

MATERIALISM AND SPIRITUALITY:
FINDING A BALANCE

COMPILED BY A STUDENT WHO HAS IMPOSED HIS OWN
PUNCTUATION ON SOME OF THE ORIGINAL TEXT

*From the Writings of Alice A. Bailey and
The Tibetan Master, Djwhal Khul*

REFERENCE INDEX

Ref. #	Title	1 st Edition	Ref. Ed.	Pages
1.	Initiation, Human and Solar	1922	17 th 1997	225
2.	A Treatise on White Magic	1934	20 th 2005	640
3.	Discipleship in the New Age I	1944	13 th 1997	790
4.	Discipleship in the New Age II	1955	8 th 1994	768
5.	Problems of Humanity	1947	7 th 1993	181
6.	The Reappearance of the Christ	1948	12 th 2006	189
7.	The Destiny of Nations	1949	8 th 1990	152
8.	Glamour: A World Problem	1950	10 th 2006	272
9.	Education in the New Age	1954	11 th 2006	153
10.	The Externalisation of the Hierarchy	1957	9 th 2001	701
A Treatise on the Seven Rays:				
11.	Vol. I—Esoteric Psychology I	1936	13 th 2002	430
12.	Vol. II—Esoteric Psychology II	1942	12 th 2004	751
13.	Vol. III—Esoteric Astrology	1951	15 th 1997	695
14.	Vol. IV—Esoteric Healing	1953	16 th 2007	715
15.	Vol. V—The Rays and the Initiations	1960	10 th 2002	769
BOOKS BY ALICE A. BAILEY				
16.	From Bethlehem to Calvary	1937	9 th 1999	284
17.	The Light of the Soul	1927	15 th 1997	428
18.	The Unfinished Autobiography	1951	8 th 1994	304

NOTE 1: Reference Example: A reference number, such as (3–271/2) at the end of a quotation, would refer to a quotation taken from *Discipleship in the New Age I* (3), starting on page 271 and continuing on page 272.

NOTE 2: The text in this document has been downloaded from the CD *Twenty-Four Books of Esoteric Philosophy*. In several instances, the author found minor differences between phraseology in the CD and in certain editions of the books.

TABLE OF CONTENTS

1.	PROLOGUE	1
2.	INTRODUCTORY CONCEPTS	2
3.	CAPITAL AND LABOUR	6
4.	GOVERNMENT	13
5.	ORGANIZED RELIGION	17
6.	DISTRIBUTION OF RESOURCES	21
7.	WORLD UNITY	26
8.	THE NEW WORLD ORDER	31
9.	GOODWILL	37
10.	EDUCATION	42
11.	FINANCE	46
12.	ESOTERIC INFLUENCES	50
13.	HUMANITY'S EVOLUTION	55
14.	NEW GROUP OF WORLD SERVERS	62
15.	SPIRITUAL USE OF MONEY	66
16.	MEDITATION	73
17.	THOUGHTS TO PONDER	76

PROLOGUE

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 concretized divine energy into constructive channels and "ways of light." (10–60)

From the rich to the poor, from the intelligent to the ignorant, one thing is now clearly grasped and will increasingly color human thinking: happiness and success are not dependent upon the possession of things or upon material good. . . . Humanity has made this mistake for untold ages, and has erred grievously in its emphasis upon that which benefits the form. (14–661/2)

Men everywhere are aspiring towards freedom, towards mutual understanding, towards right group and personal conditions of living and of thinking, and towards right external and internal relationships. This is a fact generally recognised. Humanity is weary and tired of unwholesome ways of living, of the exploitation of the defenceless, of the growth of discontent, and of the centralisation of power in wrong and selfish hands. They are anxious for peace, right relations, the proper distribution of time and the understanding and right use of money. Such indications are unusual and of a deeply spiritual nature. (12–450)

Students should familiarise themselves with the "energy concept" and learn to regard themselves as energy units displaying certain types of energy. In this connection it should be borne in mind that when spiritual energy and material energy (the two opposite poles) are brought into relationship, a third type of energy is produced, and the work of the fourth or human kingdom is to demonstrate this peculiar type. It might serve to clarify thought if students remembered that

Superhuman entities display spiritual energy.
 Subhuman entities display the energy of matter.
 Human entities display soul energy. (15–4)

INTRODUCTORY CONCEPTS

• This whole question of money is one of the greatest difficulties 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 of humanity to money has been colored 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 re-generation 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. The custodians of money will then shoulder their responsibility without fear and with due understanding. At present, they hold on to it through fear of the future and distrust of each other. (3–271/2)

• Money is the concretized 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 civilizations (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 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. (10–646)

• From the simple process of barter and exchange (as practiced by the primeval savage) to the intricate and formidable financial and economic structure of the modern world, desire is the underlying cause. It demands the satisfaction of sensed need, the desire for goods and possessions, the desire for material comfort, for the acquisition and the accumulation of things, the desire for power and the supremacy which money alone can give. This desire controls and dominates human thinking; it is the keynote of our modern civilization; it is also the octopus which is slowly strangling human life, enterprise, and decency; it is the millstone around the neck of mankind.

To own, to possess, and to compete with other men for supremacy has been the keynote of the average human being—man against man, householder against householder, business against business, organization against organization, party against party, nation against nation, labor against capital—so that today it is recognized that the

problem of peace and happiness is primarily related to the world's resources and to the ownership of those resources.

The dominating words in our newspapers, over our radios, and in all our discussions are based upon the financial structure of human economy: banking interests, salaries, national debts, reparations, cartels and trusts, finance, taxation—these are the words which control our planning, arouse our jealousies, feed our hatreds or our dislike of other nations, and set us one against the other. The love of money is the root of all evil. (5–79/80)

• Generalizing, and therefore over-simplifying the subject, we can assume that money finds its way into four main channels of expenditures:

1. Into the myriad homes of the world in the form of wages, salaries or inherited wealth. All this is at present most unevenly balanced, producing extreme riches and extreme poverty.
2. Into great capitalistic systems and monopolies to be found as towering structures in most lands. Whether this capital is owned by the government, or by a municipality, or by a handful of wealthy men or by the great labor unions matters not. Little of it is yet spent in reality for the betterment of human living, or for the inculcation of the values, which will lead to right human relations.
3. Into the churches and religious groups throughout the world. Here (again speaking in general terms and at the same time recognizing the existence of a small spiritually-minded minority) the money is deflected into the material aspects of the work, into the multiplying and preservation of ecclesiastical structures, into salaries and general overhead, and only a percentage of it really goes into the teaching of the people, into a living demonstration of the fact of His return—for centuries a definite doctrine of the churches. That return has been anticipated down the ages, and might have occurred ere now had the churches and religious organizations everywhere done their duty.
4. Into philanthropic, educational and medical work. All of this has been exceedingly good and greatly needed, and the debt of the world to the public-spirited men who have made these institutions possible is great indeed. All of this has been a step in the right direction and an expression of the divine will-to-good. It is, however, frequently money misused and misdirected and the values developed have been largely institutional and concrete. They have been limited by the separative tenets of the donors or the religious prejudices of those who control the disbursement of the funds. In the quarrelling over ideas, religious theories and ideologies, the true assistance of the One Humanity is overlooked. . . .

Money—as with all else in human living—has been tainted by selfishness and grabbed for selfish individual or national ends. Of this, the world war (1914-1945) is the proof, for although there was much talk of "saving the world for democracy" and "fighting a war to end war," the main motive was self-protection and self-preservation, the hope of gain, the satisfaction of ancient hatreds, and the regaining of territory. The

two years, which have elapsed since the war, have proved this to be so. The United Nations is occupied with rapacious demands from all sides, with the angling of the nations for place and power, and for the possession of the natural resources of the Earth—coal, oil, etc., and also with the underground activities of the great Powers and of the capitalists which they all create. (10–624/6)

- 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 labor, 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. The need in the past has not always been real, though it has been felt (such is the world glamour and illusion). The love has been selfish or unreal; the demand for things material has been for that which is not necessary to health or happiness. The magnetic force utilized has been, therefore, wrongly motivated and this process—carried forward over so long a time—has led to the present dire financial situation in the world. (3–272)

- 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, the philanthropic ends and the educational objectives will not suffer, and a step forward will be made. This time is not yet, but the spiritualizing 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. (10–61)

- Under the influence of disciples on the seventh Ray of Organisation or of Ceremonial Order, that powerful physical concretisation of energy which we call "money" is proving a topic of the most definite concentration; it is being most carefully considered, and the minds of thinking financiers and of wealthy humanitarian persons and philanthropists will be gradually led forward from a strictly philanthropic activity to an activity which is impelled and brought into expression by spiritual insight, and by a recognition of the claims of Christ (no matter by what name He may be called in the East or in the West) upon the financial reservoir of the world. This is a hard thing to bring about, for the subtle energies of the inner worlds take much time in producing their effects upon the objective, tangible plane of divine manifestation. Money is not yet used divinely, but it will be. Nevertheless, the task is well in hand and is engaging the attention of disciples upon all the rays, under the guidance and the impression of the powerful seventh ray Ashram—now already in process of externalisation. (4–221/2)

- The great thought form which man's greed and materiality have built, down the ages, is being steadily demolished, and mankind is on the verge of a liberation which will

take him on to the Path of Discipleship. I refer not here to the final liberation, but to that liberation which comes from a free choice, wisely used and applied to the good of the whole, and conditioned by love. (11–342)

- The glamour of materiality is the cause of all the present world distress, for what we call the economic problem is simply the result of this particular glamour. Down the ages, this glamour has held the race increasingly interested, until today the entire world has been swept into the rhythm of money interest. A rhythm emanating from soul levels has always existed, being established by Those Who have freed Themselves from the control of material requirements, from the thralldom of money and the love of possessions. Today that higher rhythm is commensurate with the lower rhythmic glamour, and hence the whole world is thinking in terms of the way out from this present material impasse. Those souls who stand in the light to be found upon the mountain top of liberation and those who are advancing upward out of the fogs of materiality are now sufficient in numbers to do some definite work in connection with the dissipation of this glamour. The influence of their thoughts and words and lives can and will bring about a readjustment of values, and a new standard of living for the race, based upon clear vision, a correct sense of proportion and a realisation of the true nature of the relationship existing between soul and form, between spirit and matter. That which will meet a need that is vital and real ever exists within the divine plan. That which is unnecessary to the right expression of divinity and to a full and rich life can be gained and can be possessed, but only through the loss of the more real and the negation of the essential. (8–74)

- The war between the pairs of opposites—materialism and spirituality—is raging fiercely. Only as men turn away from material aggression and towards spiritual objectives will the world situation change, and men—motivated by goodwill—force the aggressors back to their own place and release humanity from fear and force. We are today reaping the results of our own sowing. The recognition of the cause of the problem provides humanity with the opportunity to end it. The time has arrived in which it is possible to institute those changes in attitude which will bring an era of peace and goodwill, founded on right human relations.

These two forces—materialism and spirituality—face each other. What will be the outcome? Will men arrest the evil and initiate a period of understanding, cooperation and right relationship, or will they continue the process of selfish planning and of economic and militant competition? This question must be answered by the clear thinking of the masses and by the calm and unafraid challenges of the democracies. (10–182/3)

CAPITAL AND LABOUR

• First of all, it must be recognized that the cause of all world unrest, of the world wars which have wrecked humanity and the widespread misery upon our planet can largely be attributed to a selfish group with materialistic purposes who have for centuries exploited the masses and used the labour of mankind for their selfish ends. From the feudal barons of Europe and Great Britain in the Middle Ages through the powerful business groups of the Victorian era to the handful of capitalists—national and international—who today control the world's resources, the capitalistic system has emerged and has wrecked the world. This group of capitalists has cornered and exploited the world's resources and the staples required for civilized living; they have been able to do this because they have owned and controlled the world's wealth through their interlocking directorates and have retained it in their own hands. They have made possible the vast differences existing between the very rich and the very poor; they love money and the power which money gives; they have stood behind governments and politicians; they have controlled the electorate; they have made possible the narrow nationalistic aims of selfish politics; they have financed the world businesses and controlled oil, coal, power, light and transportation; they control publicly or sub rosa the world's banking accounts.

The responsibility for the widespread misery to be found today in every country in the world lies predominantly at the door of certain major interrelated groups of businessmen, bankers, executives of international cartels, monopolies, trusts and organizations and directors of huge corporations who work for corporate or personal gain. They are not interested in benefiting the public except in so far that the public demand for better living conditions will enable them—under the Law of Supply and Demand—to provide the goods, the transportation, light and power which will in the long run bring in heavier financial returns. Exploitation of man-power, the manipulation of the major planetary resources and the promotion of war for private or business profit are characteristic of their methods.

In every nation, such men and organizations—responsible for the capitalistic system—are to be found. The ramifications of their businesses and their financial grasp upon humanity were, prior to the war, active in every land and though they went underground during the war, they still exist. They form an international group, closely interrelated, working in complete unity of idea and intention and knowing and understanding each other. These men belonged to both the Allied Nations and the Axis Powers; they have worked together before and through the entire period of the war through interlocking directorates, under false names and through deceptive organizations, aided by neutrals of their own way of thinking. Today, in spite of the disaster which they have brought upon the world, they are again organized and renewing their methods; their goals remain unchanged; their international relationships remain unbroken; they constitute the greatest menace mankind faces today; they control politics; they buy prominent men in every nation; they insure silence through threat, cash and fear; they amass wealth and buy a spurious popularity through philanthropic enterprise; their families live soft and easy lives and seldom know the meaning of God-ordained work; they surround themselves with beauty, luxury and possessions and shut their eyes to the poverty, stark unhappiness, lack of warmth and decent clothing, the starvation and the ugliness of the lives of the millions by whom they are surrounded; they contribute to

charities and church agencies as a salve to their consciences or to avoid income taxes; they provide work for countless thousands but see to it that these thousands receive so small a wage that real comfort, leisure, culture and travel are impossible. . . .

It might be well to add here that the selfish thinking and the separative motivation which distinguishes the capitalistic system is also to be found in the small and unimportant business men—in the corner grocery, the plumber and the haberdasher who exploits his employees and deceives his customers. It is the universal spirit of selfishness and the love of power with which we have to contend. The war has, however, 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 planet's resources by an international group of selfish and ambitious men. The opportunity to change things is now present.

Let us now look at the opposing group—Labour.

A powerful group, representing the capitalistic system, both national and international, and an equally powerful group of labour unions and their leaders, face each other today. Both groups 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 the capitalists nor even of labour, as it is now functioning; it is on the side of humanity.

For thousands of years, if history is to be believed, the wealthy landowners, the institutional heads of tribes, the feudal lords, the slave owners, merchants or business executives have been in power; they exploited the poor; they searched for the maximum output at the minimum cost. It is no new story. In the Middle Ages, the exploited workmen, the skilled craftsmen and cathedral builders began to form guilds and lodges for mutual protection, for joint discussion and frequently to promote the finest type of craftsmanship. These groups grew in power as the centuries slipped by yet the position of the employed man, woman or child remained deplorable.

With invention of machinery and the inauguration of the machine age during the 18th and 19th centuries, the condition of the labouring elements of the population became acutely bad; living conditions were abominable, unsanitary and dangerous to health, owing to the growth of urban areas around factories. They still are, as witness the housing problem of munitions workers during the past several years and the situation around the coal fields both in the States and Great Britain. The exploitation of children increased. The sweat-shop flourished; modern capitalism came into its own and the sharp distinction between the very poor and the very rich became the outstanding characteristic of the Victorian era. From the angle of the planned evolutionary and spiritual development of the human family, leading to civilized and cultural living and to fair play and equal opportunity for all, the situation could not have been worse. Commercial selfishness and wild discontent flourished. The very rich flaunted their superior status in the faces of the very poor, paralleled with a patronizing paternalism. The spirit of revolution grew among the herded, overworked masses who, by their efforts, contributed to the wealth of the rich classes.

The spiritual principle of Freedom became increasingly recognized and its expression demanded. World conditions tended in the same direction. Movements of every kind became possible, symbolizing this growth and the demand for freedom. The machine age was succeeded by the age of transportation, of electricity, of railroads, the automobile, and the airplane. The age of communications paralleled this also, giving us the telegraph, the telephone, the radio and today, television and radar. All these merged into the present age of science which has given us the liberation of atomic energy and the potentialities inherent in the discovery. In spite of the fact that a machine can do the work of many men, which greatly contributed to the wealth of the man with capital, fresh industries and the growth of worldwide means of distribution provided new fields of employment and the demands of the most materialistic period the world has ever seen gave a great impetus to capital and provided jobs for countless millions. Educational facilities also grew and with this came the demand by the labouring classes for better living conditions, higher pay and more leisure. This the employers have constantly fought; they organized themselves against the demands of the awakening mass of men and precipitated a condition which forced labour to take action.

Groups of enlightened men in Europe, Great Britain and the United States began to agitate, to write books which were widely read, to start discussions, and to urge the monied classes to awaken to the situation and to the appalling living conditions under which the labouring class and peasantry lived. The abolitionists fought slavery—whether of Negroes or of whites, of children or of adults. A rapid developing free press began to keep the "lower classes" informed of what was going on; parties were formed to end certain glaring abuses; the French Revolution, the writings of Marx and of others, and the American Civil War all played their part in forcing the issue of the common man. Men in every country determined to fight for freedom and their proper human rights.

Gradually employees and labourers came together for mutual protection and their just rights. The Labour Union movement came into being eventually with its formidable weapons: education for freedom and the strike. Many discovered that in union there is strength and that together they could defy the employer and wrest from the monied interests decent wages, better living conditions and that greater leisure which is the right of every man. The fact of the steadily increasing power of labour and of its international strength is well known and a primary modern interest.

Powerful individuals among the union leaders came to the surface of the movement. Some of the employers, who had the best interests of their workers at heart, stood by them and aided them. They were relatively a small minority but they served to weaken the confidence and power of the majority. The fight of the workers is still going on; gains are steadily being made; shorter hours and better pay are constantly being demanded and when refused the weapon of the strike is used. The use of the strike, so beneficent and helpful in the early days of the rise of labour to power, is now itself becoming a tyranny in the hands of the unscrupulous and self-seeking. Labour leaders are now so powerful that many of them have shifted into the position of dictators and are exploiting the mass of workers whom they earlier served. Labour is also becoming exceedingly rich and untold millions have been accumulated by the great national organizations everywhere. The Labour Movement is itself now capitalistic.

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

Yet all is not well with the labour movement. The question arises whether it is not sorely in need of a drastic housecleaning. With the coming-in of labour governments in certain countries, with the growth of democracy and the demand for freedom, with the uprising of the rule of the proletariat in Russia, and the higher educational standard of the race, it might well appear that new, better and different methods may now be used to implement the Four Freedoms and to insure right human relations. If there is a realization that there should be right human relations among nations, it is obvious that such relations should exist also between capital and labour (composed as both groups are of human beings) and between the quarrelling labour organizations. Labour is today a dictatorship, using threat, fear and force to gain its ends. Many of its leaders are powerful and ambitious men, with a deep love of money and a determination to wield power. Bad housing, poor pay and evil conditions still exist everywhere and it is not in every case the fault of the employer.

Power in the future lies in the hands of the masses. These masses are moving forward and by the sheer weight of their numbers, by their planned thinking and the rapidly growing interrelation now established between labour movements all over the world, nothing today can stop their progress. The major asset which labour has over capital is that it is working for countless millions whilst the capitalist works for the good of a few. The norm of humanity lies at the heart of the labour movement.

We need to grasp somewhat this picture of a world-wide condition of misery, based on both the capitalistic and the labour movements, to see this entire picture realistically and fairly. In some form or another the interplay between capital and labour, between employer and employee and between the monied interests and the exploited masses has been present. With the steam age, the scientific age, the age of electricity and the age of planetary intercommunication, this evil grew and spread. Capital became more and more potent; Labour became increasingly restless and demanding. The culminating struggle was presented in the world war and its aftermath, a thirty year war in which capital implemented the war and the efforts of labour won it.

Certain questions arise. In the answering of these questions, humanity will solve its problems or, if they remain unsolved, the human race will come to an end.

1. Is the capitalistic system to remain in power? Is it entirely evil? Are not capitalists human beings?

2. Will labour itself, through its unions and its growing power, vested in its leaders, become a tyranny?
3. Can labour and capital form a working agreement or amalgamation? Do we face another type of war between these two groups?
4. In what way can the Law of Supply and Demand be implemented so that there is justice for all and plenty for all?
5. Must some form of totalitarian control be adopted by the various world governments in order to meet the requirements of supply and demand? Must we legislate for material ends and comfort?
6. What standard of living will—in the New Age—seem essential to man? Shall we have a purely materialistic civilization or shall we have a spiritual world trend?
7. What must be done to prevent the monied interests from again mobilizing for the exploitation of the world?
8. What really lies at the very heart of the modern materialistic difficulty?

This last question can be answered in the well known words: "The love of money is the root of all evil". This throws us back on the fundamental weakness of humanity—the quality of desire. Of this, money is the result and the symbol. (5–70/9)

- We come now to the preparatory work being done by the Master Who started what is called by you "the labour movement." This is regarded by the Hierarchy as one of the most successful attempts in all history to awaken the masses of men (in the brackets called middle class and lower class) to general betterment, and thus set up a momentum which would, occultly speaking, "swing them into light."

Along with the development of the labour movement, mass education came into being, with the result that—from the angle of developed intelligence—the entire level of conscious awareness was universally raised. There is still much illiteracy, but the average citizen in all the western democracies and in the Soviet Union is as well educated as the intellectual man in the Middle Ages. You have, in this activity, an outstanding instance of how the Masters work, for (to the average onlooker) the labour movement arose from within the masses and the working classes; it was a spontaneous development, based upon the thinking and the teaching of a mere handful of men who were regarded primarily as agitators and trouble makers; they were in reality a group of disciples (many of them unconscious of their esoteric status) who were cooperating with the Law of Evolution and also with the hierarchical Plan. They were not particularly advanced disciples, but they were affiliated with some Ashram (according to their ray), and were therefore subject to impression. Had they been advanced disciples or initiates, their work would have been futile, for their presentation of the Plan would not have been adapted to the level of the intelligence of the then totally uneducated masses composing labour.

This Master works primarily with the intelligentsia, and He is therefore a third ray Master—upon the Ray of Active Intelligence. His Ashram is occupied with the problems of industry, and the goal of all the thinking, all the planning and all the work of impressing receptive minds is directed towards spiritualising the concepts of the labour party in every country, and of industrialists, thus turning them towards the goal of right sharing, as a major step towards right human relations. This Master therefore cooperates with the Master R.—Who is the Head of the third ray Ashram, and Who is also one of the Triangle of Forces which controls the greater Ashram of the Hierarchy Itself. The Ashram of this Master (Who has always withheld His name from public knowledge) is a lesser Ashram within the major third ray Ashram, just as my Ashram lies within the ring-pass-not of the Ashram of the Master K.H. This Master is necessarily an Englishman, for the industrial revolution started nearly one hundred years ago in England, and the potency of the work done is related to its mass effect and to the results achieved in every land by labour and its methods. All the great labour organisations, national and international, are loosely knit together subjectively, because in each group this Master has His disciples who are working constantly to hold the movement in line with the divine Plan. It is well to bear in mind that all great movements on earth demonstrate both good and evil; the evil has to be subdued and dissipated, or relegated to its right proportional place, before that which is good and in line with hierarchical planning can find true expression. What is true of the individual is true also of groups. Before the soul can express itself through the medium of the personality, that personality has to be subdued, controlled, purified and dedicated to service. It is this controlling, subduing process which is going on now, and it is vociferously fought by the selfish and ambitious elements.

Nevertheless, the work of this Master is outstandingly successful in preparing the intellectual principle of the masses for eventual right recognition of the Christ. A right sense of values is being developed, and in the right direction of this potent labour group in every land lies the foundation of the new civilisation.

The Ashram of this Master is therefore occupied with worldwide economic problems, and also with a direct attack upon the basic materialism to be found in the modern world. The problems of barter and exchange, the significance of money, the value of gold (a basic symbol of the third Ray of Active Intelligence), the production of right attitudes towards material living, and the entire process of right distribution are among the many problems dealt with in this Ashram; the work done is enormous and of great importance in preparing men's mind for the return of the Christ and for the New Age which He will inaugurate. Capitalists and labour leaders, financial experts and thinking workers, and members of all the differing ideologies which are prevalent in the world today are to be found actively working within this Ashram. Many of them are what the orthodox religious man or the hide-bound occult student would regard as non-spiritual, yet all of them are in reality deeply spiritual in the correct sense, but they care not for labels, for schools of thought nor for academic, esoteric teaching. They exemplify within themselves a livingness which is the hallmark of discipleship. (10-664/6)

- The masses of the people in every land are aroused and awakening and a new day is dawning. A war is starting between the selfish monied interests and the mass of humanity who demand fair play and a right share of the world's wealth.

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 fellowmen and who have no desire to exploit the masses or to profit by the misery of others. They have risen to place and power through their sheer ability or through inherited business position and they cannot avoid the responsibility of the disposal of the millions in their hands. They are frequently rendered helpless by their fellow executives and their hands are largely tied by the existing rules of the game, by their sense of responsibility to their stockholders and by the realization that, no matter what they do—fight or resign—the situation remains unchanged. It is too big for the individual. They remain, therefore, relatively powerless. They are fair and just, decent and kind, simple in their way of life and with a true sense of values, but there is little of a potent nature that they can do.

Second, those who are clever enough to read the signs of the times; they realize 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 universalize their businesses and to institute cooperative procedures with their employees. Their inherent selfishness prompts the change and the instinct of self-preservation determines their attitudes. In between these two groups are those who belong to neither the one nor the other; they are a fruitful field for the propaganda of the selfish capitalist or the unselfish humanitarian. (5–72/3)

- The relation between capital and labor and between both of these groups and humanity as a whole must be worked out. The problem is one with which we are all familiar; it is one which evokes violent prejudices and partisanships and in the clamor of all that is being said and in the violence of the battle it might serve a useful purpose to approach the subject from a more universal angle and with an eye to the emerging spiritual values. (5–70)

GOVERNMENT

- The common people are today awakening to the importance and responsibility of government; it is therefore realised by the Hierarchy that before the cycle of true democracy (as it essentially exists and will eventually demonstrate) can come into being, the education of the masses in cooperative statesmanship, in economic stabilisation through right sharing, and in clean, political interplay is imperatively necessary. The long divorce between religion and politics must be ended, and this can now come about because of the high level of the human mass intelligence and the fact that science has made all men so close that what happens in some remote area of the earth's surface is a matter of general interest within a few minutes. This makes it uniquely possible for Him to work in the future. (6–18/19)

- The material goal which all who love their fellowmen and serve the Hierarchy must ever have in mind and at heart is the defeat of totalitarianism. I do not say the defeat of Communism, but the defeat of that evil process which involves the imposition of ideas, and which can be the method of the democratic nations and of the churches everywhere, just as much as it is the method of the U.S.S.R. This we call totalitarianism. I would ask you to have this distinction clearly in your minds. Your material goal is the defeat of all that infringes human free will and which keeps humanity in ignorance; it applies equally to any established system—Catholic or Protestant—which imposes its concepts and its will upon its adherents. Totalitarianism is the basis of evil today; it is found in all systems of government, of education; it is found in the home and in the community. I refer not here to the laws which make group relations sound, possible and right; such laws are essential to community and national well-being and are not totalitarian in nature. I refer to the imposition of the will of the few upon the total mass of the people. The defeat of this undesirable tendency everywhere is your definite material goal. (10–700/1)

- We have, for instance, the great crisis in the world today presented by the conflict between Communism and the democratic point of view. I mention this first because it is the one which is occupying a prominent position in the eyes of all men everywhere. This presents a dominant spiritual opportunity. The democratic attitude, dedicated as it claims to be to human freedom (however little of that freedom is yet truly attained) is—because of that freedom factor—sponsored today by the Hierarchy. Communism being an imposed ideology, forced on the people by totalitarian authority, is regarded as evil. It is not the communistic theories which are necessarily wrong; it is the technique and the methods, rampant in the totalitarian lands, which are counter to the spiritual plan. Imposed Communism and all totalitarian methods imprison the human soul, and breed fear and hatred everywhere. Should the democratic principles therefore be imposed upon the world or any part of the world by a totalitarian regime, it would be equally wrong.

These conflicting ideologies are presenting clearly to the human consciousness certain great distinctions; these distinctions are found in techniques and methods far more than in the various tenets. Many of the people most violently fighting Communism could not tell you succinctly what those tenets are, but they are fighting—and rightly fighting—the totalitarian methods of cruelty, spying, murder, suppression and the lack of freedom. What they are doing in truth is fighting the abominable methods of imposing the rule of a

few evil and ambitious men upon the ignorant masses, under the name of Communism. They are fighting the technique of exploiting the ignorant through misinformation, organised lying and limited education. They are fighting against the sealing up of nations within the confines of their own territory, against the police state, the lack of free enterprise and the reduction of men and women to automatons. This is the true imprisonment of the human spirit. The situation is, however, so pronounced and the evil so obvious (and the human spirit so basically and divinely strong) that it will eventually defeat itself; when the present group of totalitarian rulers (behind what you call the "iron curtain") die out a different state of affairs will gradually supervene and a true Communism (in the spiritual sense of the term) will take the place of the present wickedness.

On the other hand, the much vaunted democracies have much to learn. Men are not truly free, even in democratic countries; the Negroes, for instance, lack their constitutional rights in parts of the United States; and in South Africa, their educational facilities and their opportunity to work and live as free men are not equal to those of the white race; in the southern states, the Constitution of the United States is infringed every day by those who believe in white supremacy—a supremacy which will be put to a crucial test when Africa awakes. This attitude of the United States and their failure to live up to the Constitution where Negroes are concerned, have greatly weakened the faith of other countries in the wonder of America, and the situation in South Africa is not honoured by thinking men. I mention these two situations because there is widespread evil even in the democracies; a true house cleaning is sorely needed.

The imperialism of democratic Britain has badly marred an otherwise fine record on behalf of dependent peoples, but it is rapidly becoming a thing of the past, as Britain gives freedom of choice and democratic liberation to India, Pakistan, Ceylon and Burma. Each of those liberations was in the nature of a spiritual expansion of consciousness to the British people and a spiritual opportunity, of which only Ceylon and Pakistan show signs of being aware. Always, in every department of human living, the spiritual and the material aims are making their presence and their differences clearly felt; the spiritual issue, as I have lately pointed out to you, is the imprisonment of the human spirit or its freedom and liberation.

True Democracy is as yet unknown; it awaits the time when an educated and enlightened public opinion will bring it to power; towards that spiritual event, mankind is hastening. The battle of Democracy will be fought out in the United States. There the people at present vote and organise their government on a personality basis and not from any spiritual or intelligent conviction. There is a material, selfish aspect to Democracy (rampant today), and there is a spiritual aspect, little sought after; there are material and spiritual aspects to Communism, but its adherents know them not, and only a ruthless materialism is conveyed to them.

There is again the ideology of Socialism which is regarded by some as a basic evil. Socialism can degenerate into another form of totalitarianism, or it can be more democratic than the present expressions of Democracy. These issues will emerge clearly in Great Britain, where the socialist point of view is gaining ground among the masses,

but which at present is a mixture of nationalisation of the public utilities and of free enterprise—a combination which may have true value, if preserved.

There are other ideologies in the political, social and economic fields but these with which I have dealt constitute a triangle of schemes undergoing national and political experiments in different countries throughout the world. All of them have a religious and spiritual side; all of them are tainted with materialism; one of them is wickedly totalitarian and is finding followers; another is the victim of the stupid lack of interest of its people; another is in the throes of an experiment which may or may not prove successful. Under the impact of these ideologies the spiritual growth of the human family is fostered, because the emerging spiritual factor (under the evolutionary law) is ever present, and always there is to be found a tendency towards God and divine expression. That is why the issue is stressed between Christianity and Communism—a controversy emphasised by the Roman Catholic Church, but one into which the communistic nations are already drawing the Protestant churches.

From the standpoint of the Hierarchy, these three ideologies are three aspects of one great spiritual event; the outcome of the interplay between them can eventuate in an increased spiritual approach to divinity or (if the Forces of Light do not triumph) they can drive mankind deeper into the pit or prison of materialism. The intense political interest of the Catholic Church, plus its gross materialism, acts as a great handicap to the steady gain of the spiritual position; if however, the Catholic hierarchy can renounce or relinquish its material and political aims and present the love of God in its beauty, it can do much to lead humanity out of darkness into light. If the United States can equally renounce its gross materialism, it can give a lead to the world along spiritual lines which will be beyond anything yet demonstrated and, aided by Great Britain, the two great democracies, expressing right human relations and the fellowship of man, can do great things for the race. Great Britain is learning a sense of values, and being drawn away from materialism through great privation; it is hoped that she will consciously renounce materialism. (15–744/8)

- Out of the democratic unrest, out of the present turmoil and chaos, will arise the future world condition which will have for its keynote co-operation and not competition, distribution, and not centralisation. (1–60)

- The true communistic platform is sound; it is brotherhood in action and it does not—in its original platform—run counter to the spirit of Christ. The imposition of intellectual and formal communism by a group of ambitious and sometimes evil men is not sound; it does not adhere to the true communistic platform, but is based on personal ambitions, love of power and on interpretations of the writings of Lenin and Marx which are also personal and run counter to the meaning of these two men, just as the theologians of the Church interpret the words of Christ in a fashion which has no relation to His original intention. The rulers of Russia are not truly working for the good of the people, any more than academic Zionism is working and carrying out its projects for any humanitarian reasons. But the people hold the ultimate triumph in their hands, for the heart of the people in all nations is basically sound, fundamentally good and God-inclined. This the rulers of the communistic regime forget. (15–680/1)

- It is the potency and grasp of things material and the fact of undivided focus upon the physical plane that has given the forces of aggression so much success up to the present time. These forces, through their very potency, have fused and blended together a group of seven men who personify in themselves great and specific aspects of material forces (connected with the seven types of energy in their lowest and most material expressions) and their manifestations—war, fear and cruelty. They are united by one point of view and by one goal, and hence their success. (It is interesting that, again in their case, there appears inevitably an initiatory seven—the base and dark parallel of the initiating Seven who lead human beings into light and who are symbolised in the seven Masons who constitute a Lodge of Masons.) They are the custodians of forces which control them and over which they themselves have no slightest control. You ask who these seven are: Hitler, von Ribbentrop, Goebbels, Goering, Hess, Himmler and Streicher—names well-known to you all. These men embody and personify the forces of aggression and rule by fear not only the enslaved nations but also their few allies who are not by any means in the same category of power—fortunately for them. (10–257/8)

- Confound not evil with the activities of the gangster or the criminal. Criminals and gangsters are the result of the emerging massed imperfections: they are the victims of ignorance, mishandling when children and misunderstanding down the ages of right human relations; the Law of Rebirth will eventually lead them on the way to good. Those men are truly evil who seek to enforce a return to the bad old ways, who endeavour to keep their fellowmen in slavery of some kind or another, who block the expression of one or all of the Four Freedoms, who gain material riches at the expense of the exploited, or who seek to hold for themselves and for gain the produce of the earth, and thus make the cost of life's necessities prohibitive to those not richly endowed. Those who thus work, think and plan are to be found in every nation, and are usually of prominence because of their riches and influence; however, they sin against light and not through ignorance; their goals are material and not spiritual. They are relatively few compared to the countless millions of men, but are exceedingly powerful; they are highly intelligent but unscrupulous, and it is through them that the Forces of Evil work, holding back progress, promoting poverty, breeding hatred and class distinctions, fostering racial differences for their own ends, and keeping ignorance in power. Their sin is great and it is hard for them to change, because power and the will-to-power (as it militates against the will-to-good) is a dominant all-controlling factor in their lives; these men are today working against the unity of the United Nations, through their greed, their determination to own the resources of the earth (such as oil, mineral wealth and food) and thus keep the people weak and with inadequate food. These men, who are found in every nation, thoroughly understand each other and are working together in great combines to exploit the riches of the earth at the expense of humanity.

Russia is today singularly free of such men, so I refer not here to that vast country, as many of her enemies might surmise. Russia is making great mistakes, but they are the mistakes of a fanatical ideologist or of a gangster who sins because of ignorance, through immaturity or in fury at the evil things with which he is surrounded. This is something totally different to the evil with which I have been dealing, and it will not last, because Russia will learn; these others do not learn. (14–668/9)

ORGANIZED RELIGION

- The question arises whether Christ would be at home in the churches if He walked again among men. The rituals and the ceremonies, the pomp and the vestments, the candles and the gold and silver, the graded order of popes, cardinals, archbishops, canons and ordinary rectors, pastors and clergy would seemingly have small interest to the simple Son of God Who—when on earth—had nowhere to lay His head. (5–132)

- Our religious platforms, our pulpits, and our religious periodicals and magazines are full of appeals for men to turn again to God and to find in religion a way out of the present chaotic conditions. Yet, humanity has never before been so spiritually inclined or so consciously and definitely oriented to the spiritual values and to the need for spiritual revaluations and realizations. The appeals going out should be made to the church leaders and to the ecclesiastics of all faiths and to church workers everywhere; it is they who should return to the simplicity of the faith as it is in Christ. It is they who need regeneration. Men are everywhere demanding light. Who is to give it to them?

There are two major factors which are responsible for the failure of the churches:

1. Narrow theological interpretations of the Scriptures.
2. Material and political ambitions. (5–125)

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

The great Western faith, Christianity, has been definitely objective in its presentation of truth; this was needed. It has been militant, fanatical, grossly materialistic and ambitious. It has combined political objectives with pomp and ceremony, with great stone structures, with power and an imposed authority of a most cramping nature. . . .

The Church of Rome stands for great stone structures—cathedrals, churches, institutions, convents, monasteries. In order to build them, the policy down the centuries has been to drain the money out of the pockets of rich and poor alike. The Roman Catholic Church is a strictly capitalistic church. The money gathered into its coffers supports a powerful ecclesiastical hierarchy and provides for its many institutions and schools. . . .

The Roman Catholic Church stands entrenched and unified against any new and evolutionary presentation of truth to the people; its roots are in the past but it is not

growing into the light; its vast financial resources enable it to menace the future enlightenment of mankind under the cloak of paternalism and a colourful outer appearance which hides a crystallization and an intellectual stupidity which must inevitably spell its eventual doom, unless the faint stirrings of new life following the advent of Pope John XXIII can be nourished and developed.

The Greek Orthodox Church reached such a high stage of corruption, graft, greed and sexual evil that, temporarily and under the Russian revolution, it was abolished. This was a wise, needed and right action. The emphasis of this church was entirely material but it never wielded (nor will it wield) such power as the Roman Catholic Church did in the past. The refusal of the revolutionary party in Russia to recognize this corrupt church was wise and salutary; it did no harm, for the sense of God can never be driven from the human heart. If all church organizations disappeared from off the earth, the sense of God and the recognition and the knowledge of Christ would emerge in strength and with a fresh and new conviction. . . .

The Protestant Churches. The church, covered by the generic name of "protestant", is distinguished by its multiplicity of divisions; it is broad, narrow, liberal, radical and ever protesting. It comprises within its borders many churches, large and small. These churches are also distinguished by material objectives. They are relatively free from any such political bias as conditions the Roman Catholic Church, but it is a quarrelling, fanatical and intolerant body of believers. The spirit of differentiation is rampant; there is no unity or cohesion among them, but usually a constant spirit of rejection, a virulent partisanship and the growth of hundreds of protestant cults, a constant presentation of a narrow theology which teaches nothing new but produces fresh quarrelling around some doctrines or some question of church organization or procedure. The Protestant Churches have set a precedent of acrimonious controversy from which the older churches are relatively free, owing to their hierarchical method of government and their centralized authoritarian control. Again, however, the first efforts to achieve some form of unity and cooperation have recently emerged and may continue to grow. . . .

There are deeply spiritual men whose lot is cast within the cramping walls of ecclesiasticism; they are many in the aggregate, and within all churches and faiths. Their lot is a difficult one; they are aware of conditions and they struggle and strive to present sound Christian and religious ideas to a searching, suffering world. They are true sons of God; their feet are set in most unpleasant places; they are aware of the "dry rot" which has undermined the clerical structure and of the bigotry, selfishness, greed and narrow-mindedness with which they are surrounded.

They know well that no man has ever been saved by theology but only by the living Christ and through the awakened consciousness of the Christ within each human heart; they interiorly repudiate the materialism in their environment and see little hope for humanity in the churches; they know well that the spiritual realities have been forgotten in the material development of the churches; they love their fellowmen and would like to divert the money spent in the upkeep of church structures and overhead to the creation of that Temple of God "not made with hands, eternal in the heavens". They serve that spiritual Hierarchy which stands—unseen and serene—behind all human affairs and feel no inner allegiance to any outer ecclesiastical hierarchy. (5–129/33)

- Will the organized religions and the churches throughout the world recognize the opportunity and respond to the appeal of Christ and to the spiritual demand of countless millions? Or will they work for organizations and the churches? Will the institutional aspect of the world religions loom more largely in the consciousness of churchmen than the need of the people for a simple presentation of life-giving truth? Will the interest and the power of the churches be turned to the rebuilding of the material structures, the re-establishing of financial security, the recovery of the status of outgrown theologies and the attainment anew of temporal power and prestige? Or will the churches have the vision and the courage to let the bad old ways go and turn to the people with the message that God is Love, proving the existence of that love by their own lives of simple loving service? . . . Will the potentates of the churches and the proud ecclesiastics relinquish publicly their wrong and material aims, their money and their palaces and "sell all that they have" and follow Christ on the path of service? Or will they—like the rich young man in the Gospel story—turn sadly away? Will they spend the available money in alleviating pain as Christ did, teaching the children the things of the kingdom of God as Christ did, and setting an example of simple faith, confident joy and assured knowledge of God as Christ did? Can churchmen of all faiths in both hemispheres attain that inner spiritual light which will make them light bearers and which will evoke that greater light which the new and anticipated revelation will surely bring? Can the materialism for which the churches have stood and the failures of their representatives to teach the people aright be swept away? These were the things which were responsible for the world war (1914-1945). There could have been no war if greed, hate and separativeness had not been rampant upon the earth and in the hearts of men; these disastrous faults were there because the spiritual values had no place in the life of the people and this was due to the fact that for centuries they have had small place in the life of the churches. The responsibility rests squarely upon the churches. (5–136/7)

- It is not the evil rampant in the world today which is hindering the revelation and hindering the unfoldment of the spiritual life. That evil is the result of the misapprehension and the wrong orientation of the human mind, of the emphasis upon material things which ages of competitive activity have brought about; it rests upon the failure of the religious organizations throughout the world to preserve the truth in its purity and to avoid the fanatical idea that anyone's individual interpretation of truth must necessarily be the only and correct one. Theologians have fought (and with sincerity of intention) for forms of words which they believed were the only true and correct formulation of the divine idea, but Christ was forgotten behind the words; churchmen have expended effort and executive ability in raising funds for the building of stone edifices whilst God's children everywhere went hungry and unclothed and so lost their belief in divine love.

How can the need of humanity for spiritual guidance be met when the leaders of the churches are occupied with temporal concerns, when the emphasis is laid in the Roman Catholic, the Greek Orthodox and the Protestant Churches upon pomp and ceremonies, on great churches and stone cathedrals, upon gold and silver communion sets, on scarlet birettas, on jewelled vestments, and upon all the paraphernalia so cherished by the ecclesiastically minded? How can the starving children of the world—and of Europe in particular—be salvaged when pleas go out from Popes and Bishops for

money to build cathedrals and erect more churches when the existent churches now stand empty? How can light shine again in the minds of men when churchmen keep the people in a state of fear unless they accept the old theological interpretations and the old ways of approaching God? How can the spiritual and intellectual needs of the people be met when the theological seminaries teach nothing new or appropriate to the day and age, but send out young men to guide humanity who are grounded only in the past interpretations. These young men enter upon their religious training and preparation for the ministry with high hopes and vision; they emerge with little hope, not much faith, but with a determination to "make good" and rise to prominence in the church. (6–141/2)

- In spite of all this, the structure of the New World Religion is being raised by the dissenting groups within the institutional churches, by the many world groups who present the concept of God immanent, even when they do so with selfish motive and with an unwholesome emphasis upon the powers of the indwelling divinity to provide perfect health, plenty of money, serene business success and unbroken popularity! (5–156)

- And now what is it that you all can do? What is the condition surrounding the aspirants of the world today? We have a world full of unrest, a world full of pain, sorrow and strife, a world in which the emotional bodies of humanity are in a condition of tremendous disturbance, a world in which animals, men, women and children suffer, agonise and die; a world in which hunger, sin, sickness, famine, rapine, and murder stalk unarrested; a world in which the forms of religion exist but the life has gone, in which science is prostituted to the ends of money and hate, and in which the produce of the earth is not for the sustenance of the race but for the nourishing of the purses of the few; a world in which faith is oft the subject of scoffing, in which unselfishness is regarded as the attribute of a fool, and in which love is exploited in its lowest expression, sex. Is this the atmosphere in which the Christ and His disciples can breathe? (10–515)

- The knowledge that He is ready and anxious publicly to appear to His loved humanity only adds to the sense of general frustration, and another very vital question arises: For what period of time must we endure, struggle and fight? The reply comes with clarity; He will come unfailingly when a measure of peace has been restored, when the principle of sharing is at least in process of controlling economic affairs, and when the churches have begun to clean house. Then He can and will come; then the Kingdom of God will be publicly recognised and will no longer be a thing of dreams and of ideals. (6–163)

DISTRIBUTION OF RESOURCES

- The distribution of the world's resources and the settled unity of the peoples of the world are in reality one and the same thing, for behind all modern wars lies a fundamental economic problem. Solve that and wars will very largely cease. In considering, therefore, the preservation of peace, as sought for and emphasized by the United Nations at this time, it becomes immediately apparent that peace, security and world stability are primarily tied up with the economic problem. When there is freedom from want, one of the major causes of war will disappear. 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. (5-167)

- Security, happiness and peaceful relations are desired by all. Until, however, the Great Powers, in collaboration with the little nations, have solved the economic problem and have realized that the resources of the earth belong to no one nation but to humanity as a whole, there will be no peace. The oil of the world, the mineral wealth, the wheat, the sugar and the grains belong to all men everywhere. They are essential to the daily living of the everyday man.

The true problem of the United Nations is a twofold one: it involves the right distribution of the world's resources so that there may be freedom from want, and it involves also the bringing about of a true equality of opportunity and of education for all men everywhere. The nations which have a wealth of resources are not owners; they are custodians of the world's riches and hold them in trust for their fellowmen. The time will inevitably come when—in the interest of peace and security—the capitalists in the various nations will be forced to realize this and will also be forced to substitute the principle of sharing for the ancient principle (which has hitherto governed them) of greedy grabbing.

There was a time—a hundred years or more ago—when a just distribution of the world's wealth would have been impossible. That is not true today. Statistics exist; computations have been made; investigation has penetrated into every field of the earth's resources and these investigations, computations and statistics have been published and are available to the public. The men in power in every nation know well exactly what food, minerals, oil and other necessities are available for worldwide use upon just and equitable lines. But these commodities are reserved by the nations involved as "talking and bargaining points". The problem of distribution is no longer difficult once the food of the world is freed from politics and from capitalism; it must also be remembered that the means of distribution by sea, rail and air are adequate. (5-174/5)

- There are adequate resources for the sustenance of human life, and these science can increase and develop. The mineral wealth of the world, the oil, the produce of the fields, the contribution of the animal kingdom, the riches of the sea, and the fruits and the flowers are all offering themselves to humanity. Man is the controller of it all, and they belong to everyone and are the property of no one group, nation or race. It is solely due to

man's selfishness that (in these days of rapid transportation) thousands are starving whilst food is rotting or destroyed; it is solely due to the grasping schemes and the financial injustices of man's making that the resources of the planet are not universally available under some wise system of distribution. There is no justifiable excuse for the lack of the essentials of life in any part of the world. Such a state of lack argues short-sighted policy and the blocking of the free circulation of necessities for some reason or other. All these deplorable conditions are based on some national or group selfishness and on the failure to work out some wise impartial scheme for the supplying of human need throughout the world.

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

Three things will end this condition of great luxury and extreme poverty, of gross over-feeding of the few and the starvation of the many, plus the 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.

Certain facts are obvious. The old order has failed. The resources of the world have fallen into the hands of the selfish, and there has been no just distribution. Some nations have had too much, and have exploited their surplus; other nations have had too little, and their national life and their financial situation have been crippled thereby. At the close of this war all the nations will be in financial difficulties. All nations will require re-building; all will have to attend actively to the settlement of the future economic life of the planet and its adjustment upon sounder lines.

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 after the world war. 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.

Can such a group of men be found? I believe it can. Everywhere there are deep students of human nature, scientific investigators with wide human sympathies, and conscientious men and women who have for long—under the old and cruel system—wrestled with the problem of human pain and need.

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. (10–196/8)

- The fact remains that had the directing agencies through whose hands the money of the world is channelled any vision of the spiritual realities, of the one humanity and the one world, and had their objective been the stimulation of right human relations, the mass of men everywhere would be responding to a vision very different from the present one; we would not be faced as we are today with the expenditures—running into countless billions—necessitated by the need to restore physically, not only the physical bodies of countless millions of men, but entire cities, transportation systems and centres responsible for the reorganisation of human living. . . .

Yet all the time, the one humanity—no matter what the place of residence, what the colour of the skin, or what the religious beliefs—is clamouring for peace, justice and a sense of security. All this, the right use of money and a realisation on the part of many of their financial responsibility (a responsibility based on the spiritual values) would rapidly give them. With the exception of a few great far-sighted philanthropists, and of a mere handful of enlightened statesmen, churchmen and educators, this sense of financial responsibility is to be found nowhere.

The time has now come when money must be re-valued and its usefulness channelled into new directions. The voice of the people must prevail, but it must be a people educated in the true values, in the significances of a right culture, and in the need for right human relations. It is therefore essentially a question of right education and correct training in world citizenship—a thing that has not yet been undertaken. Who can give this training? Russia would gladly train the world in the ideals of communism, and would gather all the money in the world into the coffers of the proletariat, eventually producing the greatest capitalistic system the world has ever seen. Great Britain would

gladly train the world in the British concepts of justice and fair play and world trade, and would do it more cleverly than any other nation because of vast experience. The United States would also gladly undertake to force the American brand of democracy upon the world, using her vast capital and resources in so doing, and gathering into her banks the financial results of her wide-spread financial dealings, preserving them safely by the threat of the atomic bomb and the shaking of the mailed fist over the rest of the world. France will keep Europe in a state of unrest as she seeks to regain her lost prestige and garner all she can from the victory of the other allied nations. Thus the story goes—each nation fighting for itself, and all rating each other in terms of resources and finance. In the meantime, humanity starves, remains uneducated, and is brought up on false values and the wrong use of money. Until these things are in process of being righted, the return of the Christ is not possible.

In the face of this disturbing financial situation—what is the answer to the problem? There are men and women to be found in every land, every government, every church and religion, and every educational foundation who have the answer. What hope is there for them and for the work with which they have been entrusted? How can the people of the world, the men of goodwill and of spiritual vision help? Is there anything they can do to change the thinking of the world in regard to money, thus deflecting it into channels where it will be more correctly used? The answer must be found.

There are two groups who can do much: those already using the financial resources of the world, if they will catch the new vision and also see the handwriting on the wall which is bringing the old order down in destruction; and secondly, the mass of the good, kindly people in all classes and spheres of influence.

The power of the little man and of the unimportant citizen is not yet truly grasped, yet there is a vast opportunity before them if they have the courage and the patience to do the needed work. (10–625/8)

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

The providing of adequate food, raiment and housing facilities to the unthinking masses everywhere will bring about a changed world psychology, which will be constructive and sound, and which will usher in the deeply desired era of peace and plenty. That the problem is unsolved is difficult no one denies, and for this, man's selfishness and greed is responsible. (12–653/4)

- I would beg you to reflect upon all this information with studious care. The keynote to good health, esoterically speaking, is sharing or distribution, just as it is the keynote to the general well-being of humanity. The economic ills of mankind closely correspond to disease in the individual. There is lack of a free flow of the necessities of life to the points of distribution; these points of distribution are idle: the direction of the

distribution is faulty, and only through a sane and worldwide grasp of the New Age principle of sharing will human ills be cured; only by the right distribution of energy will the ills of the physical body of individual man also be cured. This is a fundamental (I would say the fundamental principle) of all spiritual healing. In the last analysis also this presupposes an eventual and scientific recognition of the etheric body of the planet, and consequently of man. (14–549/50)

- The key to humanity's trouble (focussing as it has in the economic difficulties of the past two hundred years and in the theological impasse of the orthodox churches) has been to take and not give, to accept and not share, to grasp and not to distribute. This has involved the breaking of a law which has placed humanity in a position of positive guilt. War is the dire penalty which mankind has had to pay for this great sin of separateness. Impressions from the Hierarchy have been received, distorted, misapplied and misinterpreted and the task of the New Group of World Servers is to offset this evil. (5–7)

- Men everywhere are aspiring towards freedom, towards mutual understanding, towards right group and personal conditions of living and of thinking, and towards right external and internal relationships. This is a fact generally recognised. Humanity is weary and tired of unwholesome ways of living, of the exploitation of the defenceless, of the growth of discontent, and of the centralisation of power in wrong and selfish hands. They are anxious for peace, right relations, the proper distribution of time and the understanding and right use of money. Such indications are unusual and of a deeply spiritual nature. (12–450)

- It might, therefore, be said that what is truly taking place in the world today is the transference of the energy of the planetary solar plexus to the planetary heart centre. The forces of cupidity, aggression, glamour and greed will be transmuted in the present furnace of pain and fiery agony and will be raised into the heart centre. There they will be changed into the power of sacrifice, of inclusive surrender, of clear vision of the whole, and into cooperation; this is an aspect of the principle of sharing. (13–520)

WORLD UNITY

• What at this moment appears to prevent world unity and keeps the United Nations from arriving at those necessary settlements which the man in the street is so eagerly awaiting? The answer is not hard to find and involves all nations: nationalism, capitalism, competition, blind stupid greed. It is an intense emotional nationalism which made the Polish nation so difficult a member of the family of nations; it is materialism and fear, plus a lack of spiritual interest, which makes France so constant an obstructionist and has led her to work against united world action; it is fanatical adherence to an ideology and national immaturity which prompts so much of Russia's activities; it is a rampant capitalism which makes the United States one of the most feared of the nations, plus her gestures of armed power; it is the fast dying imperialism which handicaps Great Britain and a clinging to responsibilities and territories which she is realizing could well be turned over to the United Nations; the hope of Great Britain lies in her socialistic tendencies which enable her to take the "middle path" between the communism of Russia and the capitalism of the United States. . . . It is the blind inertness and lack of interest of the masses of the people which permit the wrong men to be in power; it is fear of the rest of the world which makes the Russian leaders keep their peoples in ignorance of the attitude of other nations on world affairs; it is the wrong use of money which colours the press and the radio in Great Britain and still more in the United States, thus keeping much of the truth from the people; it is the upheaval of labour everywhere which feeds the turmoil and forces unnecessary suffering upon the public; it is powerful, political and international distrust, lying propaganda and the apathy of the churches which still further complicate the problem. It is—above all else—the refusal of that public to face life as it is and to recognize the facts for what they are. The mass of men need arousing to see that good comes to all men alike and not just to a few privileged groups, and to learn also that "hatred ceases not by hatred but that hatred ceases by love". This love is not a sentiment, but practical goodwill, expressing itself through individuals, in communities and among nations. (5–172/3)

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

Only in one way. By the united action of the men and women of goodwill and understanding in every country and in every nation. (12–672)

• Unity, peace and security will come through the recognition—intelligently assessed—of the evils which have led to the present world situation, and then through the taking of those wise, compassionate and understanding steps which will lead to the establishing of right human relations, to the substitution of cooperation for the present competitive system, and by the education of the masses in every land as to the nature of true goodwill and its hitherto unused potency. This will mean the deflecting of untold

millions of money into right educational systems, instead of their use by the forces of war and their conversion into armies, navies and armaments. (5–171)

• Today it would appear, from all the indications and from the dominant world trends, that the still unconquered greed of certain of the more powerful nations is undeniably rampant, and that we are therefore facing another period of frustration and of major world difficulty. Feeling against Russia is running high among the Western Powers and is largely her own fault, though it is primarily based upon two main factors—one of them bad and the other good.

The bad reaction is based on the same old triplicity of fear, greed and jealousy and—from the angle of those three phases of selfishness—is entirely justified. That fact, in itself, supplies a major difficulty. Think this out.

The good reaction is based on the frustration of the idea or concept of developing a unified peaceful world—a world in which there would be no war and in which men could live at peace with each other and in security, and in which men everywhere could work, relatively unopposed, towards right human relations. This super-world and this unified humanity is a true ideal, but is not a feasible project.

Spiritual workers should face the various world alternatives:

1. An all-dominant Russia, whose regime would cover the planet, enforcing her totalitarian interpretation of communistic doctrine (there is a right and true interpretation), refusing freedom to the individual in the interest of the State, and—because of a low opinion of the human masses—everywhere standardising her interpretation of democracy.
2. A world in which all nations live in an armed armistice, in which distrust is forever rampant and in which science is prostituted to the art of destruction. In this world an explosion must and will eventually take place which will destroy humanity as once before it was destroyed, according to the Bible and the other world Scriptures and the hierarchical records.
3. A world in which the United States proves itself to be the controlling factor, after wiping out Russia, which she can well do if she acts now. It will be a predominantly capitalistic world, run by several nations but headed by the United States. A capitalistic nation is not necessarily wrong; capital has its place, and Russia (the enemy of capitalism) is by no means free from capitalistic bias. The motives of the United States are very mixed motives: greed of money or its equivalent, such as oil, and at the same time sincerely good intentions for the establishment of human freedom in a democratic world—modelled, of course, on American democracy. Other motives are an appreciation of the armed fist and, at the same time, a longing for economic sharing and for that essential kindness which is such a strong American characteristic—a mass characteristic. These mixed motives will produce eventually a very confused world, one in which it will be found that humanity has learned very little as the result of the World War (1914-1945) and is acquiescent to the cycle of well-intentioned money control.

4. A world divided into "blocs" for mutual aid and economic sharing. Of this, the proposed treaty between Great Britain, France and the Benelux countries is a tentative sample, though tainted by objectionable motives, from the angle of the Hierarchy. Fear is the major factor producing this treaty, but it has in it nevertheless the seeds of hope. There is nothing intrinsically wrong in any group of nations standing together for mutual aid and economic cooperation. The wrong factor comes in when they stand united against any other group of nations, and therefore against any group of human beings. It is this attitude, engineered and fostered by Russia, which has led to the relatively new concept of blocs against. Along this line, and with this attitude of antagonistic groupings, only disaster can lie. (10-637/39)

- There is no counsel of perfection to give the world or any solution which will carry immediate relief. To the spiritual leaders of the race certain lines of action seem right and to guarantee constructive attitudes.

1. The United Nations, through its Assembly and Committees, must be supported; there is as yet no other organization to which man can hopefully look. Therefore, he must support the United Nations but, at the same time, let this group of world leaders know what is needed.

2. The general public in every nation must be educated in right human relations. Above all else, the children and the youth of the world must be taught goodwill to all men everywhere, irrespective of race or creed.

3. Time must be given for the needed adjustments and humanity must learn to be intelligently patient; humanity must face with courage and optimism the slow process of building the new civilization.

4. An intelligent and cooperative public opinion must be developed in every land and the doing of this constitutes a major spiritual duty. This will take much time but if the men of goodwill and if the spiritual people of the world will become genuinely active, it can be done in twenty-five years.

5. The world economic council (or whatever body represents the resources of the world) must free itself from fraudulent politics, capitalistic influence and its devious scheming; it must set the resources of the earth free for the use of humanity. This will be a lengthy task but it will be possible when world need is better appreciated. An enlightened public opinion will make the decisions of the economic council practical and possible. Sharing and cooperation must be taught instead of greed and competition.

6. There must be freedom to travel everywhere in any direction and in any country; by means of this free intercourse, members of the human family may get to know each other and to appreciate each other; passports and visas should be discontinued because they are symbols of the great heresy of separateness.

7. The men of goodwill everywhere must be mobilized and set to work; it is upon their efforts that the future of humanity depends; they exist in their millions everywhere and—when organized and mobilized—represent a vast section of the thinking public. (5–176/7)

- It is useful to bear in mind that some nations are negative and feminine and others are masculine and positive. India, France, the United States of America, Russia and Brazil are all feminine and constitute the nurturing mother aspect. They are feminine in their psychology — intuitive, mystical, alluring, beautiful, fond of display and colour, and with the faults also of the feminine aspect, such as over emphasis upon the material aspects of life, upon pageantry, upon possession and upon money or its equivalent as a symbol of the form side of existence. They mother and nurture civilisation and ideas. (7–55/6)

- The United States of America has for its personality ray the sixth ray and hence much of its personality difficulties. Hence also its strong desire life, impelling it to sex expression and to materiality but to a materiality which is very different from that of the French, for the citizen of the United States values money only for the effects on his life which it can bring and for what it makes possible. (7–59/60)

- In every nation there are those who see a better vision of a better world, who are thinking and talking and planning in terms of humanity, and who realize that those who form the various groups—political, religious, educational and labour—are men and women and essentially, if unconsciously, brothers. They see the world whole and are working towards an inevitable unification; they recognize the problems of the nations, great and small, and the difficult situation in which the minorities today find themselves; they know that the use of force produces results which are not truly effective (for the cost is far too great) and are usually transient. They realize that the only true hope is an enlightened public opinion and that this must be the result of sound educational methods and just and exact propaganda.

It will be obvious that it will not be possible to take up the tale of all the minorities in the international field and deal for instance with the struggle of the little nations for recognition and for what they consider (rightly or wrongly) their just rights. The story of the little nations would take years to write and years to read. It would be the story of humanity. All we can do is to recognize that they have a case to be presented and a problem to be solved, but that justice and fair play, full opportunity and equal sharing of the world's economic resources will only be possible when certain broad and general principles have been enforced by the weight of public opinion. (5–94/5)

- I have for years indicated certain lines of activity which we, the Teachers and Guides on the inner side of life, would have all aspirants and disciples follow. The plans outlined by me during the past ten years are definitely a part of the hierarchical programme and are being presented in their specific forms by the other Masters. There is little that I can add. There is nothing which I tell you at this time that you do not already know. Do I need to ask you to work individually and in the place where you are for national and world unity? Must I plead with you to do what you can to heal divisions, and thus render effective that basic integrity which should unite the three major world powers

through which the Hierarchy is attempting to work? Do I need to enjoin the necessity to counteract hate with justice, understanding and mercy? Have I to continue explaining the need for the complete triumph of the Forces of Light, for the triumphant progress of the armies of the United Nations, and for that triumph to be won first of all on spiritual levels and then carried through—with commonsense and persistence—on to the physical side of life, as well as in the intervening mental world? Do I need to ask for the control of emotions in the general interest, and for the consecration of time, energy and money to the enormous task of human salvage? (10-442)

- The message to be taught prior to any future peace consists of the following three clear and practical truths:

1. That the errors and mistakes of past centuries, culminating in the present world war, are the joint errors and mistakes of humanity as a whole. This recognition will lead to the establishing of the principle of sharing, so needed in the world today.
2. That there are no problems and conditions which cannot be solved by the will-to-good. Goodwill nourishes the spirit of understanding and fosters the manifestation of the principle of cooperation. This cooperative spirit is the secret of all right human relations and the enemy of competition.
3. That there is a blood relationship between men which, when recognised, dissolves all barriers and ends the spirit of separateness and hate. The peace and happiness of each is the concern, therefore, of all. This develops the principle of responsibility and lays the foundation of right corporate action. (10-206/7)

- Some day we shall all be free. Racial hatred will die out; citizenship will be important but humanity as a whole much more so. Boundaries and territories will assume their rightful place in man's thinking, but goodwill and international understanding will matter more. Religious differences and sectarian dislikes must eventually vanish and we shall eventually recognise "one God and Father of all, Who is above all and through all and in us all." These are no idle and visionary dreams. They are slowly emerging facts. They will emerge more rapidly when the right educational processes condition the coming generations; when the churches awaken to the fact of Christ—not to the fact of theological interpretations—and when money and the products of the earth are regarded as goods to be shared. Then these critical international problems will assume their rightful place and the world of men will move forward in peace and security towards the new culture and the future civilisation. Maybe my prophesies don't interest you. But these matters interest me and all people who love their fellowmen. (18-71/2)

THE NEW WORLD ORDER

- The Kingdom of God will inaugurate a world which will be one in which it will be realized that—politically speaking—humanity, as a whole, is of far greater importance than any one nation; it will be a new world order, built upon different principles to those in the past, and one in which men will carry the spiritual vision into their national governments, into their economic planning and into all measures taken to bring about security and right human relations. Spirituality is essentially the establishing of right human relations, the promotion of goodwill and finally the establishing of a true peace on earth, as the result of these two expressions of divinity. (5–169)

- How can we simply and clearly express the goal of this hoped-for new world order and word briefly the objective which each person and nation should hold before itself when the war ends and opportunity faces each and all? It is surely that every nation, great and small (with the minorities given equal and proportionate rights) should pursue its own individual culture and work out its own salvation as seems best to it, but that each and all should develop the realisation that they are organic parts of one corporate whole and that they must contribute to that whole all they have and are. This concept is already present in the hearts of countless thousands and carries with it great responsibility. These realisations, when intelligently developed and wisely handled, will lead to right human relations, economic stability (based on the spirit of sharing) and to a fresh orientation of man to man, of nation to nation, and of all to that supreme power to which we give the name "God." (10–377)

- It is essential for the future happiness and progress of humanity that there should be no return to the old ways, whether political, religious or economic. Therefore, in handling these problems we should search out the wrong conditions which have brought humanity to its present state of almost cataclysmic disaster. These conditions were the result of religious faiths which have not moved forward in their thinking for hundreds of years; of economic systems which lay the emphasis upon the accumulation of riches and material possessions and which leave all the power and the produce of the earth in the hands of a relatively few men, while the rest of humanity struggle for a bare subsistence; and of political regimes run by the corrupt, the totalitarian-minded, the grafters and those who love place and power more than they love their fellowmen.

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. They have left the power in the wrong hands and permitted the selfish and the undesirable to lead. (5–168/9)

- Every day sees money spent like water in order to offset the propaganda of some leader, or to support the ideas of another. Campaigns are held all over the world to raise the needed funds to overthrow some ancient entrenched ideal, or for the substitution of some new idea. Men and women in both hemispheres are swept today by the desire to

change the old order and bring in the new era of economic comfort and peaceful living, and are dedicating their lives to the defence of some principle which seems to them of paramount importance, or to the overthrow of another principle of importance to their brothers. Attack of personalities, defamation of character, the imputing of motives, and the stirring up of hatred are a recognised part of the technique of those who—with good intention—are attempting to salvage the world, to bring order out of chaos, and to defend the right as they see it. Love of humanity and desire to aid is unquestionably present. Yet the chaos grows; the hatreds increase; the warfare spreads; past efforts seem futile to stem the tide which seems about to sweep humanity over the brink of disaster.

This factor of futility, and the fatigue incident to the long struggle, are today recognised by the leaders everywhere. There is a demand for a new way, a desire to know what is basically at fault, and to discover why the strenuous self-sacrificing and divinely motivated efforts of many hundreds of men and women have failed to stop war, solve the economic problem and release humanity.

It might be stated that the failure is due primarily to two things:

1. The effort has been expended in dealing with effects, and the underlying causes have not been touched, even when realised by a few. The attempt has been made to right wrongs, to expose evils and evil personalities, and to attack organisations, groups, parties, religions and national experiments. This has led to what appears to be a futile expenditure of time, strength, energy and money.

2. No effort has been made to find and blend into one organised whole the men of goodwill, of peaceful loving intention, and intelligent kindness and goodness in the world, so that they can cooperate together in their vast masses. Those constitute an incredibly large number of people who hate war because they regard all men as brothers, but who see no way to end it, as all the organisations to that end seem powerless in the last analysis. They grieve over the economic distress but do not know what to do, as all the various groups dealing with the problem are occupied with laying the blame on others and seeking scapegoats; they are conscious of the breakdown of the many efforts towards good. (12–641/2)
 - The awakening of the masses and the determination of the reactionary forces and of the monied interests to preserve the old and fight the new are largely responsible for the present world crisis. The battle between the old, entrenched forces and the emerging, new idealism constitutes the problem today; other factors—though important, individually or nationally—are from the true and spiritual standpoint relatively negligible. (5–170)

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

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

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

It is not useful here to prophesy the uses to which the most potent energy hitherto released for man's helping can or will be put. Its first constructive use was to end the war. Its future constructive use lies in the hands of science and should be controlled by the men of goodwill to be found in all nations. This energy must be safeguarded from monied interests; it must be turned definitely into the usages of peace and employed to implement a new and happier world. An entirely new field of investigation opens today before science and one which they have long wished to penetrate. In the hands of science, this new potency is far safer than in the hands of capital or of those who would exploit this discovery for the increase of their dividends. In the hands of the great democracies and of the Anglo-Saxon and Scandinavian races, this discovery is safer than in other hands. It cannot however be kept in these hands indefinitely. Other nations and races are discovering this "secret of release" and the future security of humanity is, therefore, dependent upon two things:

1. The steady and planned education of the people of every nation in right human relations and the cultivation of the spirit of goodwill. This will lead to a complete revolution of the present political regimes, which are largely nationalistic in their planning and selfish in their purposes. True democracy, at present only a dream, will be founded on education for goodwill.
 2. The education of the children of the future in the fact of human unity and the use of the world's resources for the good of all. (5-66/7)
- It might be noted here that three great discoveries are imminent and during the next two generations will revolutionize modern thought and life.

One is already sensed and is the subject of experiment and investigation, the releasing of the energy of the atom. This will completely change the economic and political situation in the world, for the latter is largely dependent upon the former. Our mechanical civilization will be simplified, and an era ushered in which will be free from the incubus of money (its possession and its non-possession), and the human family will

recognize universally its status as a bridging kingdom between the three lower kingdoms of nature and the fifth or spiritual kingdom. There will be time and freedom for a soul culture which will supersede our modern methods of education, and the significance of soul powers and the development of the superhuman consciousness will engross the attention of educators and students everywhere. (2–333/4)

- This living energy of substance itself, hitherto shut up within the atom and imprisoned in these ultimate forms of life, can be turned wholly into that which is good and can bring about such a revolutionising of the modes of human experience that (from one angle alone) it will necessitate and bring about an entirely new economic world structure.

It lies in the hands of the United Nations to protect this released energy from misuse and to see that its power is not prostituted to selfish ends and purely material purposes. It is a "saving force" and has in it the potency of rebuilding, of rehabilitation and of reconstruction. Its right use can abolish destitution, bring 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. The prostituting of life to the task of providing the bare necessities or to making it possible for a few rich and privileged people to have too much when others have too little, will come to an end; men everywhere can now be released into a state of life which will give them leisure and time to follow spiritual objectives, to realise richer cultural life, and to attain a broader mental perspective.

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 this 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 the hands of the masses, to whom it rightly belongs. The selfish interests among the 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.

Signs of this opposition can already be seen in the utterances of certain powerful men who are today encouraging a gloomy outlook in London and in Washington and elsewhere; the Vatican, that wealthy and reactionary ecclesiastical organisation, has already expressed its disfavour, because that Church knows—as do all the vested and monied interests—that their days are numbered, provided humanity governs its decisions during the next fifty years by the idea of the greatest good to the greatest number. 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. We believe the determination of Great Britain, the United States, and Canada, who are in possession of the secrets, is along these lines. (10–498/9)

- 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. (10–191)

- All this reorganisation and redirection of energies is carried forward in the realm of the divine third aspect, that of divine active intelligence. Therefore the human centre registers this major aspect and becomes intensely invocative; this invocative appeal, being unitedly directed towards the second major centre, the Hierarchy, inevitably evokes a response. Invocation, accompanied by the creative imagination, will produce that new creative activity which will bring "the new heavens and the new earth" into being. . . .

This intense creative activity falls into two parts:

- a. A destructive cycle, wherein the old order passes away and that which has been created—human civilisation with its accompanying institutions—is destroyed. With this destructive action Humanity is today occupying itself—mostly unconsciously. The major creative agents are the intelligentsia of the race.

- b. A cycle of restoration, with many accompanying difficulties in which the mass of men take part, under the influence and inspiration of a regenerated intelligentsia. (15–553)

- It is equally essential that the new world order should develop in humanity a sense of divinity and of relationship to God, yet with no emphasis upon racial theologies and separative creeds. The essentials of religious and political beliefs must be taught and a new simplicity of life inculcated. Today, these are lost in the emphasis laid upon material possession, upon things and upon money. The problem of money will have to be faced; the problem of the distribution of wealth—whether natural or human—will need careful handling and a compromise reached between those nations which possess unlimited resources and those who have few or none; the problem of the varying forms of national government must be faced with courage and insight; the restoration—psychological, spiritual and physical—of mankind must constitute a primary responsibility. The sense of security must be put on a firm basis—the basis of right relationship, and not the basis of force. Men must feel secure because they are seeking to develop international goodwill and can trust each other, and are not therefore dependent upon the strength of their armies and fleets. (10–193)

- There must be no pessimism as to the future of mankind or distress over the disappearance of the old order. The good, the true and the beautiful is on its way, and for it mankind is responsible, and not some outer divine intervention. Humanity is sound and

rapidly awakening. We are passing through the stage where everything is being proclaimed from the housetops—as the Christ stated would be the case—and as we listen or read of the flood of filth, crime, sensual pleasure or luxury buying, we are apt to be discouraged; it is wise to remember that it is wholesome for all this to come to the surface and for us all to know about it. It is like the psychological cleansing of the subconscious to which individuals submit themselves, and it presages the inauguration of a new and better day. (10–630/1)

- This is all I can say at this time, for the Hierarchy itself knows not which forces will prevail. They know that good must ultimately triumph but They do not know what the immediate future holds for humanity because men determine their own courses. The Law of Cause and Effect can seldom be offset. In those cases where it has been offset, it has required the intervention of Forces greater than those available at this time upon the planet. Those greater Forces can intervene if the world aspirants make their voices penetrate. Will this be possible? The forces of destruction, militating against the Forces of good, have (to use your American phrase) "cornered" the money assets of the world and have turned the tide of prana—which automatically crystallises into money and in the financial wealth of the world—towards entirely material, separative and personal ends. It is not easily available, therefore, for the spread and culture of goodwill and this applies equally to the money which is in the hands of aspirants, as in the hands of those who are purely selfishly minded. So many aspirants have not learnt to give with sacrifice. If you can reach some of the financial abundance and deflect it towards the ends of the Great White Lodge of which the Christ is the Master, it will be, at this time, one of the most constructive things you can do to help. (10–61/2)

- Today everywhere people are ready for the light; they are expectant of a new revelation and of a new dispensation, and humanity has advanced so far on the way of evolution that these demands and expectations are not couched in terms of material betterment only, but in terms of a spiritual vision, true values and right human relations. They are demanding teaching and spiritual help along with the necessary requests for food, clothes and the opportunity to work and live in freedom; they face famine in large areas of the world and yet are registering (with equal dismay) the famine of the soul. (6–143)

GOODWILL

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

There is only one true way and there are indications that it is a way towards which many millions of people are turning. Unity and right human relations—individual, communal, national and international—can be brought about by the united action of the men and women of goodwill in every country.

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

This is no mystical or impractical program; it does not work through the processes of exposing, undermining or attack; it emphasizes the new politics, i.e., politics which are based upon the principle of bringing about right human relations. Between the exploited and the exploiting, the warmongers and the pacifists, the masses and the rulers, this group of men of goodwill will stand in their organized millions, taking no side, demonstrating no partisan spirit, fomenting no political or religious disturbance and feeding no hatreds. They will not be a negative body but a positive group, interpreting the meaning of right human relations, standing for the oneness of humanity and for practical, but not theoretical, brotherhood. The propagation of these ideas by all available means and the spread of the principle of goodwill will produce a powerful organized international group. Public opinion will be forced to recognize the potency of the movement; eventually the numerical strength of the men and women of goodwill in the world will be so great that they will influence world events. Their united voice will be heard on behalf of right human relations. (5-177/9)

- Men of goodwill and of spiritual inclination must reject the thought of their relative uselessness, insignificance and futility, and realise that now (in the critical and crucial moment that has come) they can work potently. The Forces of Evil are defeated,

though not yet "sealed" behind the door where humanity can put them and which the New Testament foretold would happen. Evil is seeking every avenue available for a new approach but—and this I say with confidence and insistence—the little people of the world, enlightened and selfless in their viewpoint, exist in sufficient numbers to make their power felt—if they will. There are millions of spiritually-minded men and women in every country who, when they come to the point of approaching in mass formation this question of money, can permanently rechannel it. There are writers and thinkers in all lands who can add their powerful help, and who will if correctly approached. There are esoteric students and devoted church people to whom appeal can be made for aid in preparing the way for the return of the Christ, particularly if the aid required is the expenditure of money and time for the establishing of right human relations and the growth and spread of goodwill. (6–176/7)

- There are, however, large numbers of people whose lives are not dominated by the love of money and who can normally think in terms of the higher values. They are the hope of the future but are individually imprisoned in the system which, spiritually, must end. Though they do not love money they need it and must have it; the tentacles of the business world surround them; they too must work and earn the wherewithal to live; the work they seek to do to aid humanity cannot be done without the required funds; the churches are materialistic in their mode of work and—after caring for the organizational aspect of their work—there is little left for Christ's work, for simple spiritual living. The task facing the men and women of goodwill in every land today seems too heavy and the problems to be solved seem well-nigh insoluble. Men and women of goodwill are now asking the question: Can the conflict between capital and labour be ended and a new world be thereby reborn? Can living conditions be so potently changed that right human relations can be permanently established?

These relationships can be established, and for the following reasons:

1. Humanity has suffered so terribly during the past two hundred years that it is possible to bring about the needed changes, provided that the correct steps are taken before the pain and agony are forgotten and their effects have passed out of man's consciousness. These steps must be taken at once whilst patent evidences of the past are still present, and the aftermath of world war is before our eyes.

2. The release of the energy of the atom is definitely the inauguration of the New Age; it will so completely alter our way of life that much of the planning at present being done will be found to be of an interim nature; it will simply help humanity to make a great transition out of the materialistic system now dominating into one in which right human relations will be the basic characteristic. This new and better way of life will be developed for two main reasons:

- a. The purely spiritual reasons of human brotherhood, of peaceful cooperative enterprise and the constantly unfolding principle of the Christ consciousness in the hearts of men. This may be deemed a mystical and visionary reason; it is already more controlling in its effects than is believed.

b. The frankly selfish motive of self-preservation. The release of atomic energy has not only put into human hands a potent force which will inevitably bring in a new and better way of life, but also a terrible weapon, capable of wiping the human family off the face of the earth.

3. The steady and selfless work of the men and women of goodwill in every land. This work is non-spectacular but surely founded on right principles and it is one of the main agencies for peace.

On account of this energy discovery capital and labour are each faced with a problem, and both these problems will reach a point of crisis in the next few years.

Money, the accumulation of financial assets and the cornering of the earth's resources for organizational exploitation will soon prove utterly useless and futile, provided that these resources of energy and the mode of their release remain in the hands of the people's chosen representatives and are not the secret possession of certain groups of powerful men or of any one nation. Atomic energy belongs to humanity as a whole. The responsibility for its control must lie in the hands of the men of goodwill. They must control its destiny and make it available along constructive lines for the use of men everywhere. No one nation should own the formula or secret for the release of energy. Until mankind, however, has moved forward in its understanding of right human relations, an international group of men of goodwill—trusted and chosen by the people—should safeguard these potencies.

If this energy is released into constructive channels and if it remains safely guarded by the right men, the capitalistic system is doomed. The problem of labour will then be the major problem of unemployment—a dreaded word which will be meaningless in the golden age which lies ahead. The masses will then be faced by the problem of leisure. This is a problem which when faced and solved will release the creative energy of man into channels undreamed of today. (5–80/2)

- Today men and women everywhere—in high place and in low, in every nation, community and group—are presenting a vision of right human relations which must constitute the standard for the future of mankind. Everywhere they are exposing the evils which must be eliminated and they are educating ceaselessly in the principles of the new age. It is these men who are of importance. In politics there are great and wise statesmen who are endeavouring to guide their people wisely but have as yet too much with which to contend; of these Franklin D. Roosevelt was an outstanding modern example, for he gave of his best and died in the service of humanity. There are enlightened educators, writers and lecturers in every land who are seeking to show the people how practical is the ideal, how available the goodwill in mankind, and how easily applied are these ideals when there are enough men and women of goodwill active in the world to force the issue. This is the factor of importance. (5–173/4)

- These few suggestions will give you much food for thought and real ground for happy, confident, forward thinking. Organise now for the goodwill work. The future of the world lies in the hands of the men of goodwill and in those who have unselfish purpose everywhere. This release of energy will eventually make money, as we know it,

of no moment whatsoever; money has proved itself (owing to man's limitations) a producer of evil and the sower of dissension and discontent in the world. This new released energy can prove itself a "saving force" for all mankind, releasing from poverty, ugliness, degradation, slavery and despair; it will destroy the great monopolies, take the curse out of labour, and open the door into that golden age for which all men wait. It will level all the artificial layers of modern society and liberate men from the constant anxiety and gruelling toil which have been responsible for so much disease and death. When these new and better conditions are established, then men will be free to live and move in beauty and to seek the "Lighted Way." (10-499/500)

- There are many today whose task is not that of fighting and whose place and function is perforce in the civilian aspects of the life of the nations. These can think, and talk, and work in preparation for the future. There are others who feel that only the trained expert in the fields of economic and political readjustment can approach this difficult problem with any hope of making a useful contribution. Still others feel that peace is the only thing that matters and that it should be followed by a long period of mental quiet in every country; they believe that people everywhere are too exhausted and unhappy to be ready as yet to undertake any work of rebuilding. Others again are so completely pessimistic that they despair of ever reclaiming the world, and they look sadly for a breakdown of all the civilised processes of living. There is some truth in all these points of view. The work of the experts will be sorely needed, but the understanding interest and the sustaining power of those whose hearts are aflame with love can alone make their work possible. It will not be the institutionalised activities and the financial enterprise of economic and social workers and government agents which will alone be needed, but above all else, the solution must be found in the uprising of goodwill in the hearts of men. This will provide the right compassionate incentive. Most certainly the world could be rehabilitated for purely commercial and selfish reasons, and because trade interchange, buying and selling capacity and the restoration of financial stability are important factors in world restoration. But these are not the basic motives which would restore humanity to self-respecting and secure living. They will provide the motive power for many men and groups, but not the motive which can produce true constructive rebuilding of the fabric of human life.

The work of reconstruction will be the work of the intelligent men and women of goodwill, and theirs will be the task to restore new life and happiness to humanity, and it is for them I write. Please bear this in mind. I am not writing for technical experts and trained advisors to the government, but to those who have goodwill in their hearts to all men, and who, because of it, want to do their share in bringing tranquillity and peace to the world—a peace based on surer values than in the past and upon sounder planning. In the last analysis, it is not peace for which the men of goodwill are working, but for the growth of the spirit of understanding and cooperation; this alone will be strong enough to break down racial barriers, heal the wounds of war, and build a new world structure adequate to the intelligent demands of the masses. (10-365/6)

- The world war now being ostensibly over and the work of restoration, leading to resurrection, being slowly implemented, the work of the Hierarchy is to foster that enthusiasm in the hearts of people everywhere which will enable them to work wholeheartedly for right human relations and the spread of that simple but tonic quality,

goodwill. It is enthusiasm in the spiritual sense which is lacking today, even among those who see the Mind of Christ and the Plans of the Hierarchy as existing in factual usefulness; those who have for years read my teachings on goodwill with real belief in what I say but who evidence no willingness to sacrifice time or money, block the growth of the movement. It is the task of the Hierarchy to promote goodwill as the first step in Their plans, and it is that quality which is today closest to the heart of Christ; "goodwill to men," or rather among men, was the primary stage in the threefold promise made by the angels at His Birth:

- a. Goodwill, leading to right human relations, leading to
- b. Peace on Earth, leading to
- c. Glory to God. (10–548/9)

• It is this that is spiritual; it is this that is of importance and it is this for which all men must struggle. The spiritual Hierarchy of the planet is primarily interested in finding the men who will work along these lines. It is primarily interested in humanity, realizing that the steps taken by humanity in the immediate future will condition the new age and determine man's destiny. Will it be a destiny of annihilation, of a planetary war, of worldwide famine and pestilence, of nation rising against nation and of the complete collapse of all that makes life worth living? All this can happen unless basic changes are made and made with goodwill and loving understanding. (5–171)

EDUCATION

• Modern education has been primarily competitive, nationalistic and, therefore, separative. It has trained the child to regard the material values as of major importance, to believe that his particular nation is also of major importance and that every other nation is secondary; it has fed pride and fostered the belief that he, his group and his nation are infinitely superior to other people and peoples. He is taught consequently to be a one-sided person with his world values wrongly adjusted and his attitudes to life distinguished by bias and prejudice. The rudiments of the arts are taught him in order to enable him to function with the needed efficiency in a competitive setting and in his particular vocational environment. To read, to write and to be able to add and do elementary arithmetic are regarded as the minimum requirement; to know something of past events—historical, geographical, literary, philosophical and scientific—are likewise added in many countries and for certain classes of people. Some of the literature of the world is also brought to his attention. (9–38)

• In the Piscean Age which is passing, the youth in every country has been brought up under the influence of three foundational ideas. The result of these ideas might be expressed under the terms of the following questions:

1. What shall be my vocation in order that I may have as much of the material world as my state in life and my wants permit?
2. Who are the people who are above me, to whom I must look and whom I must honor, and who are those below me in the social order and how far am I able to mount in the social scale and so better myself?
3. From childhood I have been taught that my natural inclination is to do wrong, to be naughty, or (if the setting is narrowly orthodox) that I am a miserable sinner and unfit for future happiness. How can I escape the penalties of my natural predilections?

The result of all this is to breed in the race a deep-seated sense of material and social ambition and also an inferiority complex which necessarily breaks out into some form of revolt in the individual, in racial explosions or, again speaking individually, in a rabidly self-centered attitude to life. From these distorted tendencies and retrogressive ideals the race must eventually emerge. It is the realisation of this which has produced in some nations the overemphasis on the national or racial good and on the State as an entity. It has led to the undermining of the hierarchical structure of the social order. This hierarchical structure is a basic and eternal reality, but the concept has been so distorted and so misused that it has evoked a revolt in humanity and has produced an almost abnormal reaction to a freedom and a license which are assuming undesirable dimensions. (9–104/5)

• In producing citizens, however, the emphasis up till this time has been twofold. The aim of education has been so to equip the child that when he reached years of maturity he could take care of himself in the predatory world of modern life, earn a livelihood and become if possible rich and independent of those with whom his life was

cast. In all this tutorial process the emphasis was laid upon himself as an individual, and the point of interest was upon what he was going to do, how he was going to live, and what he could get, make and achieve out of life.

In those conditions where the school bias was religious (as in Church schools of any kind), he was taught that he must endeavour to be good, and the selfish incentive was held before him that if he could do this he might some day go to Heaven and have a happy time. When these ideas had been instilled into him, when he had been forced by organisational pressure into the desired pattern and mould, when he had absorbed the needed amount of sketchy information about humanity and human achievements, and when his capacity to remember facts (historical, scientific, religious and other) had been developed, even though his power to think remained entirely undeveloped, he was turned loose upon the world and his ordained community to make good and to establish himself.

The above is, I realise, a broad generalisation. It leaves out of reckoning altogether the innate and inherent capacities of the child, his achieved point of soul development, and any recognition of the powers with which he enters into life as a result of many previous life experiences. It leaves out also the influence of the many conscientious, spiritually-minded and highly evolved teachers who have—down the ages—set their mark upon the young people they have taught and thus oriented them and led them forward to better things. I am dealing solely with the institutional aspect of the educational systems and with the proven effect upon the young of every nation who have been subjected to these systems. The realised goals which the institutional teacher has set before himself have been narrow, and the consequent effect of his teaching and of his work has been the production of a selfish, materialistically-minded person whose major objective has been self-betterment in a material sense. This has been strikingly aided where any individual ambition has been present which would lead the child to operate willingly with the narrow selfish goal of the teacher. The natural idealism of the child (and what child is not an innate idealist?) has been slowly and steadily suffocated by the weight of the materialism of the world's educational machine and by the selfish bias of the world's business in its many departments, plus the emphasis always laid upon the necessity of making money. (9–101/2)

- We have touched upon the physical and psychological rehabilitation of the children and youth of the world. We have suggested that the textbooks be rewritten in terms of right human relations and not from the present nationalistic and separative angles. We have also pointed out certain basic ideas which should be immediately inculcated: the unique value of the individual, the beauty of humanity, the relation of the individual to the whole and his responsibility to fit into the general picture in a constructive manner and voluntarily; we have sought to have the futility of war, of greed and aggression emphasized and that we prepare for a great awakening of the creative faculty in man once security is restored; we have noted the imminence of the coming spiritual renaissance.

One of our immediate educational objectives must be the elimination of the competitive spirit and the substitution of the cooperative consciousness. Here the question at once arises: How can one achieve this and at the same time bring about a high level of individual attainment? Is not competition a major spur to all endeavour? This has

hitherto been so, but it need not be. The development of an atmosphere which will foster the child's sense of responsibility and set him free from the inhibitions which fear generates, will enable him to attain even higher results. From the standpoint of the educator, this will entail the creation of the correct atmosphere around the child and in this atmosphere certain qualities will flourish and certain characteristics of responsibility and of goodwill will emerge. (5–46/7)

- The time factor must govern as never before the activities of the men of goodwill and the work of those whose task it is to educate not only the children and the youth of the world but also to train humanity in the major undertaking of right human relations and in the possibilities immediately ahead. The note to be struck and the word to be emphasized is humanity. Only one dominant concept can today save the world from a looming economic fight to the death, can prevent the uprising again of the materialistic systems of the past, can stop the re-emerging of the old ideas and concepts and can bring to an end the subtle control by the financial interests and the violent discontent of the masses. A belief in human unity must be endorsed. This unity must be grasped as something worth fighting and dying for; it must constitute the new foundation for all our political, religious and social reorganization and must provide the theme for our educational systems. Human unity, human understanding, human relationships, human fair play and the essential oneness of all men—these are the only concepts upon which to construct the new world, through which to abolish competition and to bring to an end the exploitation of one section of humanity by another and the hitherto unfair possession of the earth's wealth. As long as there are extremes of riches and poverty men are falling short of their high destiny.

The Kingdom of God can appear on earth, and this in the immediate future, but the members of this kingdom recognize neither rich nor poor, neither high nor low, neither labour nor capital but only the children of the one Father, and the fact—natural and yet spiritual—that all men are brothers. Here lies the solution of the problem with which we are dealing. The spiritual Hierarchy of our planet recognizes neither capital nor labour; it recognizes only men and brothers. The solution is, therefore, education and still more education and the adaptation of the recognized trends of the times to the vision seen by the spiritually minded and by those who love their fellowmen. (5–83/4)

- Humanity itself is rapidly arriving at the point where its united will will be the determining factor in world affairs and this will be due to the unfoldment of the mind through the success of the evolutionary process. It is right here that many experiments will be made (and are being made today) and many mistakes must inevitably take place. The major requirement therefore at this time is the rapid educating of the people in the Plan and in the nature of the forces which are controlling evolution and their directing agencies. The fact of the Hierarchy must be announced in no uncertain terms, thereby arousing public interest, public investigation and public recognition. In the process of so doing much will be learnt of the balancing group of initiates and adepts who work entirely with the material side of life and in whom (for this major cycle) the love aspect of the soul remains totally undeveloped, whereas the mind nature is potently expressing itself. If you will study what I have earlier given anent certain of the higher and lower expressions of the rays you will see how these two fields of endeavour — that of the Hierarchy, animated by love and that of the opposite pole, the Black Lodge, working

entirely through mind and substance — are engaged and their close relationship will emerge. You will realise then that the margin of difference is very slight and is to be found solely in intention, in the underlying purpose and the concrete objectives which this group of material workers have set themselves. The major instrument of the Black Lodge is the organising power of the mind and not the coherent influence of love, as is the case with the Masters of the Wisdom. Yet in the natural process of form evolution, these workers on the darker side of life have their useful function. Because they are working predominantly through the mental principle, we find the susceptibility of the untrained masses to this mental imposition and the facility with which they can be regimented and standardised. They have no power to think with clarity for themselves and their minds are consequently plastic and receptive to the powerful forces directed by the two contributing groups — the spiritual workers of the planet and the material workers. Because the bulk of human beings are still materially focussed, the forces which work on the side of matter find a line of least resistance which is not available to the Masters of the Great White Lodge. This danger is, however, lessening decade by decade. (7–36/7)

FINANCE

- Groups of spiritually-minded financiers who are conscious members of an Ashram will take hold of the world economic situation and bring about great and needed changes. (10-573)

- The ninth group, whose project is financial service, will be one of the most practical and interesting from the standpoint of the present world situation and modern conditions. I may begin to organise this group before long, provided some of my disciples show me the subjective signs for which I look, which involves a right understanding and spiritual appreciation of money. By this I do not mean that any of you who do show such signs will be in this group, but you will provide the right conditions which will make its inception possible; one or two of the key people, however, may form part of the financial service group if the plan works out as hoped and intended.

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 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 them 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 concretized 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. (10–59/61)

- This ninth group 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. They also evoke the soul of the past, linking it with the present and finding it likewise indicative of the future. (3–39/40)

- The three groups to which I earlier referred require a word of comment. Their work is curiously different to that of the other groups and their ranks are recruited from all the ray groups, though the members of the third group (that of the financiers) are found primarily upon the seventh ray, that of ceremonial organisation. In the order of their emergence, they are the groups of philosophers, psychologists and businessmen. . . .

The two most modern groups are the psychologists who work under the Delphic injunction "Man, know thyself", and the financiers who are the custodians of the means whereby man can live upon the physical plane. These two groups necessarily, and in spite of apparent divergences and differences are more synthetic in their foundational aspects, than any of the others. One group concerns itself with mankind, with the varying types of humanity the mechanism employed, and man's urges, characteristics, and with the purpose—apparent or hidden—of his being. The other group controls and orders the means whereby he exists, controlling all that can be converted into energy and constituting a dictatorship over all modes of intercourse, commerce and exchange. They control the multiplicity of form—objects which modern man regards as essential to his mode of life. Money, as I have before said, is only crystallised energy or vitality,—what the oriental student calls pranic energy. It is a concretisation of etheric force. It is therefore vital energy externalised, and this form of energy is under the direction of the financial group. They are the latest group in point of date, and their work (it should be borne in mind) is most definitely planned by the Hierarchy. They are bringing about effects upon the earth which are most far reaching. (2–411/2)

- 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 mans desire. This distinction merits consideration. (12–192)

- The third ray Masters are working strenuously in the world of business and of finance through the agency of those who are animated by a spirit of selfless service—and there are many such. It is a new field for spiritual endeavour. It is not possible to enlarge within a brief space upon the methods and the plans of the Hierarchy at this time of crisis and emergency in connection with the field of money and its significance and right use. The general method employed is one of inspiration and of the presentation of moments of crisis. These moments offer opportunity for the activity of some disciple, and thus the learning of a needed lesson by the groups or nations implicated becomes possible. The technique employed by these third ray Masters is to develop the minds of aspirants and thinkers in the specific field of business so that they can think in larger terms than those of their own selfish business interests. Moments of contact are also arranged between members of the New Group of World Servers and these prominent people, working in the field of economic enterprise, and thus opportunities are provided for certain recognitions and certain definite cooperation. These are the methods which concern us. There are other subjective and spiritual methods employed which concern us not. If they were outlined in detail to us, they would only serve to bewilder. (12–731/2)

- 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 will at the same time, however, retain those phases of modern enterprise which will draw out the initiative and the resourcefulness of the individual. (10–569/70)

- When the three major Ashrams have done their work, and this work—in spite of the difference of ray—is largely educational, then the other Ashrams will slowly send in their representatives to cooperate and to continue with the task. The first Ashram to do so will be that of the third ray; by the time disciples appear from that 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 of 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 utilities, 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.

Upon this subject I have no time to give, and besides this, anything I could say would be regarded as visionary and impractical in a world which has not yet been subjected to the educational processes of the disciples and initiates on the first, second and fifth rays or to the fundamental changes which the new generation of young people (now growing up) will shortly inaugurate.

Upon this threefold condition of the basic control of the products of the planet, these third ray disciples, working under the senior initiates above mentioned, will build the new structure of material relationships—a most difficult task, owing to the evil "pull" of the substantial assets and the continued control, even though greatly lessened, of human selfishness. This "pull" is regarded esoterically as evil because it embodies the principle of imprisonment and has, for untold aeons, engrossed the attention of the human being, to the exclusion of all true values. (10–580/1)

ESOTERIC INFLUENCES

- In ancient days the forces were largely controlled by the Lords of Materiality (those whom the ignorant and the prejudiced esotericist call "the black forces"); the forces of spirituality plus the thought of a handful of advanced men in the different nations were not so potent as they are today. The situation was then relatively simple. It was part of the evolutionary plan that matter and substance should temporarily control and that spirit should learn to "mount on the shoulders of matter" as the Ancient Wisdom puts it. Now, however, owing to the widespread education of the masses and the many means of worldwide propaganda, these masses are themselves either thinking independently or are thinking as directed by the powerful minds everywhere to be found and which are seeking to control world events. Hence the increasing difficulty of the problem and one that is equally difficult for the Lords of the Left Hand Way as it is for the Great White Lodge. (7–35/6)

- You must bear in mind that this solar system is the second, and that in the first solar system the emphasis was laid upon intelligent materiality; the goal of the highest initiate was to attain complete control over matter, to unfold the mind principle and to evidence a definite materialism. In these so distant aeons that marked attainment, whereas in this solar system it marks defeat for humanity. This system, including all the planets along with our Earth, has a different goal, and the second divine aspect, that of love, has to be manifested, and manifested through the medium of matter impregnated with the qualities developed in system one. What was perfection at that time is not so now. Therefore, the Great Beings which are the sum total of all that is, are working through and in substance, which is already tinged or tainted with that which must be left behind and subjected to no further unfoldment. (14–305)

- That this would be the result the Masters knew when making Their decision; They consciously struck a blow at the materialism which was binding humanity and imprisoning the human spirit. This evoked a prompt reaction from the Forces of Evil which had created and "held in being" the modern materialistic world, with its emphasis upon forms and money. The Masters had confidence that the human spirit would be able to live through the period of upheaval and emerge eventually into the new era, ready to build the new world and to reorganise all human resources—material, mental and spiritual. (15–554)

- Much has been said and written in the past by the curious investigator and by those engaged in magical work of any kind anent the use of invocation as it applies to elemental forces and subhuman agents, with the consequent evocation of active agents and responsible energies of some kind or another upon the physical plane. What is oft forgotten is that this process consists entirely of the production of contact and subsequent control of the forces of earth, water, fire and air. This is one of the aims of the magical workers but it concerns material nature and the control of substance and, in the realm of the lower occultism, is allied to the invocation and evocation of money, good health and the tangible material results as practised in the realm of mysticism by many schools of thought. Note this, for it holds a clue to the relation of occultism and mysticism upon the lower levels of consciousness and indicates the need of both groups to shift their focus of interest and their emphasis on to the higher and more spiritual values. The control of the

natural forces and the evocation of the desired material rewards will arrive normally and inevitably but as secondary effects; they will depend also upon the karma or destiny of man recognised and considered, and the man will escape the danger of being himself controlled and motivated by the forces of materialism, letting in—as this condition must—much that is evil and dangerous. (10–148/9)

- The first ray aspirant who fails to overcome his Dweller may become a "destroyer of souls", as it is called, and be condemned (until he learns his lesson) to work in the forces of matter, and with the forms which hold all souls in prison. This is the occult significance of the misunderstood words, death and destruction. . . .

The second ray aspirant who builds his Dweller and permits its steady and increasing control becomes a "deluder of souls". He is the true Anti-Christ, and through false teaching and the working of so-called miracles, through hypnotism and mass suggestion he draws a veil over the world and forces men to walk in the great illusion. . . . But the work of Anti-Christ is only rising now to its height, and the delusion of riches, of possession, of false teaching will increasingly hold sway but the term of the delusion will be shorter than the term of destruction, for all these factors function under their own cycles and have their own ebb and flow.

The third ray person who also fails to shatter his "Dweller" becomes what is called a "manipulator of souls" and uses the mind to destroy the real and to put a veil between the man and reality. It must be remembered that none of these names and these activities refer to the soul on its own plane but only to human souls in incarnation on the physical plane. This must be stressed, for on its own plane the souls of all men stand free from illusion, and neither can be destroyed, deluded nor manipulated. It is only "the souls in prison" who are subject to the activities of the forces of evil and only for a term. The first group works through governments, through politics, and the interplay between nations and is relatively small in number. The second ray group who delude and deceive, work through religious agencies, through mass psychology, and the misuse and misapplication of devotion and of the arts. They are largest in number. The third group work primarily through commercial relations in the business world, and through the use of money, the concretisation of prana or universal energy, and the outer symbol of the universal flux and flow. These thoughts are suggestive but not vital, dealing as they do with the cosmic tendencies. . . .

Humanity is now at the midway point as this rule shows. Man is swept by selfish desire and by ambition, for all of us have first ray qualities. He is racked by fear—his own, family fears, national fears and racial, for all of us swing to the rhythm of the second ray. He is dominated by sex and by money which is another manifestation of the energy of matter and hence has a triple problem with which he is well equipped to deal through the medium of his triple vehicle and the triple potencies of his divine soul. Let us close the instruction on that note—well equipped to deal. We can overcome mental inertia and begin to function as souls in command of our environment. The soul is omniscient and omnipotent. (2–240/2)

- [Fear] is one of the most usual of the manifestations of astral energy, and is put first because it constitutes, for the vast majority, the Dweller on the Threshold and also in

the last analysis is the basic astral evil. Every human being knows fear and the range of the fear vibrations extends from the instinctual fears of the savage man based on his ignorance of the laws and forces of nature, and on his terror of the dark and the unknown, to the fears so prevalent today of loss of friends and loved ones, of health, of money, of popularity and on to the final fears of the aspirant—the fear of failure, the fear which has its roots in doubt, the fear of ultimate negation or of annihilation, the fear of death (which he shares equally with all humanity) the fear of the great illusion of the astral plane, of the phantasmagoria of life itself, and also fear of loneliness on the Path, even to the very fear of Fear itself. (2–297/8)

- Just as the White Lodge is the representative or correspondence of the cosmic centre of light upon Sirius (the true Great White Lodge), so the Black Lodge is also representative of ancient and cosmic evil. The Black Lodge is also far more advanced in externalisation than is the White Lodge, because materialism and matter are, for it, the line of least resistance. The Black Lodge is therefore far more firmly anchored upon the physical plane than is the Hierarchy. It requires a much greater effort for the White Lodge to "clothe itself in matter and work and walk on material levels" than for the Black Lodge. Owing, however, to the spiritual growth of mankind and to the steady, even if slow, orientation of mankind to the spiritual Hierarchy, the time has come when the Hierarchy can materialise and meet the enemy of good upon an even footing; the Hierarchy need not be further handicapped by working in substance whilst the Forces of Evil work both in substance and in matter. Once the reappearance of the Christ and of the Hierarchy is an accomplished fact, these Forces of Evil face sure defeat. The reason for this is that the trend of human living and thought is turning steadily towards the subjective spiritual values, even if these values are interpreted in terms of material well-being at present and of better living conditions for all—with peace and security also for all. The Black Lodge or the planetary centre of evil works almost entirely upon the astral plane, and is impressed directly and guided in detail from the cosmic astral plane.

From the negative or purely material forces of the planet, which are not necessarily either good or bad but which have been used instinctually and oft unconsciously by humanity for purely material ends, and are therefore basically anti-spiritual and subject to the influence of human desire—a desire oriented towards selfishness, and therefore towards separateness. (10–688/9)

- Today, in Aryan times, a similar conflict upon a higher turn of the spiral is taking place. The reason is that certain world disciples and initiates have reached the point in their unfoldment wherein they are ready to mount the Cardinal Cross and take some of the higher initiations. So the conflict is on between humanity (under the control of the Lords of Materiality) and the Hierarchy (under the control of the Forces of Light and Love), and right before our eyes the battle is being waged. The influences of the twelve signs of the zodiac (particularly of seven of the signs) are being engaged, for today men of all types and rays are responsive to their influences and are implicated in some form or another in the affair. (13–160/1)

- Influential and potent forces pouring in at this time from the great stars Betelgeuse and Sirius. To these two influences, the disciples of the world in the senior ranks of the New Group of World Servers definitely react, and they produce a stimulation

of the heart centre (Betelgeuse) and the head centre (Sirius). The secondary effect of these energies is upon the mineral kingdom, particularly upon that peculiar product, gold, and that enigma, money. (12–721)

- This sign [Taurus] is an earth sign and hence the working out of the Plan or the fulfilment of desire must be carried out upon the outer plane of living. This will or desire must express itself in the plane of outer living and in the environment whether it is the environment of an individual man, of a nation or of a group of nations. . . .

Gold is the symbol which today governs man's desires whether national, economic or religious; it is connected with this sign and this is one of the indications that today the conflict in the world economic situation is based upon the upwelling of desire. In an esoteric way, therefore—quoting from a very ancient book of prophecy:

"The golden eye of Taurus points the way to those who likewise see. That which is gold will some day, too, respond, passing from East to West in that dire time when the urge to gather gold shall rule the lower half (i.e., the personality aspect of men and of nations—A.A.B.). The search for gold, the search for golden light divine, directs the Bull of Life, the Bull of Form. These two must meet; and meeting, clash. Thus vanishes the gold. . . ." (13–378/9)

- This sign [Libra] is consequently closely connected with the third aspect of the Godhead and hence it is a governing sign and a major conditioning factor where Law, Sex and Money are concerned. Ponder on this. All the three divine aspects in themselves are triune and manifest in three manners or through three lesser aspects and this third aspect is no exception to this rule underlying all the triplicities which condition the processes of evolution and manifestation. 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. . . .

Uranus is the esoteric ruler and is of supreme importance in this sign for the seventh ray works through this planet and is the embodiment of the principle of concretion and the materialising of that which is in need of objective manifestation, through the bringing together of spirit and matter. It is here that the whole mystery of money lies hid and the creation and production of money. I would like here to point out to you that it is with the third aspect of divinity and the third aspect alone that the creative process is concerned. It is through the relation of the three aspects of the third divine manifestation—law, affinity and concretised energy—that money is created.

It is here that many mystics and world servers prove futile. They work from far too high a level and from the standpoint of spiritual incentive. They normally and naturally (because that is where their focus of consciousness is placed) work from the

standpoint of the second aspect, whereas it is the third aspect (equally divine and equally important) which must be invoked and evoked. Ponder upon these words. It is not the bringing together of spirit and matter as occultism understands those terms but the relating of physical need and physical supply and the bringing together of two tangibles through the power of the creative imagination. It is for this reason that so many schools of thought prove so successful in materialising that which is required and why other schools of thought so signally fail. They work from too high a plane and have not the ability to carry through. I have here given you hints which can be fruitful of result if interpreted correctly and acted upon from right motive, in group formation and with selfless purpose. (13–243/6)

- The three tests in Scorpio also concern the three aspects of the human being as they fuse and blend upon the physical plane. They are, first of all, the test of appetite. This appetite is the natural predilections and tendencies which are inherent in the animal nature and these are mainly three: Sex, physical comfort, and money, as concretised energy. They are, secondly, the tests connected with desire and the astral plane. These are subtler in nature, producing automatic effects upon the physical plane; they are not inherent in the animal nature but are imposed by the desire nature and are again three in number: Fear, hatred and ambition or desire for power. Then there are, thirdly, the tests of the lower critical mind which are: Pride, separativeness and cruelty. Remember that the worst kind of cruelty is not of a physical nature but is more mental in character. (13–205)

- Astral energies emanating from the new sign of the zodiac into which we are now entering, the sign Aquarius. This sign, that of the water-carrier, is a living sign and an emotional sign. It will (through the effect of its potent force) stimulate the astral bodies of men into a new coherency, into a brotherhood of humanity which will ignore all racial and national differences and will carry the life of men forward into synthesis and unity. This means a tide of unifying life of such power that one cannot now vision it, but which—in a thousand years—will have welded all mankind into a perfect brotherhood. Its emotional effect will be to "purify" the astral bodies of men so that the material world ceases to hold such potent allure, and may in its later stages bring about a state of exaggeration as potent in the line of sentiency as that which we have undergone in the line of materiality! The final stages of all signs produce over-development of the factor on which they most potently work. At present the effect of this sign is constructive among the pioneers of the race, and destructive among the rank and file of humanity. (2–313/4)

HUMANITY'S EVOLUTION

• Today the glamour of materiality is lessening perceptibly. The peoples of the world are entering the wilderness experience, and will find in the wilderness how little is required for full living, true experience and real happiness. The gluttonous desire for possessions is not regarded as so reputable a desire as formerly, and a desire for riches is not producing the clutching hands as earlier in racial history. Things and possessions are slipping out of the hands which have hitherto tightly held them, and only when men stand with empty hands and a realised new standard of values do they again acquire the right to own and to possess. When desire is absent and the man seeks nothing for the separated self, the responsibility of material wealth can again be handed back to man, but his point of view will then be free from that particular glamour, and the fogs of astral desire will be lessened. Illusion in many forms may still hold sway but the glamour of materiality will be gone. It is the first destined to disappear. Students would do well to remember that all forms of possessions and all material objects, whether it is money, or a house, a picture or an automobile, have an intrinsic life of their own, an emanation of their own, and an activity which is essentially that of their own inherent atomic structures (for an atom is a unit of active energy). This produces counterparts in the world of etheric and astral life, though not in the mental world. These subtler forms and distinctive emanations swell the potency of the world desire; they contribute to the world glamour and form part of a great and powerful miasmatic world, which is on the involutory arc but in which humanity, upon the upward arc, is nevertheless immersed. Therefore the Guides of the Race have felt the necessity of standing by whilst the forces set up by man himself proceed to strip him and thus release him to walk in the wilderness. There, in what is called straightened circumstances, he can readjust his life and change his way of living, thus discovering that freedom from material things carries with it its own beauty and reward, its own joy and glory. Thus he is liberated to live the life of the mind.

The glamour of sentiment holds the good people of the world in thrall, and in a dense fog of emotional reactions. The race has reached a point wherein the men of good intention, of some real understanding and owning a measure of freedom from the love of gold (symbolic way of speaking of the glamour of materiality) are turning their desire to their duty, their responsibilities, their effects upon others, and to their sentimental understanding of the nature of love. Love, for many people, for the majority indeed, is not really love but a mixture of the desire to love and the desire to be loved, plus a willingness to do anything to show and evoke this sentiment, and consequently to be more comfortable in one's own interior life. The selfishness of the people who are desirous of being unselfish is great. So many contributing sentiments gather around the sentiment or desire to show those amiable and pleasant characteristics which will evoke a corresponding reciprocation towards the would-be lover or server who is still completely surrounded by the glamour of sentiment. (8-75/7)

• "If thou be the Son of God command that these stones be made bread." Let us use our divine powers for personal physical ends. Let us put the material physical nature first. Let us assuage our hunger, whatever it may be, and do it because we are divine. Let us use our divine powers so as to gain for ourselves perfect health, long desired financial prosperity, popularity for our personality, for which we crave, and those physical surroundings and conditions which we want. We are sons of God and are entitled to all

these things. Command that these stones be made bread for the satisfaction of our supposed need. Such were the specious arguments used then, and being used today by many teachers and schools of thought. These are peculiarly the temptations of the aspirants of the world today. Upon this theory many teachers and groups thrive, and curiously enough, they do so quite sincerely and entirely convinced of the rightness of their position. The temptations which come to the advanced souls in the world are most subtle. The use of divine powers for the meeting and satisfaction of purely personal, physical needs can be presented in such a manner that they may seem entirely right. Yet we do not live by bread alone, but by means of the spiritual life which (coming forth from God) pours into, and is the life of, the lower man. This is the first essential for understanding. Upon that soul life and upon that inner contact the emphasis should be laid. The healing of the physical body, when diseased, would be satisfactory to the individual, but living as a soul is of more importance. The emphasis upon a divinity which must express itself entirely through the meeting of a physical need, in a monetary manner, most definitely limits divinity to an attribute of itself. When we live as souls, when our inner life is oriented to God, not because of what we can receive but because we have the developed sense of divinity, then the forces of divine life will pour through us and produce what is needed. This may not necessarily bring about complete immunity from disease or produce financial affluence; but it will mean a sweetening of the lower nature, a tendency to self-forgetfulness, and unselfishness which puts others first, a wisdom which concerns itself with the teaching and helping of others, a freedom from hatred and suspicion which will make life pleasanter for those with whom we associate, and a kindness and inclusiveness which leave no time for the separated self. That this type of inner nature will make for a sound body and freedom from physical ills is quite possible, but not inevitably so. In time and space, in a particular life and at a special time, illness has its uses and may be a profoundly desirable blessing. Poverty and financial stringency may re-establish a lost sense of values and enrich the heart with compassion. Money and perfect health may be disasters to many. But the use of divine power for selfish ends, and the affirming of the divine nature for purposes of individual healing, seem a prostitution of reality, and constitute the temptation which Christ so triumphantly met. We live by the life of God. Let that life flow in "more abundantly" upon us and we shall become, as Christ became, living centres of radiant energy for the service of the world. Probably what may happen will be better physical health, because we shall not be so preoccupied with ourselves. Freedom from self-centredness is one of the first laws of good health. (16–119/21)

- As the aspirant progresses he not only balances the pairs of opposites, but is having the secret of his brother's heart revealed to him. He becomes an acknowledged force in the world and is recognised as one who can be depended upon to serve. Men turn to him for assistance and help along his recognised line, and he begins to sound forth his note so as to be heard in deva and human ranks. This he does—at this stage—through the pen in literature, through the spoken word in lecturing and teaching, through music, painting and art. He reaches the hearts of men in some way or another, and becomes a helper and server of his race. Two more characteristics of this stage might here be mentioned:—

The aspirant has an appreciation of the occult value of money in service. He seeks nothing for himself, save that which may equip him for the work to be done, and he

looks upon money and that which money can purchase as something which is to be used for others and as a means to bring about the fruition of the Master's plans as he senses those plans. The occult significance of money is little appreciated, yet one of the greatest tests as to the position of a man upon the Probationary Path is that which concerns his attitude to and his handling of that which all men seek in order to gratify desire. Only he who desires naught for himself can be a recipient of financial bounty, and a dispenser of the riches of the universe. In other cases where riches increase they bring with them naught but sorrow and distress, discontent, and misuse.

At this stage also the aspirant's life becomes an instrument of destruction in the occult sense of the term. Wherever he goes the force which flows through him from the higher planes and his own inner God produces at times peculiar results upon his environment. It acts as a stimulator of both the good and the evil. The lunar Pitris, or little lives which form the bodies of his brother and his own body, are likewise stimulated, their activity is increased and their power greatly aggravated. This fact is used by Those Who work on the inner side to bring about certain desired ends. This it is also which often causes the temporary downfall of advanced souls. (1-78/9)

- Each person of every degree has his devotion, that for which he lives, that for which—in ignorance, in knowledge or in wisdom—he wields as much of the law as he can grasp. Purely physical may that devotion be, centred in flesh, in lust for gold, in possessions concrete. He bends all his energies to the search for the satisfaction of that concrete form and therein learns. Purely astral may be the aim of the devotee—love of wife or child, or family, pride of race, love of popularity, or lust of some kind—to them he devotes the whole of his energy, using the physical body to fulfil the desire of the astral.

Higher still may be the form of his devotion,—love of art, or science or philosophy, the life religious, scientific, or artistic—to them he consecrates his energies, physical, astral and mental, and always the form is that of devotion. Always the vibration measures up to the goal, finds that goal, passes it and disintegrates. Pain enters into all shattering of the form, and changing of the key. Many lives, for millennia of years, are spent under the lower vibrations. As evolution progresses, more rapid is the development, and the key changes from life to life, whereas in the earlier stages one key or tone might be sounded for several lives in their entirety. As a man nears the Path, the Probationary Path becomes strewn with many shattered forms, and from lesser cycle to lesser cycle he changes the key, often in one life heightening his vibration several times. See therefore how the life of all aspirants, if progressing with the desired rapidity, is one of constant movement, constant changes and differentiations, and continuous building and breaking, planning and seeing those plans disrupted. It is a life of ceaseless suffering, of frequent clashing with the environing circumstances, of numerous friendships made and transferred, of mutation ceaseless and consequent agony. Ideals are transcended only to be found to be stations on the road to higher; visions are seen, only to be replaced by others; dreams are dreamt only to be realized and discarded; friends are made, to be loved and left behind, and to follow later and more slowly the footsteps of the striving aspirant; and all the time the fourth form is being built. (2-263/4)

- Cleavage comes also when the man fails to use his God-given intellect and so is unable to choose between the essentials and the non-essentials, between right direction and wrong goals, between the various satisfactions which appeal to the various aspects of his lower nature and eventually between the higher and the lower duality. He must learn to grasp the distinction between:

- a. Submission to the inevitable and submission to the urge of his own desire.
- b. Recognition of capacity and recognition of potentiality. Many conflicts would be solved through the summation, understanding and right use of recognised assets, thus eliminating impossible goals and the consequent inevitable frustration. When this part of the conflict has been overcome, then potentiality can emerge in recognition and become power in expression.
- c. Recognition of individual goals and group goals, between the ability to be social or anti-social. Much is being done along these lines but the emphasis is still upon the individual and not upon the group. When this is the case, we become responsible for anti-social groups. (12-422/3)

- Every man should realise that in the use of energy lies direction and the treading of the Path. It produces eventually truthful manifestation and the displaying of one's light in order that circumstances may be irradiated and fellow pilgrims helped. Students should familiarise themselves with the "energy concept" and learn to regard themselves as energy units displaying certain types of energy. In this connection it should be borne in mind that when spiritual energy and material energy (the two opposite poles) are brought into relationship, a third type of energy is produced, and the work of the fourth or human kingdom is to demonstrate this peculiar type. It might serve to clarify thought if students remembered that

Superhuman entities display spiritual energy.
 Subhuman entities display the energy of matter.
 Human entities display soul energy. (15-4)

- Yoga Sutra 37, Book II: When abstention from theft is perfected, the yogi can have whatever he desires.

In this is to be found the clue to the great law of supply and demand. When the aspirant has learned to "desire nothing for the separated self" he can then be trusted with the riches of the universe; when he makes no demand for the lower nature and claims nothing for the threefold physical man, then all that he desires comes to him unasked and unclaimed. In some translations the words are found "all jewels are his."

It must be remembered with care that the theft referred to has reference not only to the taking of things tangible and physical, but has reference also to abstention from theft on the emotional or mental planes. The aspirant takes nothing; emotional benefits, such as love and favor, dislike or hatred are not claimed by him and absorbed when they do not belong to him; intellectual benefits, the claiming of a reputation not warranted, the assumption of some one else's duty, favour or popularity are all equally repudiated by

him and he adheres with strictness to that which is his own. "Let every man attend to his own dharma" and fulfill his own role, is the Eastern injunction. "Mind your own business" is the Western attempt to teach the same truth and convey the injunction that we each of us must not steal from another the opportunity to do right, to measure up to responsibility and to do his duty. This is the true abstention from theft. It will lead a man perfectly to meet his own obligations, to shoulder his own responsibility and to fulfill his own duty. It will lead him to refrain from appropriating anything that belongs to his brother in the three worlds of human endeavour. (17–197/8)

- The first set of principles is learnt by the man through grasping, and the subsequent disaster that results from that seizure. He stole, he suffered the penalty and he stole no more. The principle was wrought into him by pain and he learnt that only that which was his by right and not by seizure could be enjoyed. The world is learning this lesson in groups now, for, as its revolutionaries seize and unlawfully hold, they find the stolen property suffices not but brings sorrow. Thus in time they learn the principles.

The second set of principles is learnt through renunciation and service. A man looks away (having learnt first principles) from the things of the personality and in service learns the power of love in its occult significance. He spends and consequently receives; he lives the life of renunciation and the wealth of the heavens pours in on him; he gives all and is full to completeness; he asks nothing for himself and is the richest man on earth. (2–117)

- Again, the astral plane is that whereon the pairs of opposites act and interact, and whereon the pull of the great dualities is most potently felt. Primarily, the interaction is between the soul and its vehicle, matter, but there are many lesser dualities which play their part and are more easily recognized by the average man.

Light and darkness interact, as do pleasure and pain; good and evil meet and form the playground of the Gods, and poverty and riches are offset one against the other. The entire modern economic situation is of an astral nature; it is the outcome of desire and the result of a certain selfish use of the forces of matter. . . .

It must be remembered always that when the pairs of opposites are discerned, when a man balances the forces of his own nature, when he has found the Path and become the Path, then he can work with the world forces, can preserve the balance and the equilibrium of the energies of the three worlds and so become a co-worker with the Masters of the Wisdom. (2–225)

- Simplicity and unity are related; simplicity is one-pointedness of outlook, free from glamour and the intricacies of the thoughtform-making mind; simplicity is clarity of purpose and steadfastness in intention and in effort, untrammelled by questioning and devious introspection; simplicity leads to simple loving, asking nothing in return; simplicity leads to silence—not silence as an escape mechanism, but as an "occult retention of speech."

For you, simplicity is a major essential practice in this next cycle of your life, but you will have to decide for yourself what it means for you, and I shall be interested to

note your reaction to this word and practice and the changes it may make in your life and thinking. Simplicity connotes the blueprint which "substands" the outer structure of creation, of living, of loving and of service, and this is true of a solar system, a planet, humanity or the individual. It consequently has its immediate application to your own requirements and your mode of approach to life and to people. This loving simplicity—free from complicated thinking, from mystery and from selfish introspection—should provide the theme for your meditation work until I next communicate with you. (4–518/9)

- One must distinguish between essentials and non-essentials. This is a statement of deep occult fact and significance and holds the key to the spiritual life and to all the occult mysteries. It pleases me that you have isolated this truth and have attempted to formulate it with clarity. Now, my brother, use it as the keynote of your spiritual practice during the next few months, living by it and abiding by it. Apply it, however, not to the use of your time or to your physical plane active life but to the use you make of emotion and of thought. Bring it as a touchstone to every problem and situation of an emotional nature and every glamorous, personality reaction and watch the light which will stream in from every side. Ask yourself, for instance: Is this line of thought or inner emotional reaction an essential or is it of no importance in the light of the larger issues and is, therefore, a non-essential? Is my agreement or disagreement with someone's ideas or point of view based on spiritual essentials or on personality non-essentials? Act then on the response which you call forth as you stand in the light of your own soul. Ask yourself also: Are these comments of mine, this discussion in which I may be engaged, concerned with spiritual essentials or not? Are my words emphasising the spiritual reality in my brother or do they bring to light that which is non-essential? Am I throwing the weight of my influence upon the side of essential facts or am I fostering the non-essential and, therefore, the unnecessary? (3–334/5)

- If you can so change your tension that you are driven by the life of the spirit, it will entail a galvanic upheaval in your inner life. For this, are you prepared? Secondly: it will not produce any outer change in your environing relationships. Your outer obligations and interests must continue to be met, but I am talking to you in terms of inner orientations, dynamic inner decisions, and an interior organising for service and for sacrifice. Perhaps you prefer the slower and easier way? If that is so, it is entirely your own affair, and you are still on your way. You are still a constructive and useful person. I am simply here facing you with one of the crises which come in the life of all disciples, wherein choices have to be made that are determining for a cycle, but for a cycle only. It is pre-eminently a question of speed and of organising for speed. This means eliminating the non-essentials and concentrating on the essentials—the inner essentials, as they concern the soul and its relation to the personality, and the outer ones as they concern you and your environment. (3–538/9)

- World unity, brotherhood in its true sense, the growth of telepathic interplay, the elimination of the non-essentials which serve to separate the thoughts of men and bring about separateness on the physical plane, and the laying of a true emphasis upon the fundamentals of the Ageless Wisdom, the manifestation of a true understanding, the bringing about of at-one-ment with the soul, the recognition of those who belong to the

group of world Saviours—this is the immediate work to be done and this must engross your attention.

This and this alone warrants the expenditure of all that any of you have to give—love and life, time and money.

This and this alone justifies your existence and calls forth from all of you who respond to the vision that utter self-sacrifice which is so rare and so far-reaching in its effects. The casting of all that one has at the feet of the Lord of Life in order that the work of world salvage may go forward, the elimination out of one's life of all that can possibly hinder, the giving of all that one has until it hurts to give, the ruling of one's life on the basis of surrender, asking oneself all the time: What can I relinquish in order that I may help more adequately? That and more than that lies ahead of all of you who hear the call and respond to the need and opportunity. (2-428)

NEW GROUP OF WORLD SERVERS

- The New Group of World Servers: These are the people who are beginning to form a new social order in the world. They belong to no party or government, in the partisan sense. They recognise all parties, all creeds, and all social and economic organisations; they recognise all governments. They are found in all nations and all religious organisations, and are occupied with the formulation of the new social order. From the purely physical angle, they are not fighting either for the best in the old order or for the betterment of world conditions. They consider that the old methods of fighting and partisanship and attack, and the ancient techniques of party battle have utterly failed, and that the means hitherto employed on all sides and by all parties and groups (fighting, violent partisanship of a leader or a cause, attacks on individuals whose ideas or manner of living is deemed detrimental to mankind), are out of date, having proved futile and unsuitable to bring in the desired condition of peace, economic plenty and understanding. They are occupied with the task of inaugurating the new world order by forming throughout the world—in every nation, city and town,—a grouping of people who belong to no party, take no sides either for or against, but who have as clear and definite a platform and as practical a programme as any other single party in the world today. They take their stand upon the essential divinity of man; their programme is founded upon goodwill, because it is a basic human characteristic. They are therefore organising the men of goodwill throughout the world at this time, outlining to them a definite programme, and laying down a platform upon which all men of goodwill can meet.

They state and believe that their initial appeal has been of such a nature that, given the assistance of the trained minds to be found in the third group outlined above, and given the needed financial assistance to do the required educational work and goodwill propaganda, they can so change the world (through the sole agency of the men of goodwill) that—without war, without arousing hatred between men, and without attacking any cause or giving partisanship to any cause—the new order can be firmly established upon earth. (12–636/7)

- It has now become possible to create the New Group of World Servers—men and women sensitive to the inner and newer vision and to the incoming forces and energies. Each group, therefore, whether it is the Hierarchy, the New Group of World Servers, or mankind itself, is wrestling with its own interior problems of response, of recognition and of responsibility; each also is actuated by an outgoing movement in two directions: towards that which is higher and which indicates a better and more spiritual future, with all that that implies, and also towards that which is rooted in and related to the past, which is crystallising, reactionary, blind in its selfishness and materiality, and which is implemented to retain the old things which should pass away and to fight that which is new. (15–236)

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

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

This group will provide an international unit, made up of intelligent men of goodwill, which must inevitably control world destiny and bring about world peace and thus organise the new world order. They will do this without the use of the old political machines, the violent propaganda, and the organised force which are characteristic of the old order. Their method is the method of education; they will mould public opinion and foster mutual goodwill and national, religious and economic inter-dependence. What they are really attempting to do is to awaken into fuller activity an aspect of human nature which is always present but which has hitherto been subordinated to selfish or ambitious ends. Human beings are innately kind when their minds are not distorted and their vision impaired by the false teaching of any selfish interest, political propaganda and racial or religious difficulties.

Upon this fact we take our stand and, given right opportunity and adequate aid, the work of the New Group of World Servers will demonstrate this fact. This new group provides a field of effort and a centre of energy towards which all men of goodwill everywhere throughout the world can turn, thus pooling their resources, strengthening each other's hands and sounding forth in unison the note of mutual cooperation for the good and well being of all, irrespective of creed or race. (12-654/6)

- By the transmutation of these factors and the expression of their higher correspondences—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. The emphasis laid by certain large groups on meditation for the raising of funds (usually for personal use or for the selfish ends of their own particular organisation or group) has been based upon this emerging concept of the group use of money. Being, however, selfishly and personally interested, the money was thought of in relation to the individual and not in relation to the group. This attitude must and will be changed. (3-272/3)

- Now a new attempt is being made to free the "prisoners of the planet". The Hierarchy, through the Group of World Servers now in process of formation is seeking to externalise itself, and to restore the mysteries to humanity to whom they truly belong. If the attempt is to succeed it is basically necessary that all of you who have sensed the vision or seen a part of the intended plan should re-dedicate yourselves to the service of

humanity, should pledge yourselves to the work of aiding to the utmost of your ability (ponder those words and search out their significance) all world servers, and should sacrifice your time and give of your money to further the endeavor of the Great Ones. Rest not, above all, from your meditation work; keep the inner link; think truth at all times. The need and the opportunity are great and all possible helpers are being called to the forefront of the battle. All can be used in some way, if the true nature of sacrifice is grasped, if skill in action is developed and if work without attachment is the effort of each and all of you. (2–521)

- Another danger may arise if undue emphasis is laid upon the organisation aspect of the New Group of World Servers. It must never be forgotten that there is here no ordinary organisation, such as is usually found in the world. The group is an organism, not an organisation. It is not a propaganda group, as that term is usually understood. It is not interested in politics, religion or place. Its work is the educating of the human being and the expanding of the human consciousness, so that the newer and truer ideas may be grasped. Its function is the spreading of the message of international goodwill and religious unity. The members of the New Group of World servers are primarily interpreters. That they may have high place and position, that they may be powerful and influential people, that they may work through the spoken and the printed word, that they may employ every possible means which brains and money can use in their endeavour, and that they may evidence the highest skill in action will be true if things progress as desired; but all these things are to be regarded as simply a means to an end—the production of worldwide goodwill, of intelligent and loving understanding and unity, peace and plenty.

The outer organisation is of importance in so far as it leads to the skillful use of opportunity and money, but the organisation is again only a means to an end. The organisation of the New Group of World Servers is not possible. They must ever remain unorganised and unlabeled, free to work as they individually see fit. It is the organisation of the available resources to which we refer, so that the Plan may be promoted, the ideals become practical and the work be carried intelligently forward. (12–666/7)

- 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 cooperation, they can, in a very few years, demonstrate real power and influence.

The work can then swing into its second cycle of pronounced and definite influence. This will be possible only if those who have this vision will make every effort and every possible sacrifice of time and money to bring it about. Between the exploited

and the exploiting, the warlike and the pacifist, the masses and the rulers, this group will stand, taking no sides, demonstrating no partisan spirit, fomenting no political or religious disturbance, and feeding no hatreds, either of individuals, nations or races. They will stand as the interpreters of right human relations, for the basic oneness of humanity, for practical brotherhood, for positive harmlessness in speech and writing, and for that inner synthesis of objectives which recognises the value of the individual and at the same time the significance of group work. The propagation of these ideas and the spread of the principles of goodwill will produce this third group in world affairs. (12-674/5)

- The Hierarchy is deeply concerned over world events. I am asked to request you to continue with the goodwill work at all costs and in the face of all obstacles. The nucleus already formed must be preserved. The New Group of World Servers must preserve its integrity and work undismayed. All is not yet lost. The steadiness of those who know God's Plan will help humanity and aid the efforts of the Elder Brothers. They are those who love and do not hate and who work for unity—both subjective and spiritual. (10-61)

- It is necessary for you all to get a wider vision of the enterprise which this group has undertaken, or else the meditation work which you will do will hinder and not help. The task of the group of World Servers is not the spreading of esoteric or occult information. In preparing the world of men for the reappearance of the Christ, the needs of all the many grades in the social order must be met; world groups of every description have to be contacted. Much of the work to be done, therefore, will be purely economic and will concern the right feeding and the development of a true security for millions who—for many lives—will not be interested in matters esoteric. (4-231/2)

THE SPIRITUAL USE OF MONEY

- Money dominates every phase of our physical plane life; it is the outstanding, controlling factor in our present civilisation. So little has hitherto been done in the world to apply money to truly spiritual uses. Much has been done to apply money to philanthropic and humanitarian purposes; much of it lies in the hands of the theologians of the various churches, but the contributing of the funds deliberately and with intention to the work of the Masters and to the helping of the plans of the Spiritual Hierarchy is practically unknown. The inclusive concepts of the Ageless Wisdom and the knowledge of the divine Plan require money in order to reach the masses and it is for this that today humanity waits. This is largely the fault of the mystics, the esotericists and the professional "spiritual people" of the world who regard money as something evil and as something with which they must have no alliance. Much harm has been done by those schools of thought who regard the desire for money (even if it is for the implementing of the Masters' work) as harmful, evil and wrong; they state, therefore, that the true spiritual man must not ask or pray for money.

One of the major needs today is the building up of large funds for the work of the Christ and His disciples and for the task of preparing the minds of men for His coming. It is essential that the material trend of money be re-directed and money be made available for the Masters' work. (18–293/4)

- If the spiritual values and the spiritual responsibilities attached to money (in large quantities or in small) had been properly appreciated and taught in homes and schools, we would not have had the appalling statistics of the money spent, prior to the war in every country in the world (and spent today in the Western Hemisphere), on candy, liquor, cigarettes, recreation, unnecessary clothes and luxuries. These statistics run into hundreds of millions of dollars every year. A quota of this money, necessitating the minimum of sacrifice, would enable the disciples of the Christ and the New Group of World Servers to prepare the way for His coming and to educate the minds and hearts of men in every land in right human relations. (10–625/6)

- We have considered the need of preparation for the coming of the Christ and some of the basic requirements which will arise as people brace themselves for the needed activity, including the raising of the necessary finances to carry forward the preparatory work. The individual worker has, first of all, to decide if his incentive and spiritual expectancy is adequate to the task ahead. Only that is of importance which provides a needed momentum for action, and only that worker will be equal to the task who has a vision of sufficient clarity to enable him to work with understanding and sincerity. He must discover that it is possible for him to play his part in the furthering of the divine Plan. The fact of Christ and the genuine possibility of His reappearance must become important motivating factors in his consciousness. He looks around for those with whom he may work, and who have the same spiritual objectives as he has. In this way and in due time, he finds that there exists on Earth a well organised and integrated group to which can be given the name of the New Group of World Servers. He finds that they are everywhere, and are functioning in every country and in all the organised religious groups and all other groups, dedicated to the well-being of humanity and to preparing the way for the return of the Christ. (6–180/1)

- There are millions of spiritually-minded men and women in every country who, when they come to the point of approaching in mass formation this question of money, can permanently rechannel it. There are writers and thinkers in all lands who can add their powerful help, and who will if correctly approached. There are esoteric students and devoted church people to whom appeal can be made for aid in preparing the way for the return of the Christ, particularly if the aid required is the expenditure of money and time for the establishing of right human relations and the growth and spread of goodwill.

A great campaign to raise money is not demanded, but the selfless work of thousands of apparently unimportant people is required. I would say, my brothers, that the most needed quality is courage; it takes courage to put aside diffidence, shyness and the dislike of presenting a point of view, particularly a point of view connected with money. It is here that the majority fail. It is relatively easy today to raise money for the Red Cross, for hospitals and for educational institutions. It is exceedingly difficult to raise money for the spread of goodwill, or to secure financial sources and the right use of money for forward looking ideas, such as the return of the Christ. Therefore I say that the first prerequisite is courage.

The second requirement for the workers of the Christ is to make those sacrifices and arrangements which will enable them to give to the limit of their capacity; there must not be simply a trained ability to present the subject, but each worker must practise what he preaches. If, for instance, the millions of people who love the Christ and seek to serve His cause gave at least a tiny sum of money each year, there would be adequate funds for His work; the needed trusts and the spiritually-minded trustees would then automatically appear. The difficulty is not with the organising of the money and work; it lies with the seeming inability of people to give. For one reason or another, they give little or nothing, even when interested in such a cause as that of the return of the Christ; fear, or the love of purchasing, or the desire to give presents, or failure to realise that many small sums mount up into very large sums—all these things militate against financial generosity, and the reason always seems adequate. Therefore, the second prerequisite is for everyone to give as they can. (6–177/8)

- There are two major factors which condition the present opportunity; these can be regarded as so completely hindering that unless they are removed, there will be a long delay before Christ can return. They are:

1. The inertia of the average Christian or spiritually-minded man in every country—Eastern or Western.
2. The lack of money for the work of preparation.

We will keep these themes simple and down on the level at which most people work and think today. Let us be intensely practical and force ourselves to look at conditions as they are, thus arriving at a better knowledge of ourselves and of our motives. (6–166)

- We come now to the second of the major hindrances: the lack of financial support for the Christ's workers and disciples in all lands as they endeavour to release spiritual energy and bring a new order out of the present world chaos. This is perhaps the major difficulty, and it appears at times an insuperable one; it involves the problem of true financial trusteeship and the deflection of adequate sums of money into channels which will definitely aid in the work of preparation for the return of the Christ. It is for this reason that I closed the previous section of this article with the words "right human relations."

The problem is therefore a peculiarly hard one, for the spiritual workers of the world have not only to train people to give according to the need and their means, but in many cases they have first of all to provide them with a motive so magnetic in its appeal that they must perforce give; they have also to provide the trust, foundation and organisation through which the money given may be administered. This presents them with a most impressively difficult task and one which is responsible for the present impasse. The impasse is not, however, based only on the novelty of raising funds in preparation for the return of the Christ, but it is based also on the trained selfishness of the majority of those who own the world's wealth and who—even if they give—do so because it fosters prestige or indicates financial success. It must be remembered here that every generalisation presupposes exceptions. (10–623/4)

- Thirdly, the metaphysical schools and the esoteric groups have given much thought to this business of directing money into channels which appeal to them. The question is often asked: Why do the Unity School of thought, the Christian Science Church, and many New Thought movements always manage to accumulate the required funds, whilst other groups, and particularly the esoteric groups, do not? Why do truly spiritual workers seem unable to materialise what they need? The answer is a simple one. Those groups and workers who are the closest to the spiritual ideal are as a house divided against itself. Their main interest is on abstract spiritual levels, and they have not apparently grasped the fact that the physical plane, when motivated from the spiritual levels, is of equal importance. The large metaphysical schools are focussed on making a material demonstration, and so great is their emphasis and so one-pointed is their approach that they get what they demand; they have to learn that the demand and its answer must be the result of spiritual purpose, and that that which is demanded must not be for the use of the separated self or for a separative organisation or church. In the new age which is upon us, prior to the return of the Christ, the demand for financial support must be for the bringing about of right human relations and goodwill, and not for the growth of any particular organisation. The organisations so demanding must work with the minimum of overhead and central plant, and the workers for the minimum yet reasonable salary. Not many such organisations exist today, but the few now functioning can set an example which will be rapidly followed, as the desire for the return of the Christ grows. Therefore the third prerequisite is the service of the one humanity.

The fourth prerequisite must be the careful presentation of the cause for which the financial support is required. People may have the courage to speak, but an intelligent presentation is of equal importance. The major point to be emphasised in the preparatory work for the return of Christ is the establishing of right human relations. This has already

been started by men of goodwill all over the world, under their many names, and here I have done naught but indicate another motive for presentation. (10–629/30)

- This is no mystical or visionary dream with which I am presenting you. It involves hard business sense on the physical plane, a practical commonsense, a cessation of the constant presentation of a beautiful future in a mythical heaven of idleness and uselessness. The bringing in of the Kingdom of God, the preparation for the coming of the Christ and the salvaging of mankind demand courage, organisation, business acumen, psychology and persistence; it needs trained workers and much money; it calls for carefully considered programmes, possessing long range vision, plus sensible modern procedures. It is to this that all with true vision and a love of humanity are called today; it means the spreading of an intelligently cultivated goodwill and the fostering of those conditions, attitudes and points of view which will inevitably bring about right human relations. (10–650/1)

- This group of disciples has undertaken to do two things:

1. To assist the work of the New Group of World Servers in linking them, widely and consciously, to the men of goodwill throughout the world. This has to be done in order to bring in right and new conditions upon the earth.

2. To find and organise the needed funds for this task. The last is in many ways the outer expression of the first, for just as money has been in the past the instrument of men's selfishness, now it must be the instrument of their goodwill. I commend this to you as a real thought and so to continue to use it (employing an American phrase) as a talking point. (3–166)

- Your task is to aid the work which the Hierarchy plans to do, to find the ways and means whereby that service can be wisely rendered, to discover the manner in which world need (not your group need) can be met, to finance that share in the work of the Brotherhood to which you have been assigned by your soul, and to do your part in developing those human attitudes which are needed if true peace is to be found in the world by 1975. If this work is soundly done, then a world unity can be established which will produce right human relations, a sound world politic, a united spiritual effort and an economic "sharing" which will bring to an end all competition and the present uneven distribution of the necessities of life. (10–325)

- I would ask for an intensification of love between all of you, and a growth of real understanding. Forget not, at the same time, that love is the great attractive magnetic force, and will consequently draw to itself all that is needed at the present crisis and for the materialisation of the vision in due form on earth. This will require spiritual energy, sound business sense, skill in action and financial support. Remember that money is the consolidation of the loving, living energy of divinity, and that 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. There are many first ray workers wielding the power of desire and thus materialising money. There are many first ray workers finding their way into the

ranks of the workers among the New Group of World Servers. Unless these workers are swept by love, their first ray energy will wreck the work of the group. Yet they are needed at this time, for they have the strength to stand unmoved at the centre. (10–334/5)

- The work needs men of consecration and devotion who are pledged to unwavering service—the service of the little things—and you could give much; but you cannot give it until you have completely changed your estimate of yourself. In the past you have succumbed to glammers of various kinds: Glamour about me, the Master, and about the Hierarchy and your relation to that Hierarchy; glamour about certain world disciples and your relation to them; glamour about the magnitude of the work; glamour about a certain sad little aspirant; glamour about your scientific capacity which held you away from my work for years; glamour about money; glamour about people. (3–619)

- If you cannot yourself teach or preach or write, give of your thought and of your money so that others can. Give of your hours and minutes of leisure so as to set others free to serve the Plan; give of your money so that the work of those associated with the New Group of World Servers may go forward with rapidity. Much time you waste on non-essentials. Many of you give little or nothing of time. The same is the case with money. Give as never before, and so make the physical aspects of the work possible. Some give of their very need, and the power they thereby release is great. Those on the inner side are grateful for the giving by those who can give only at great personal cost. Others give of what they can spare and only when it needs no sacrifice to give. Let that condition also end, and give to the limit, with justice and understanding, so that the age of love and light may be more rapidly ushered in. I care not where or to whom you give, only that you give,—little if you have but little of time or money, much if you have much. Work and give, love and think, and aid those groups who are building and not destroying, loving and not attacking, lifting and not tearing down. Be not taken in by the specious argument that destruction is needed. It has been needed, no doubt; but the cycle of destruction is practically over, could you but realise it, and the builders must now get busy.

I challenge you above all to a deeper life, and I implore you for the sake of your fellow men to strengthen your contact with your own soul so that you will have done your share in making revelation possible; so that you will have served your part in bringing in the light, and will therefore be in a position to take advantage of that new light and new information, and so be better able to point the way and clear the path for the bewildered seeker at that time. Those who are not ready for the coming events will be blinded by the emerging light and bewildered by the revealing wonder; they will be swept by the living breath of God, and it is to you that we look to fit them for the event. (11–188/9)

- I will say no more at this time. I have sought to indicate that which should be possible. If my suggestions are followed, and if the work is carried forward diligently, there is every indication that the work of the Hierarchy and of the Christ will be tremendously expedited. The need and the opportunity call for right understanding, and they demand also a joyful cooperation and the sacrifice of yourselves and of your time and money, in the attempt to make our work possible.

I make no further appeal for your help. I have been endeavoring to educate you in the new ideals and in the work of the New Group of World Servers. The responsibility for right action and for the effort to reach the public rests upon the aspirants and disciples of the world who read my words. There is nothing that I, personally can do. It is your time (and all of you, without exception, can give some) for which Christ and humanity are today calling. It is your activity and skill in reaching those you can reach for which we make demand. It is your money that is needed to enable us to reach the interested public. It is your meditation and intense inner cooperation which will construct that channel through which the spirit of peace can work and the forces of Light enter. The Hierarchy waits. It has done all that is possible from the angle of Its opportunity. The Christ stands in patient silence, attentive to the effort that will make His work materialise on earth and enable Him to consummate the effort He made 2000 years ago in Palestine. The Buddha hovers over the planet, ready to play His part if the opportunity is offered to Him by mankind. I beg you to note what I here have said. Everything now depends upon the right action of the men of goodwill. (12-750/1)

- Your "service," so called, has hitherto been the making of plans after your initial service of financing the earlier stage. But, my brother, the giving of money is the least important thing you have to offer. You have been occupied with large schemes, none of which have come to fruition because they were not the thing which you had, as a soul, undertaken to do and, therefore, they lacked the inflow of the group energy which would have guaranteed their success. You have been busy with an attempt to organise a group here and a group there. But the plans are already laid; the groups are already formed; the organisation, connected with my work, is already functioning. Then why not, brother of mine, collaborate with what already is? (3-614)

- I beg you to shoulder the responsibility of distributing the Invocation on as large a scale as possible and in every country. It is of great potency, and when used by men of all faiths can aid in the process of averting war. I ask you also to make possible the wide distribution of the book *The Problems of Humanity* which I have written, for they strengthen the hands of those who are already seeking to deal with these problems and they bring the need to the attention of the unawakened. This will require sacrifice, for it calls for the expenditure of money; even the Hierarchy works through normal channels and needs money, and even the Christ has need of financial resources in order to reach the needy sons of men. I ask your aid and I await your decision. (10-558)

- I challenge you also to make sacrifices; to give yourself and your time and your money and your interest to carry these ideas to those around you in your own environment and to the group in which you find yourself, thus awakening your associates. I call you to a united effort to inculcate anew the ideas of brotherhood and of unity. I ask you to recognise your fellow workers in all the groups and to strengthen their hands. I ask you to seal your lips to words of hatred and of criticism, and to talk in terms of brotherhood and of group relationships. I beg of you to see to it that every day is for you a new day, in which you face new opportunity. Lose sight of your own affairs, your petty sorrows, worries and suspicions, in the urgency of the task to be done, and spread the cult of unity, of love and of harmlessness.

I ask you also to sever your connection with all groups which are seeking to destroy and to attack, no matter how sincere their motive. Range yourself on the side of the workers for constructive ends, who are fighting no other groups or organisations and who have eliminated the word "anti" out of their vocabulary. Stand on the side of those who are silently and steadily building for the new order—an order which is founded on love, which builds under the impulse of brotherhood, and which possesses a realisation of a brotherhood which is based on the knowledge that we are each and all, no matter what our race, the children of the One Father, and who have come to the realisation that the old ways of working must go and the newer methods must be given a chance. (11–187/8)

- I have naught to add in the way of an appeal for funds, courage or understanding. If the courage of the Christ, as He faces return to this physical outer world, if the need of humanity for right human relations, and the sacrificing work of the disciples of the Christ are not enough to fire you and to energise you and those whom you can reach, there is nothing that I can say which will be of any use. (6–180)

- My brothers, I have presented the picture; I have held before you for years the vision of opportunity, service and discipleship. I have outlined to you the mechanism of service which already is in existence and which can be galvanised into activity and world usefulness. I leave the matter in your hands, asking you to remember that the united interest, love, service and money of the many is far more potent than even the consecrated effort of the two or three. No one is futile or useless, unless he chooses so to be. (10–353/4)

- One thing more I would ask of you, my brother, and of the group who read my words. Money is the manifestation of energy. All energy can be applied in differing ways, being in itself an impersonal and blind force. It can be selfishly or unselfishly used. That, in itself, constitutes the main difference. Motive and creative thought determine the magnetic power of any individual, group or centre. Determine your motive; see that your group ideal and group love are dominant; use skill in action; this will involve right preliminary meditation, plus correct thinking; then you will find that that which you need will be forthcoming. (3–273)

- You ask if there is aught that you can do. There is above everything else, the handling of the energy which is now streaming forth—the energy of Love in its dynamic or electric form. It is the Will aspect of Love which the Christ will of necessity use this time when He comes; when He earlier came He employed the teaching aspect of the second ray and not the Will aspect. . . . Let your fellow workers catch from you the radiance of Love. That, my brother, will release the financial supply so sorely needed; it will be the harmlessness which you and your fellow servers can demonstrate which will prove the needed agent. Proceed as usual, my tried and trusted brother. (4–598/99)

- There is work to do, and the men of goodwill, of spiritual instinct, and of truly Christian training must do it. They must inaugurate the era of the use of money for the spiritual Hierarchy, and carry that need into the realms of invocation. Invocation is the highest type of prayer there is, and a new form of divine appeal which a knowledge of meditation has now made possible. (10–631)

MEDITATION

- The effect of human meditation at this time is to change conditions, to invoke the higher, spiritual potencies, to work with concentration—both vertically and horizontally—within the world of men and within the Kingdom of God. This vertical and horizontal activity holds the secret of creative meditation. It is invocative of the higher energies, and creates a channel of contact between soul and spirit. This is brought about by what I have called "vertical meditation." It is also evocative and creates a ferment or dynamic movement in that level of being which must be affected or changed, and this is the horizontal aspect. Both the vertical and the horizontal activities are descriptive of the method of invocation and of evocation, as employed by all the linking groups between the various planetary centres; a reference to the chart should help make this clear.

But all these processes and the entire scheme of manifestation are brought about through organised and conscious meditative methods; planetary, group and individual meditation is creative in results, and it is this aspect of it with which I am dealing in this instruction.

Therefore I shall give—for your constructive use if you care to use them—two meditation forms or outlines for reflection. Shall I call them two presented rings-pass-not for your controlled reflective thinking? One is a meditation for workers in the New Group of World Servers who are interested in preparing the way for the reappearance of the Christ, and the other is a meditation of a simple nature (combining the aspects of prayer, meditation and invocation) which has for its objective the deflecting of money from material ends into the work which the Hierarchy seeks to have accomplished. (4–222)

- I would remind all who undertake to use these meditative forms that they will not prove effective and of the needed vital potency unless the one who thus meditates identifies himself with the purpose and objective of the meditation, dedicates himself to cooperation with this objective and redeems all aspects of his own life in conformity with the focussed desire expressed in this spiritual appeal. It is useless, my brothers, to meditate along lines which will aid in preparing the world for the coming of the Hierarchy and for the reappearance of the Christ unless, again, that preparation is an integral part of your own constant daily endeavour, and is not just simply wishful thinking and the formulation of a hopeful theory anent the future of humanity. It is useless for you to meditate in order to reorient money, for instance, towards spiritual work (and by "spiritual work" I do not here refer to the work of the churches and of the world religions) unless all the monies which you individually have to handle are dedicated to right usage, the fulfilment of your right obligations and the covering of your karmic responsibilities, plus the constant recognition of the relation of all money to the spiritual future of the race and the requirements of the hierarchical Plan. There must always be, in your consciousness, a recognition of the needs of all men, and this must be true of all spiritually-minded people, of all true esotericists and of the religiously inclined man whose heart and understanding are more divinely inclusive than are the hearts of the average followers of any religious doctrine, enunciated by the theologians of any faith.

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 further the work of men of goodwill; 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 and 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, jewellery 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 be satisfied." (4-224/6)

• REFLECTIVE MEDITATION ON ATTRACTING MONEY FOR HIERARCHICAL PURPOSES

Stage I.

After achieving a positive and intended personality quietness, formulate clearly to yourself and in your own words, the answers to the following questions:

1. If money is one of the most important things needed today for spiritual work, what is the factor which is at present deflecting it away from the work of the Hierarchy?
2. What is my personal attitude towards money? Do I regard it as a great and possible spiritual asset, or do I think of it in material terms?
3. What is my personal responsibility in regard to money which passes through my hands? Am I handling it as a disciple of the Masters should handle it?

PAUSE

Stage II.

1. Ponder on the redemption of humanity through the right use of money. Visualise the money in the world today as
 - a. Concretised energy, at present largely used for purely material purposes and for the satisfaction (where the individual is concerned) of purely personal desires.
 - b. Visualise money as a great stream of flowing golden substance, passing out of the control of the Forces of Materialism into the control of the Forces of Light.

2. Then say the following invocative prayer, with focussed mental concentration and from a heartfelt desire to meet spiritual demands:

"O Thou in Whom we live and move and have our being, the Power that can make all things new, turn to spiritual purposes the money in the world; touch the hearts of men everywhere so that they may give to the work of the Hierarchy that which has hitherto been given to material satisfaction. The New Group of World Servers needs money in large quantities. I ask that the needed vast sums may be made available. May this potent energy of Thine be in the hands of the Forces of Light."

3. Then visualise the work to be done by those groups which claim your present allegiance (i.e., the Arcane School and the Service Activities, or any other group which you know is attempting to carry out the hierarchical Plan). Then, through the creative imagination and by an act of the will, see untold and unlimited sums of money pouring into the hands of those who seek to do the Masters' work.

4. Then say aloud, with conviction and emphasis:

"He for Whom the whole world waits has said that whatsoever shall be asked in His Name and with faith in the response will see it accomplished."

Remember at the same time that "faith is the substance of things hoped for and the evidence of things not seen." Then add:

"I ask for the needed money for and can demand it because

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

5. Close with a careful consideration of your own responsibility to the Plan, and each week plan your financial cooperation with the Hierarchy. Be practical and realistic and know that if you do not give, you may not ask, for you have no right to evoke that which you do not share. (4–228/30)

- We have here received much upon which to ponder, to think and to meditate. Let us search for the thread of gold which will lead us, in waking consciousness, into the treasure house of our own souls, and there let us learn to be at-one with all that breathes, to sense the vision for the whole, as far as we can, and to work in unison with God's plan as far as it has been revealed to us by Those Who know. (12–242/3)

THOUGHTS TO PONDER

• In each age, some idea functions and expresses itself in both racial and national idealisms. Its basic trend down the centuries has produced our modern world and this has been strictly materialistic. A nation today is regarded as civilised when it is awakened to mental values and at the same time it is demanding material values; and when the mind (the lower mind)—in its memory aspect, its discriminating and separative aspects, its analysing functions, and its ability to formulate concrete ideas based on material perception, material desire and material purposes—is receiving the training which will make a material civilisation, and has made our material civilisation what it is today. With the emphasis shifting away from feeling-perception to mental attitudes towards life, with the desire to make the material life of the citizen of every nation the dominant factor in the national thought, with the mind unfoldment consecrated to material living, and with science definitely committed to the enunciation only of the provable and concerned only with the energies of material effect, is it any wonder that the major consideration of our modern civilisation lies in the field of the economic life? We are occupied with material conditions, with the object of increasing possessions, with bettering worldly situations, elaborating physical plane living, and substituting the tangible for the intangible, the concrete for the spiritual, and physical values for the subjective values. However, these latter must some day emerge into expression. (9–40/1)

• Above everything else, the Piscean Age has been the age of material production and of commercial expansion, of the salesmanship of the products of human skill which the general public is educated to believe are essential to happiness. The old simplicity and the true values have been temporarily relegated to the background. This was permitted to continue without arrest for a long period of time because the Hierarchy of Wisdom sought to bring the people to the point of satiety. The world situation is eloquent today of the fact that possession and the multiplication of material goods constitute a handicap and are no indications that humanity has found the true road to happiness. The lesson is being learnt very rapidly and the revolt in the direction of simplicity is also rapidly gaining ground. The spirit of which commercialism is the indication is doomed, though not yet ended. This spirit of possession and the aggressive taking of that which is desired has proven widely inclusive and distinguishes the attitude of nations and of races as well as individuals. Aggression in order to possess has been the keynote of our civilisation during the past fifteen hundred years. (9–121)

• From the rich to the poor, from the intelligent to the ignorant, one thing is now clearly grasped and will increasingly color human thinking: happiness and success are not dependent upon the possession of things or upon material good. . . . Humanity has made this mistake for untold ages, and has erred grievously in its emphasis upon that which benefits the form. (14–661/2)

• There is humanity itself, "the centre which we call the race of men"—a centre at present full of chaos, turmoil and confusion, a humanity full of pain, bewilderment, disturbance, yet mentally aware of infinite possibilities, emotionally fighting for that plan which seems to them to be the best, but with no sense of coherency or any realisation that it must be the one world for the one humanity. They desire simply emotional peace, security in which to live and work, and a vision of a future which will satisfy some

inchoate sense of divine persistence. They are physically ill, deprived for the most part of the essentials of normal wholesome living, wracked with the sense of financial insecurity and—consciously or unconsciously—invoking the Father of all on behalf of themselves and of the rest of the world. (6–170)

- The sickness of humanity as a race, and as a result of aeons of wrong living, of selfish purpose and of greed, has produced a mass of physical ills; today millions of children are born either openly diseased or with the seed of disease in them. When the evil which has made its presence felt, and when the imperfections which have been drawn to the surface have been cured or driven back to their own place, then—and only then—will physical disease come to an end or yield easily to treatment. (14–663)

- Today, in the midst of this devastated, chaotic and unhappy world, mankind has a fresh opportunity to reject selfish materialistic living and to begin to tread the Lighted Way. The moment that humanity shows its willingness to do this, then the Christ will come, and there is every evidence at this time that men are learning this lesson and making their first faltering steps along that Lighted Way of right relationships. (6–21)

- The Lord of the World, the "Ancient of Days," is releasing new energies into humanity, transmuted in the present furnace of pain and fiery agony. This transmutation will bring about a new power of sacrifice, of inclusive surrender, a clearer vision of the Whole and a cooperative spirit hitherto unknown and which will be the first expression of that great principle of sharing, so sorely needed today.

I am not here speaking idealistically or mystically. I am pointing out an immediate and possible goal; I am giving a clue to a scientific process which is going on under our eyes and which is, at this time, at a point of crisis. (7–95)

- The divine principle with which the seventh ray humanity will be mainly concerned is that of life as it expresses itself through the medium of the etheric body. It is for this reason that we find a growing interest in the nature of vitality; the function of the glands is being studied and before long their major function as vitality generators will be noted. Esoterically, they are regarded as externalisations upon the physical plane of force centres in the etheric body and their aliveness or their lack of activity are indicative of the condition of those centres. The shift of the world interest is also into the realm of economics which is definitely the realm of life sustenance. Much is, therefore, bound to happen in all these spheres of interest, and once the etheric body becomes an established scientific fact and the centres — major and minor — are recognised as the foci of all energy as it expresses itself through the human body upon the physical plane, we shall see a great revolution take place in medicine, in diet and in the handling of daily life activity. This will produce great changes in the mode of work and labour and above everything else in the leisure activities of the race. (7–133/4)

- The first major proof that humanity (through the medium of the majority of its advanced people) has undergone the first initiation will be the appearance of a cycle of entirely new creative art. This creative urge will take forms which will express the new incoming energies. Just as the period governed by the sixth ray has culminated in a world wherein men work in great workshops and factories to produce the plethora of

objects men deem needful for their happiness and well-being, so in the seventh ray cycle we shall see men engaged on an even larger scale in the field of creative art. Devotion to objects will eventually be superseded by the creation of that which will more truly express the Real; ugliness and materiality will give place to beauty and reality. On a large scale, humanity has already been "led from darkness to light" and the light of knowledge fills the land. In the period which lies ahead and under the influencing radiation of the seventh ray, humanity will be "led from the unreal to the Real." This the first initiation makes possible for the individual and will make possible for the mass of men. (15–572)

- The vision in men's minds today is that of the Aquarian Age, even if they recognise it not. The future will see right relationships, true communion, a sharing of all things (wine, the blood, the life and bread, economic satisfaction) and goodwill; we have also a picture of the future of humanity when all nations are united in complete understanding and the diversity of languages — symbolic of differing traditions, cultures, civilisations and points of view — will provide no barrier to right human relations. At the centre of each of these pictures is to be found the Christ. (7–152)

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