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THE WORLD CRISIS TODAY

June 30, 1940

Events and situations change with such rapidity at this time, as humanity takes action or refrains from action (which latter course is just as determining for good or evil as is the former), that I feel again the need of writing on the world crisis, as I did last autumn, thus carrying forward my theme. I write as one who is working on the inner side today, sensing and seeing what is hidden from many of you. The exoteric outer history of events is known to all of you, and with its detail I need not deal. The action taken by the combatant nations, or withheld by the neutral nations, is also registered in your consciousness. The implications of such activity can only be truly known and appreciated by those people who today think *in terms of humanity as a*

whole, and not in terms of a particular nation, such as the good of Germany or the destiny of America. Few disciples there are at this time who can thus think synthetically or who see the vision as a whole, precipitating as that which will condition eventually the entire human family. Many there are who are awakening to the need so to do and who are finding, in their processes of readjustment, many bewildering problems. For these sincere but bewildered people, I write. I find that there is little that I can say to the provincially minded or to those with the purely parochial point of view. Their limitations of vision lie within themselves and only dire events and strenuous emergency will enable them finally to transcend the petty quibbling and quality of their lower mind, with its concrete tendency to hark back to the past and its fear to venture with faith into the future.

I have been interested in the response to my earlier article, written in April, 1940. The majority of those whom I sought to reach and with whom I have communicated for many years accepted my premises without much questioning but refrained from positive action or the use of any influence. A few resented the implications of the existent divisions between the Forces of Light (focused through the allied nations) and the Forces of Aggression (focused through Germany). They embody a true, but erroneously interpreted, idea of human unity. They fail to understand that—as the New Age is ushered in—there must inevitably come a judgement day (speaking symbolically) and the emergence of a clear line of demarcation between that which is new and that which is of the old age; there must appear the distinction between exoteric happenings and esoteric attitudes and between those who see a new world order, developed and brought to functioning activity by the Forces of Light, through cooperation, coordination and understanding, and a world order which will be imposed by terror, through dictatorial government, by the suppression of liberty of conscience, and by the enthronement of a race whose values are, at this time, anti-spiritual and anti-social. This judgment day is now upon humanity, and the final decision will be

arrived at by those whose normal inclinations and natural tendencies are on the side of law and order, and whose will-to-good is directed towards right human relations and true human welfare. These enlightened people will back their judgment with a focused will to bring in the era wherein these values will dominate, and they are also willing to take the necessary measures to make these values possible.

I would like to deal openly and frankly with the problems with which you are being confronted when you face the world as it is today and the world as it may be tomorrow—a world whose fate is still unsettled. I would present possibilities with a definite application to the reactions of such empires as those of Great Britain, France and Holland, and with indication as to how the United States of America should be expected to respond. I write as one who represents the Hierarchy, as a member of a certain standing in its ranks, and as one also who works day and night for the success of those nations in the human family who, with their backs to a wall of misunderstanding, vilification and dislike, are strenuously opposing Germany and her satellite, Italy. I refer to that group of Allies who today stand with their purpose focused in Great Britain, driven there by the trend of events. I do this because the basic hope of right human relations, of true and lasting peace, of liberty of conscience and of free and happy homes rests upon their triumphing; they are, at this time, the point of positive attack by the Forces of Evil. It is not possible for us as yet to reach the soul of the German people within that unhappy land, so complete is the glamour under which they are laboring. The day will come when again they will be reached, and this responsibility rests upon those Germans who remain free from glamour in other lands; it will come when the forces acting through the medium of a band of evil-intentioned men have been removed. With their disappearance will come the dissipation of the clouds of evil propaganda, lying information and distorted imputations and interpretations with which the masses of people, even in neutral lands, have been deluged.

Would you have me at this time of planetary crisis refrain from direct speech, have me withhold from you who read my words the truth—a truth which is already apparent to those who ponder the signs of the times with an unprejudiced mind, unbiased thought and a true love of humanity? This last quality, a *true love of humanity*, constitutes a basic test of wrong or right action. It is phenomenally clarifying if applied at this time to the combatants. Would you have me deal with pleasant platitudes anent a future happy world, when perhaps the very possibility of such a world trembles in the balance? Would you have me present the attitude of the Hierarchy as that of a placid hand of onlookers, ready to help the world when the conflict is over, but at present insulated from all action and simply waiting till the dust and clamor of battle settle, to stimulate in men's minds the vision of a new world order wherein everyone will have a good time, where there will be no unemployment, wherein fear and terror will find no place and everyone will be happy, well fed and reasonably intelligent? Would you have me picture to you the great band of disciples, initiates and aspirants as a band of pacifists, cherishing the form side of life, afraid of death and remaining passive in the face of the death struggle of human liberty, of life, conscience and mind?

I tell you that this I cannot do. The Hierarchy is very different from this. Pacifism, as interpreted by you, has no place in its ranks. The destruction of form in battle (which causes so much fear to many of you) is of small importance to those who *know* that reincarnation is a basic law of nature and that *there is no death*. The forces of death are abroad today, but it is the death of liberty, the death of free speech, the death of freedom in human action, the death of truth and of the higher spiritual values. These are the vital factors in the life of humanity; the death of the physical form is a negligible factor in relation to these, and one easily righted again through the processes of rebirth and fresh opportunity.

I would say to those who preach a passive attitude in the face of evil and human suffering and who endorse a

pacifism which involves no risks: With what do you propose to fight the forces of aggression, of treachery, evil and destruction which are today stalking over our planet? What weapons do you bring to this combat? How will you begin to stem the onslaught and arrest the whirlwind? Will you use prayers for peace, and then patiently wait for the forces of good to fight your battle and for God to do the work? I tell you that your prayers and your wishes are unavailing when divorced from right and potent action. Your prayers and petitions may reach the throne of God, symbolically speaking, but then the reply comes forth: The Forces of Light will strengthen your arms and turn the tide in your favor *if* you stand up and fight for that which you desire. Who will arrest the progress of aggressive selfishness if the men and women of goodwill rest back upon their idealism and do naught that is practical to justify their hope or aid in the materialization of the desired ideal.

There are those in the world today who (despite past national selfishness and wrong) are fearlessly and with true insight fighting humanity's battle, and with them the Hierarchy stands, as it has ever stood on the side of liberty, right understanding and correct attitudes in human affairs. I would say to those who cry, "Peace, peace when there is no peace": Are you going to profit by their death and sacrifice when the ultimate triumph of the Forces of Light comes to pass? Are you going to take the position that you can then live in a safe world because others gave their lives that you might do so? Are you going to issue forth from the safe security of your pacifist alibi and gratefully acknowledge what they have done and grasp your share of the gains which they have purchased at such a cost? I would warn you not to be glamoured by the false premise that you must stand by your hard-earned convictions, even at the expense of other peoples' lives and the downfall of nations, forgetting that fear and false pride will make this argument of importance to you. Are the peace-minded people of the world going to reap the benefits of a peace for which they have paid no price? It is the people who value peace above all

else who are today seeking by every possible method to stop Germany.

Let me tell you something about the peace for which the Hierarchy works and which the spiritually minded people of the world envisage *even whilst they fight*, and for which they are ready to pay the ultimate price. Peace, when it comes, will be the result of right world conditions and right human relationships. It is an effect and not a cause; it is the effect of certain subjective attitudes which are not yet present in the world on a sufficiently wide scale. Against these emerging conditions Germany has assembled her potent war machine, after years of scientific and planned preparation. Today the Allies stand waiting the opportunity for the final struggle with that potent nation, prepared to institute afterwards those conditions which will guarantee peace. There is no peace on the planet anywhere today. There is no peace in the questioning hearts of those who are not actively sharing in the struggle against evil. There is no peace in any field of human endeavor. It is not to be found in the economic field, torn as it is by the conflict between labor and capital, and between great schools of economic thought; it is not to be found in the religious field, where the struggle is going on between authority (tainted with old world churchianity) and experimental religion; it is not to be found in the social order, where class is ranged against class, poor against rich, and man against his brother; it is certainly not in the political field where party strife controls and blinds the warring groups, hiding the wider vision of world affairs and the needs of humanity as a whole. There is no peace, and peace will not come through an applied and fanatical pacifism or through the loud talking and wishful thinking of those who hate war and who at the same time swell the tide of conquest and delay true victory by their violently uttered opposing views.

I tell you that all nations hate and oppose war; even Germany, behind the imposed terror, shrinks in horror at what is being done. The same love of peace which inspires the ordinary pacifist inspires those who are today fighting

in order that peace may be the result of their sacrifice and the effect of the establishing of those right conditions which Germany is set to prevent. Yet many neutrally minded and pacifist people are unwilling to pay any price for what they profess so much to cherish. A complete refusal to fight on the part of the Allies and of those who are seeing with clarity the issues at stake would open the door to the world domination of the Forces of Materialism and Aggression. It is upon this that these evil forces count when they face the greatest neutral of all, the United States of America, and for which they are preparing as they disseminate their lying propaganda and plant their agents in every country and every state—preparatory to a peaceful conquest of a people who refuse sufficiently to value the spiritual issues at stake to take positive action.

And we, the teachers on the inner side, who for aeons have aided in the preparation of humanity for the coming age of peaceful cooperation and brotherhood, see all this future hope imperiled. Aggression and the rape of peaceful nations go steadily forward, as nation after nation crumbles under the iron heel of Germany, grinding the peoples of the world and sweeping them into slavery on a scale of serfdom and cruelty that the world has never before seen. As those who sought to arrest German progress succumb to treachery and pain and desert their comrades, the machine of evil marches on; neutral nations, resting back upon their peaceful intent and the claims of civilization, are absorbed by the forces which impose the German demand for living space, and are thus denuded of liberty, of territory, and of all economic resources. And, at the same time, the greatest and most powerful neutral nation in the world *arms for defense of its territorial rights, but refuses to arm for the defense of human liberty*.

Do I speak too strongly to those of you who are not participating in this planetary war? I speak with clarity because I seek to arouse you to the true issues whilst there is yet time. I seek to arrest in you the idea that the western hemisphere is the seat of all civilization, the custodian of

the best that there is in humanity, and that the spiritual future of humanity lies in the cherished land of liberty. Liberty is a thing of the human soul and is found throughout the entire human race. Civilization is a universal human right and not the prerogative of one nation. I tell you that humanity is everywhere spiritually minded and that the new race, the coming civilization, and the new age culture will be found throughout the world—the universal inheritance of the human race. But everywhere humanity is the victim of propaganda—a propaganda which can only be seen in its true light when men think in terms of human liberty; when they *together* take the needed steps to ensure human happiness, and learn in so doing to face world conditions *as they are*, not hiding their heads in a dream world of their own making. The world of the future of which men in all lands dream, is more than a possibility if men will shoulder their just responsibilities and together make it a fact in human experience. But such a world will not be possible for many long years if Europe goes down in the crash of battle and under the impact of the German war machine. It will emerge into realization when there are enough people in the world who think clearly, see the vision truly, act intelligently, and meet force with force which is the only method which the forces of aggression can understand.

Today the forces of evil have swept over France, Belgium, Holland, Norway, Poland, Finland and Roumania. Nothing has arrested their progress—neither truth nor armed might nor sacrifice. Today Great Britain stands with a handful of her allies upholding the banner of human liberty. With her stand France (for France is still loyal in her thousands to truth and liberty), Poland, Holland, Norway and Belgium—all represented in that small fortress of the Forces of Light which is the British Isles. Behind stand their great empires with their resources as yet untouched. Behind them again stand the spiritually minded peoples in every nation, and behind them all stands the Hierarchy of Light. In this interlude prior to the final struggle I write to those

who are looking on with sympathy but without sacrifice and I ask you: Where do you stand?

I bring to you some of the contrasts in this war, in all simplicity and in an effort to enable you to choose right action.

The first great contrast might be called the way of appeasement and the way of aggression. The method of peaceful discussion was tried by the peace-loving peoples of France and Great Britain, and the way of aggression, developed for many years, is the way of Germany, of Russia, and in a lesser degree of Italy. I would remind you that it is to the eternal credit of the Allies (e'en though it lacked worldly common sense) that their preparations for war proved inadequate in the face of German preparedness. They were not one-pointed in their war effort, for the higher value of world civilization engrossed them and the activities of their empires, which live at peace within themselves. They have made many grievous errors in the past (as have all peoples), but the way of expiation and of sacrifice is theirs, willingly accepted, and their reward is the freedom of humanity.

I will give you another contrast, growing out of the above. This is the emphasis upon a new world order within a rapidly changing world. The Allies uphold one point of view; the Germans, another. It is for this new and better world and the bringing in of the conditions wherein peace can be possible and the new world order developed that today the men of vision fight and die. The contrast is the enforced world order, emphasized by the so-called "German super-race," which will centralize the world around Germany, for the aggrandizement of Germany, for the expansion of the German living space and the supply of Germanys economic need—an order enforced by terror, by cruelty and death, ignoring the needs of humanity as a whole and the rights of all other nations, and sacrificing the whole world, if need be, to the glory of Germany. With this German-enforced rule and order, her greed for territorial expansion and her ruthless acquisition of the goods and pos-

session of other nations, I would ask you to contrast the expressed aim of the Allies, reiterated again and again in the speeches of the statesmen of both France and Great Britain and summed up in the words of a great Englishman, a government official and an aspirant to right and truth:

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

I would have you note the recognition by this spokesman for the Allies, of the need of change, the realization of the coming world order and the humble statement anent past mistakes.

I would call your attention very briefly also to the contrast in the methods employed: cruelty versus kindness, merciless bombing and machine gunning on the one side, and the constant refraining from attack upon the enemy by the Allies for fear of killing the defenseless; I would call your attention to the broadcast from Great Britain, warning the Germans to take cover when they hear the British planes over Germany. I would call your attention to the reticent but truthful propaganda which lays no

emphasis upon that which could stir up hate, and the lying information from Berlin and conquered cities. It is not my purpose to do more than indicate these contrasts which grow out of a widely differing subjective attitude to humanity. It is, however, of value for us all to face them in the process of clarifying issues. The basic contrast between freedom of speech, thought and action which distinguishes the democracies, and the cruel suppression of all liberty of thought and personal activity which controls the masses in Germany today, is too well known to require emphasizing by me. But I bring these contrasts to your attention, asking you to recognize your responsibility to stand behind those who fight for liberty and to end the activity of those who are the enemies of all human freedom.

I would ask you to exercise your imagination in an effort to visualize a world in which there is a complete defeat of the Allies, expressing as they do the ideals for which the Forces of Light have ever stood. I would remind you of two things: First, that these Forces were defeated in the earlier phase of the conflict thousands of years ago, and secondly that—if They again go down to defeat—it will be largely due to the unpreparedness and to the pacific attitude of the neutrals of the world. Had the Allies been ready (and that in itself would have indicated attitudes similar to those now being expressed by Germany) and had the neutrals stood together from the outbreak of hostilities and proclaimed as one voice: This thing must not be—Germany would then have been arrested in her triumphant progress.

The Allies, however, were not prepared for the onslaught of the forces of evil; on the physical plane, their position was not impregnable. The neutrals at the same time have chosen and are still choosing the negative and weak way; and through fear, a misplaced idealism, or a separative spirit, plus the failure to grasp the acuteness of the world crisis and its significant implications, have placed humanity in a position of imminent though not inevitable disaster. These are points which require careful consideration and consequent readjustment of the attitude of those who are doing

nothing to further the efforts of the Forces of Light and of the men of goodwill throughout the world.

What shall be done to stop the progress of aggression, of selfish nationalism and cruel attack upon the weak and the defenseless? These qualities are rampant in Germany. They are to be found in a lesser extent in many other nations and selfish nationalism is to be found in all to some degree, even when unaccompanied by militancy or paralleled by a true idealism. It is self-interest, short vision, and prejudice that basically govern neutrality and make the neutral nations, including the Americas, arm for defense but refuse to fight for human welfare. How, then, shall we awaken the world to the realities of the situation and so focus and direct a great world effort to throw off the yoke of the dictators as they seek to dominate the lands outside their own? How shall we free humanity to take its next step forward, without fear and terror and only conditioned by a world which is seeking unitedly to do that which is best for the whole, and not simply that which is best materially for the part? These are the questions with which we are today confronted. Desperately and fearfully, men are seeking a solution and turning hither and thither for help and comfort. Shall the demand, so widely prevalent at this time, for divine intervention, rise so strongly to heaven that it will perforce draw forth a response and at the same time, deprive mankind of its right to settle its own affairs, decide its own issues and make progress by the method of trial and error, by the success of its own clear vision and its firm determination to find the right way out of the situation? Such intervention is possible, but it is not deemed desirable by the Forces of spiritual knowledge. They are therefore holding Their hand, feeling that this time humanity must be encouraged to battle to the end on behalf of its hope and its vision. Men pray for peace but will not pay the price of peace. Calmly praying and leaving the work to other men, forces or God, is the easy way, satisfying the emotional nature, but not involving clear thinking. Humanity has come of age; the child stage is over, and for

weal or woe, for good or ill, men must decide for themselves the way that the world, their governments and their social order must go.

A new world order is possible, and there are certain steps which need to be taken if the vision of this new world is to enter into the realm of accomplished fact. Certain angles of the vision I can—with the greatest brevity—point out to you; I can indicate the sign posts on the way to the future world order. I shall find myself in the position of assuring you at the same time that every step of that way will entail a fight, the overturning of that which is old and loved and the destruction of that which is inhuman, selfish and cruel; I shall have to impress upon you the prime and initial necessity to overthrow the entrenched forces of aggression as they function today through the medium of the totalitarian powers.

First, I would ask you all to ponder on the vision of this new world order, preserving an open mind and realizing that this new mode of living hovers over humanity and will materialize when selfishness is defeated, right human relations are correctly envisaged, and the ideal of this new world order is divorced from all nationalistic concepts and aspirations. It will not be an American world, or a French world, or a British world, or a totalitarian world. It will be the outcome of the civilization which is passing and the culture which is the flower of that civilization, but at the same time it will be neither of them. It will be a human world, based on right understanding of correct human relations, upon the recognition of equal educational opportunities for all men, for all races and all nations, and upon the fundamental realization that "God hath made of one blood all the peoples upon the earth." It will be a world in which racial distinctions and national unities will be recognized as enriching the whole and as contributing to the significance of humanity. Such distinctions and nationalities will be preserved and cultured, not in a separative isolation but in the realization that the many aspects of human unfoldment and differentiation produce one noble

whole, and that all the parts of this whole are interdependent. All will comprehend their relation to each other in one progressive, synthetic human endeavor and the enterprise of united living will produce an interior work which will flower forth in the production of a beauty and a richness which will distinguish humanity as a whole. In this all will share, with wisdom and a planned efficiency, offering to the planetary life and to each other that which they have to contribute. This will be made possible because the whole of mankind will be recognized as the essential unit and as being of greater spiritual importance than the part.

This is no idle and visionary dream. It is already happening. Embryonic movements toward this world synthesis are already being made. There is a dream of federation, of economic interdependence and of religious unity, plus social and national interrelation which is rapidly taking form, first in the minds of men, and then in experiments. There is a tie of united purpose, felt by many in the political and economic fields, which is no wish fulfillment or fantasy but indicative of an emerging reality. It is felt and recognized by thinkers everywhere, and has worked out in the field of government through the medium of the federation of the British Dominions and their relation to Great Britain, and in the federation of the United States of America. It finds itself distorted and parodied in the concept of the superstate with which the dictators of the world glamour their peoples. But the links are being forged which will draw down the vision and precipitate on earth the pattern of things as they should be in this next world cycle.

When this vision of the new world order has been grasped by the men and women of goodwill throughout the nations, and has become part of the life and mind of every disciple and aspirant, then the next step will be to study the factors which are hindering its materialization. For this a broad tolerance and an unprejudiced mind are essential, and those qualities are rare in the average student and the small town man. Past national mistakes must be faced;

selfishness in the spheres of both capital and labor must be recognized; blindness, nationalistic ambitions, adherence to ancient territorial demands and assumed rights, inherited possessiveness, the refusal to relinquish past gains, disturbances in the religious and social areas of consciousness, uncertainty as to the realities of subjective and spiritual life, and the insincerities which are based on glamour and fear—all these factors are woven into the life pattern of every nation, without exception, and are exploited by the evil forces and evaded by the well-meaning but weak people of the world. These must all be seen in their true perspective. The eyes of the people who seek to work under the Forces of Light must be lifted from the world of effects into the realm of causes; there must be appreciation of the factors which have made and conditioned the modern world, and these predisposing factors must be recognized for what they are. This sizing up of the situation and this recognition of blame and responsibility must preface every attempt to bring down into active being the new world order.

This new world will not come as an answer to prayer or by the passive wishful thinking and expectation of the peace-loving idealist and mystical visionary. They point the way and indicate the needed objective. It will come when the mystic and the man of vision awakens to the need of the hour and comes down from the world of dreams, of theories, and of words into the hard arena of daily and public life. He must be willing to fight for that which he desires and knows to be good and true and right, and must stand firm against those who seek to distort the vision and to arrest its appearance, arming for battle so that final disarmament may be possible.

A clear vision of the future world order (in broad and general outline but not in detail), an intelligent recognition of the hindrances and impediments which block its appearance, and a willingness to take the necessary steps upon the physical plane and to pay the required price and tender the demanded sacrifices are essential attitudes, prior to the elimination of the hindrances which stand in the way of the

coming new world. It is a practical vision—long desired, much discussed and clearly outlined. The hindrances appear to be many, but they can all be summed up in the one word *Selfishness*—national, racial, political, religious and individual selfishness.

The practical aspect of the mode of elimination of the hindrances can also be simply stated. The vision will appear as fact on Earth when individuals willingly submerge their personal interests in the good of the group; when the group or groups merge their interests in the national good, when nations give up their selfish purposes and aims for international good, and when this international right relation is based upon the total good of humanity itself. Thus the individual can play his part in the bigger whole and his help is needed, and thus the sense of individual futility is negated. To the most unimportant man in the most unimportant national unit there comes the call for sacrifice and service to the group of which he is part. Eventually humanity itself is thus swung—again as an integral unit into the service of the Planetary Life.

In the above you have an attempt to portray the wider vision with its demanded, practical effort, and also an indication of the larger possibility which faces humanity. It is in truth for this the Allies fight and against which Germany today rallies her war machine.

What now of the immediate present, and what can the individual do to aid the cause of humanity and arrest the tide of evil? If he is fighting already upon the side of the Forces of Light and of the Allies, he knows his destiny and service. But what of those who question what they can do, and yet are eager to see clearly and to play their part when right vision is theirs? To them I would say the following things:

1. Eliminate prejudice, national pride, and religious antipathies out of your consciousness. The past mistakes of the Allies, as history gives them, are facts which they themselves do not deny. They stand not alone in selfishness, for

the same faults taint every national record. But they stand today for a new and spiritual order, based on a desire for synthesis, right methods of government and the good of the people. The unhappy past of all nations is today used as an alibi by those who do not choose to shoulder responsibility, or to sacrifice anything for the cause of humanity. A recognition of our own shortcomings and a spirit of tolerance and forgiveness are needed by all today.

2. Refuse to be afraid of any results of right and positive action. Fear lies behind much of the dissenting attitudes today, and fear kills truth, hides the vision and arrests right action. The great Leader of this Christian era has warned us not to be afraid of those who kill the body, but to fear only those who seek to kill the soul. The forces of aggression are slowly and ruthlessly killing out love and hope (qualities of the soul) in the conquered lands and in Germany. This, along with the great humanitarian plea, is sufficient reason to impel all men of goodwill to take up arms on the side of the Forces of Light. I would commend this to your imaginative attention. To put it even more practically, I would ask you if you would care to have your children subjected to the educational processes of the Nazi regime—with its crushing of all humanity, its emphasis upon pride of race and its cult of cruelty? Can you then stand idly by or simply resort to prayer and talk about the beauties of peace when the little children in the appropriated lands come under the soul-killing system of Germany? Refuse, then, in their interests, to be afraid.

3. Having sensed the vision, recognized the hindrances, and dealt with innate prejudice and fear, it will then become apparent to you what (in the face of this dangerous crisis) you must do. It is not for me to tell you what it is. The details are for you to decide; the methods which you must employ will become clear to you; the humanitarian issues will become increasingly plain to you; you will then range yourself on the side of the Forces of Light, and will uphold the hands of those who are *fighting* for world peace and security, preparatory to the inauguration of the new world

order. This you will do with no thought of self. You will face life truly and sincerely, with a fully dedicated sacrifice of time, self, money and, if need be, of life. You will realize dynamically that the attitude of the passive onlooker is not that of the agent of the Forces of Light or of a lover of humanity.

4. You will also learn to keep your mind free from hate, refusing to hate the deluded sinner even when imposing upon him the penalty of his sin. Hate and separation must cease, and they *will* cease as the individual aspirant stamps them out in his own life. The great error of the neutrally minded and of the pacifist is his refusal to identify himself constructively with human pain. Even when he reacts with violent emotion over the suffering, for instance, of little children in this great war, and of the defenseless refugee, he does not truly care enough to do anything about the situation, involving as it does sacrifice. This sounds harsh, but is a needed statement of fact. *Sympathy which does not produce positive action of some kind becomes a festering sore.*

Thus, by thought and word and deed, the lover of humanity will enter the battle against evil; with complete self-forgetfulness, he will take up the cause of humanity, hiding not behind the sense of futility and seeking no alibi in a misinterpreted idealism. He will face the facts of the present situation in the light which streams from the vision itself. He will then press forward into the age of right human relations, of spiritual unity and shared resources with complete confidence because his sense of values is adjusted. He knows that humanity has a divine mission which must be carried out on the wings of love, through understanding action, selfless service and the willingness to die in battle if that is the only way in which his brother can be served and freed.

Having now presented the attitude towards the present world crisis which seems to me consistent with all that I have taught in the past and in line with the teaching of the

Hierarchy, and having made clear the basic dualism which underlies this conflict, and pointed out the lines of demarcation which are clearly emerging, I now call upon all of you to stand with the Forces of Light.

These are difficult and terrible days. Men and women are needed who have the courage and the insight to stand with steadfastness and to take the steps which are needed—no matter what they may be—to bring this war to an end. Vast sections of humanity can do no more than acquiesce in the unhappy fate which has overtaken them. They are unable to think or pray or even to summon faith to their aid. They feel without hope. For them, you must think; for them, you must pray; for them, you must have faith and—above all else at this time—for them you must act. The work of reconstruction lies in the future. The demand today is for the building of a bulwark of defense around humanity; then—having fulfilled every physical plane requirement—to *stand* immovable. But you must stand with faces turned towards the enemy of the souls of men, ready to do battle, literally and physically, ready to take every needed step to drive the enemy back, and ready to sacrifice to the uttermost so that he may advance no further.

Your work will, therefore, be of a threefold nature. On the levels of mental consciousness, your vision of the need and of the future will be clear, inspiring you and enabling you to be a source of strength to all around you; your faith will see behind the obvious to the "substance of things hoped for, the evidence of things not seen," as the initiate, Paul, expresses it; your thought will then be anchored in right action, soul directed. On the emotional side of life, you will find no time for idle tears or for vague, sympathetic talk, because you will be completely identified with what is going on and all emotional energy will be directed to the pursuit of every available mode of practically alleviating the pain. The heart energy will be occupied with the task of giving understanding help so that there is no scope for the usual emotional solar plexus reactions. On the physical plane you will not be occupied with the problem of what to do,

because every physical effort, time, and personality emphasis will be directed to the shouldering of your due share in arresting the forces of aggression from any further advance. This might mean fighting in the ranks of the Allied Armies, or it might mean driving an ambulance under Red Cross auspices; raising funds to succor the refugees; speaking on public platforms or to groups upon the issues at stake, or participating in some form of national effort to bring aid and strength to the Allies. Whatever it is it will call for all that is in you and all that you are, integrated and directed to a sustained, substantial, one-pointed effort.

It will throw your will-to-good behind every attempt to frustrate the activities of the evil alliance which you may find in your environment; it will lead you to work with watchfulness for the good of your own country, whilst at the same time swelling the tide of the national effort to end war through the tangible victory of the Forces of Light. Ponder on these words.

The goodwill effort of the world which I sought earlier to inaugurate and to synthesize, has passed through a negative stage and through an interlude wherein it was not possible to work actively. The needs of the new group of world servers calls it now into a renewed positive activity. The rediscovery and the immediate sustaining of the members of this group must be undertaken anew. In all lands they must be reached, if possible, and rehabilitated with wisdom, and re-established subjectively. They must be aided objectively and again inspired to work in order that they may form the nucleus of the *Forces of Reconstruction* when the Forces of Light have won the victory over the forces of aggression. This is the first point which I would ask you to consider doing.

The second thing is to begin the dynamic use of another Stanza of the Great Invocation. That which you have hitherto used has now served its immediate purpose, though it can again be called into use after the war is over. I give you now another set of phrases which can (if rightly used) invoke the Forces of the Divine Will on to the side of the

Forces of Light. It is not easy to give an adequate translation or paraphrase of this power-mantram, nor is it easy to step it down sufficiently so that it can be safely used by all, yet at the same time preserve its challenging, dynamic quality. The following sentences will suffice, however, and if used by you with focused intention and with the attitude of a sacrificial personality (held silently dedicated in the light of the soul), much power may be generated. Along the lines of power which you may thus succeed in setting up may come that which is needed to release humanity from the thralldom of evil, provided the nature of the sacrificial will is somewhat understood by you.

Let the Lords of Liberation issue forth.
Let Them bring succor to the sons of men.
Let the Rider from the secret Place come forth,
And coming, save.
Come forth, O Mighty One.

Let the souls of men awaken to the Light,
And may they stand with massed intent.
Let the fiat of the Lord go forth:
The end of woe has come!
Come forth, O Mighty One.
The hour of service of the Saving Force has now arrived.
Let it be spread abroad, O Mighty One.

Let Light and Love and Power and Death
Fulfill the purpose of the Coming One.
The Will to save is here,
The Love to carry forth the work is widely spread abroad.
The Active Aid of all who know the truth is also here.
Come forth, O Mighty One and blend these three.
Construct a great defending wall.
The rule of evil *now* must end.

If, therefore, you will say these three stanzas with a focused affirmative will, a great potency may be released for

the salvaging of humanity and the immediate defeat of the forces of aggression. But I would reiterate that the use of these words must be accompanied by the dedication of your personality life to the cause of humanity, and by the transmutation of your personal will into the sacrificial will of the soul.

Finally, I would ask you to get in touch as soon as you can with the headquarters of the goodwill work and indicate also your willingness to cooperate to the fullest extent with the Forces of Light. This will serve practically to focus your effort. I would ask you also to make it possible to disseminate this article on the widest scale that is possible so that the use of the new Invocation may be widespread. There are many to whom it could be sent and it would arouse them anew to fresh activity and hopeful effort. I would ask you to use this new Invocation with faith, for it blends into a magnetic unity the forces of the divine Will-to-Good, the Love which underlies the efforts of the Hierarchy, and the Intelligent Activity of humanity thus creating a reservoir of power into which the energy of the three divine centers can pour and upon which the Forces of Light can draw. The saying of this Invocation is not a substitute for the physical plane effort on your part; it is complementary to that, and the more you are serving upon the physical plane, the more effective will be your use of the new Invocation.

I said earlier that the war could have been averted from expression on the physical plane had the disciples and aspirants of the world measured up to their opportunity and responsibilities. The Great Invocation was rendered relatively powerless from the angle of dynamic usefulness because the majority of those who used it turned it into a peace prayer. It was instead a great spiritually militant invocative demand. This must not happen with this Stanza of Invocation. It is a demand; it is also an authoritative affirmation of existent fact; it sets in motion agencies and forces hitherto quiescent, and these can change the face of the world battlefield; it invokes the Prince of Peace, but He

carries a sword, and the effects of His activity may prove surprising to those who see only the needs of the form aspect of humanity.

That strength and enlightenment may be yours and the power to stand and the ability to fight for the release of humanity is the prayer and the appeal of your brother, the Tibetan.