideas will in many cases be governed by the expediency of interplay will not basically matter. It is the sharing that is of importance. When the "adjuster of finances" (as an advanced disciple from this Ashram is called in the Hierarchy) appears, he will find conditions greatly changed from those now prevalent, and this to the following extent:

1. The principle of barter and exchange (to the benefit of all concerned) will control.
2. Owing to the development of atomic energy on behalf of human welfare, national currencies will have been largely superseded, not only by a system of barter but by a universal monetary exchange—representative of the bartered goods when they are relatively small and unimportant—and by a planned scale of related values. National material assets and the needed commodities will all be provided for under an entirely new system.
3. Private enterprise will still exist, but will be regulated; the great public utilises, the major material resources and the sources of planetary wealth—iron, steel, oil and wheat, for instance—will be owned in the first place by a governing, controlling international group; they will, however, be prepared for international consumption by national groups chosen by the people and under international direction.

The Externalisation of the Hierarchy, pp. 580-81

The spiritual Hierarchy of our planet recognises neither capital nor labour; it recognises only men and brothers. The solution is, therefore, education and still more education, and the adaptation of the recognised trends of the times to the vision seen by the spiritually minded and by those who love their fellowmen.

Problems of Humanity, p. 84

C. MONEY

Money in itself is not a natural quantity, but is a measure of human activity.

Dr. Rocco A. Petrone, NASA

The energy of Active Intelligence ... is the easiest one for modern humanity to receive - which is perhaps a sad commentary upon man's aspirations. The proof of this lies in the fact that much of this type of energy (through the selfish perception and desires of mankind) has been *crystallised into money*. Human intelligence has served on the side of materialism and not on the side of ... spiritual values. Money is the concretised expression of the third type of spiritual energy. This particular expression appeared first in the ancient and equally materialistic system of barter and exchange; then in later civilisations (predominantly including ours) we have the appearance of money made first from the products of the mineral kingdom, and then later came paper money, made from the products of the vegetable kingdom. This has culminated in the modern preoccupation with money. There is a very deep occult meaning to be found in the statement in the *New Testament* that "the love of money is the root of all evil". It is largely money and selfishness which lie behind the present disastrous economic situation. Great financiers are in reality those in whom the receipt of money, or of this type of energy, constitutes the line of least resistance, plus the will to make vast fortunes, which cannot be gainsaid. They will to make a fortune; they bring their intelligence to bear upon their goal, and naught can stop them. Many of them are purely selfish; some regard their money as a trust to be used for others and are amazingly generous in a philanthropic and humanitarian sense ... It still remains for the crystallised aspect of this third energy—money—to be used on a large scale for the furtherance of the work of the Hierarchy. It is at this point and in connection with money that the great test of good-will should demonstrate.

The Externalisation of the Hierarchy, pp. 645-46

It *must* be realised that money is the energy which can set in motion and make possible the activities of the New Group of World Servers—no matter what their colour, caste or church. Money does not yet lie in their hands. Their need for it is great. Millions are needed to spread the required knowledge of the hierarchical Plan ... millions are needed to educate the masses in the fact that He for Whom all men wait is on His way back to ordinary visibility. The billions which are spent at present on luxuries, on expensive unnecessary objects of desire, the billions (and, my brother, it is billions as world statistics show) which go towards the purchase of candy, liquor, tobacco, jewelry and expensive furs, the millions which go in the violent search for excitement and for ceaseless nightly pleasure and, finally, the billions which go the way of armed conflict in all nations *must* be deflected towards those expenditures which will make the plans of the Hierarchy possible, which will aid humanity in its search for the new, spiritual and free way, and which will therefore bring into being the new civilisation. Billions are required to overcome the materialism which has dominated mankind for untold aeons; billions are also needed to bring about the reconstruction of human affairs and thus purify and beautify our modern world to such an extent that the Christ can appear among men; through the wise expenditure of the financial resources of the world in the many fields of human betterment and uplift, the Christ will be enabled to "see of the travail of His soul and the satisfied".

Discipleship in the New Age, Vol. II, pp. 225-26

This whole question of money is one of the greatest difficulty at this time and also one of the utmost simplicity. The difficulty is due to the wrong thought which, for generations, has been brought to bear upon the problem, leading to wrong attitudes, even among the most devoted disciples. The attitude

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of humanity to money has been coloured by greed, by grasping for the lower self, by jealousy, by material desire and by the heart-breaking need for it which—in its turn—is the result of these wrong attitudes. These wrong attitudes lead to the disastrous economic conditions which we find all around us. They are effects of causes which are initiated by man himself. In the regeneration of money and in the changing of man's attitude to it will eventually come world release. If this cannot take place, then some dire condition will arise; money (as we know it) will vanish off the earth and the situation will have to be met in some other way. Let us hope that this will not be needed but that it will be possible to change the thought of humanity where money is concerned so that it will be regarded as a great spiritual asset, as a definite spiritual responsibility and as a means to real world work.

As money has in the past ministered to personal and family need, so in the future it must minister to group and world need. Each unit has, in the past attempted to act as a magnet and to attract to itself that which will meet what it regards as its need—using personal activity and labour, if of no influence or education, and financial manipulation where that was possible. Groups in the future must act as magnets; they must see to it that they are animated by a spirit of love. I give you a thought here which is capable of much expansion. *Need, love and magnetic power are the three things which—consciously or unconsciously—attract money.* But they must all manifest at once ...

Through right love, right thought or meditation and right technique—the financial requirements of the new groups and of the New Group of World Servers *will* be found. I would suggest that an elaboration of these ideas should be disseminated among all whom you know who could help. I would ask you to ponder much on these ideas for, in the education of the intelligent world servers, this question of money and of right attitudes towards money and right meditation upon money must be boldly faced.

Discipleship in the New Age Vol. I, pp. 271-73

Money is the consolidation of the loving, living energy of divinity, and the greater the realisation and expression of love, the freer will be the inflow of that which is needed to carry forward the work. You are working with the energy of love and not with the energy of desire, the reflection or distortion of love. I think that if you will ponder on this, you will see the way more clearly.

The Externalisation of the Hierarchy, p. 335

D. THE DISTRIBUTION OF RESOURCES

The developed industrial nations of the world cannot remain secure islands of prosperity in a seething sea of poverty. The storm is rising against the privileged minority of the earth, from which there is no shelter in isolation and armament. The storm will not abate until a just distribution of the fruits of the earth enables man everywhere to live in dignity and human decency.

Martin Luther King, Jr. : *The Trumpet of Conscience*

Where there is uneven distribution of the world's riches and where there is a situation in which some nations have or take everything and other nations lack the necessities of life, it is obvious that there is a trouble-breeding factor there and that something must be done. Therefore we should deal with world unity and peace primarily from the angle of the economic problem.

Problems of Humanity, p. 167

The masses are awakening to the realisation that they are the victims and the exponents of forces over which they have no control and of which they have no understanding. They would like to assume control over them and are determined so to do whenever possible. This constitutes the major problem today in the economic field and in the field of daily living and of government.

Glamour: A World Problem, pp. 96-97

The economic situation will make it necessary that certain physical restrictions should be imposed, because it is now evident that *beyond a certain point the planet cannot support humanity*.

This fact is largely responsible for much of the present economic distress and for the modern planetary dilemma. The economic situation and the necessity to provide for the unduly large population of the planet lies behind much of the aggression and greed of the nations down the ages, and for the effort being made today as never before to provide better and more adequate living conditions.

Education in the New Age, pp. 134-35

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

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sharing, for a free circulation of all the essential commodities? ... 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 centralisation 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.

This period of adjustment offers the opportunity to effect drastic and deeply needed changes and the establishing of a new economic order, based on the contribution of each nation to the whole, the sharing of the fundamental necessities of life and the wise pooling of all resources for the benefit of everybody, plus a wise system of distribution. Such a plan is feasible.

The solution here offered is so simple that, for that very reason, it may fail to make an appeal. The quality required by those engineering this change of economic focus is so simple also—the will-to-good—that again it may be overlooked, but without simplicity and goodwill little can be effected ... The great need will be for men of vision, of wide sympathy, technical knowledge and cosmopolitan interest. They must possess also the confidence of the people. They must meet together and lay down the rules whereby the world can be adequately fed; they must determine the nature and extent of the contribution which any one nation must make, they must settle the nature and extent of the supplies which should be given to any nation, and so bring about those conditions which will keep the resources of the world circulating justly and engineer those preventive measures which will offset human selfishness and greed.

The new era of simplicity must come in. The new world order will inaugurate this simpler life based on adequate food, right thought, creative activity and happiness. These essentials are only possible under a right economic rule. This simplification and this wise distribution of the world's resources must embrace the high and the low, the rich and the poor, thus serving all men alike.

The Externalisation of the Hierarchy, pp. 196-98

The remainder of this century must be dedicated to rebuilding the shrine of man's living, to reconstructing the form of humanity's life, to reconstituting the new civilisation upon the foundations of the old, and the reorganising of the structures of world thought, world politics, plus the redistribution of the world's resources in conformity to divine purpose.

The Destiny of the Nations, p. 106

E. ECONOMIC RESPONSIBILITY

Great economic and social forces flow with a tidal sweep over communities that are only half conscious of that which is befalling them. Wise are those who foresee what time is thus bringing, and endeavour to shape institutions and to mould men's thought and purpose in accordance with the change that is silently surrounding them.

Viscount John Morley 1881

Humanity will pass through the "birth" initiation and manifest the Christ life on a large scale for the first time during a period of economic adjustment of which the word "bread" is but a symbol. This period started in the year 1825 and will continue until the end of this century. The unfoldment of the Christ life—as a result of the presence and activities of the second divine aspect of love—will result in the ending of economic fear, and the "house of bread" will become the "house of plenty".

A Treatise on the Seven Rays, Vol. V, pp. 570-71

Today the World Aspirant, humanity, stands confronted with this temptation [the use of divine power for selfish ends]. Its problem is economic. It is concerned basically and definitely with bread, just as, symbolically speaking, Christ's problem [in the first temptation] was the problem of food. The world is faced with a material issue. That there is no evading this issue is true, and that men *must* be fed is equally true. Upon what basis shall the problem be met? Will one be regarded as too idealistic and as an impractical mystic and visionary if one falls back, as Christ did, upon the fundamentals of life, and takes the position that when man is readjusted and reoriented as a spiritual being his problem will automatically take care of itself? One surely will be so regarded. If one feels, as do many today, that the solution of the problem lies in a revaluation of life and a re-education in the underlying principles of living, is one entirely astray ...? Many will so regard one. But the solving of man's problem solely in terms of his physical needs may only succeed in plunging him more deeply in a material marsh. Meeting his demands entirely from the angle of bread and butter may be much needed. It is. But it should be accompanied with something which will meet the need of the whole man, and not simply that of his body and its desires. There are things which matter essentially to man, which are of greater moment and value than the things which concern the form, even if he himself does not realise it. Christ gave a little time to the feeding of the multitude. He gave much time to teaching them the rules of the kingdom of God. Men can be trusted to take what they want. They are doing so at this time on every hand. But the things which truly matter must at the same time be emphasised and taught, or the end will be disastrous ... Unless God indwells the house, when cleaned, and unless our revaluations and national adjustments lead to that leisure and peace of mind wherein the soul of man can come to flower, we are headed towards still worse disasters.

From Bethlehem to Calvary, pp. 122-23

It is essential that there should be a presentation of these things in terms of *the spiritual welfare* of humanity and a truer interpretation of the meaning of the word "spiritual". The time is long past when a line of demarcation can be drawn between the religious world and the political or the economic. The reason for the corrupt politics and the greedy ambitious planning of so many of the world's leading men can be found in the fact that spiritually minded men and women have not assumed—as their spiritual duty and responsibility—the leadership of the people.

Problems of Humanity, pp. 168-69

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It lies in the hands of the United Nations to protect ... released [atomic] 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 civilised 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, colour, 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....

But, my brothers, men will fight to prevent this; the reactionary groups in every country will neither recognise 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 [the] world war, will mobilise 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 hands of the masses, to whom it rightly belongs. The selfish interests among big stockholders, the banking firms and the wealthy organised churches will oppose all change, except in so far as it will benefit them and bring more financial gain to their coffers....

World decisions must therefore, in the future, be based upon a steady determination to further right human relations and to prevent selfish control, financial or ecclesiastical, by any group of men, anywhere, in any country.

The Externalisation of the Hierarchy, pp. 498-99

F. PRINCIPLES OF SHARING

There is a spiritual counterpart or higher correspondence of the economic life of our planet to be found in the Hierarchy. Sharing is associated with that which is of value, which should be shared if justice is to be demonstrated and, basically, with those values which are life-giving. The sharing to which I am here referring is the sharing in all reactions, of all attitudes, of all types of wisdom, of all problems and difficulties and limitations, so that they become constructive in the group sense and cease to be destructive.

Discipleship in the New Age, Vol. II, p. 328

It is interesting to note that the cycle now being inaugurated in the world is that of "Growth through Sharing", and that advanced humanity can now share the work, the responsibility and the trained reticence of the Hierarchy, whilst paralleling this and simultaneously, the mass of men are learning the lessons of economic sharing; and, my brothers, in this lies the sole hope of the world.

Ibid., pp. 316-17

The stage of national selfishness and the fixed determination to preserve national integrity—interpreted often in terms of boundaries and the expansion of trade—must gradually fade out. The nations must pass eventually to a more beneficent realisation and come to the point where they regard their national cultures, their national resources and their ability to serve mankind as the contributions which they must make to the good of the whole.

Some day the principles of co-operation and of sharing will be substituted for those of possessive greed and competition. This is the inevitable next step ahead for humanity—one for which the entire evolutionary process has prepared mankind.

Problems of Humanity, pp. 12-13

Preparations for that shared feast (symbolically speaking) are on their way, and those preparations are being made by the masses of men themselves, as they fight and struggle and legislate for the economic sustenance of their nations, and as the theme of food occupies the attention of legislators everywhere.

The Reappearance of the Christ, p. 80

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 realised goal of *all* national enterprise; the resources of the entire planet must be shared collectively and it must be increasingly realised 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 lives 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.

The Externalisation of the Hierarchy, pp. 373-74

Will [the nations] 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 more 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

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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 realise 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, p. 31

Synthesis dictates the trend of all the evolutionary processes today; all is working towards larger unified blocks, towards amalgamations, international relationships, global planning, brotherhood, economic fusion, the free flow of commodities everywhere, interdependence, fellowship of faiths, movements based upon the welfare of humanity as a whole, and ideological concepts which deal with wholes and which militate against divisions, separation and isolation.

A Treatise on the Seven Rays, Vol. V, p. 121
