

## BOOKS BY ALICE A. BAILEY

*Initiation, Human and Solar* (1922)  
*Letters on Occult Meditation* (1922)  
*The Consciousness of the Atom* (1922)  
*A Treatise on Cosmic Fire* (1925)  
*The Light of the Soul* (1927)  
*The Soul and Its Mechanism* (1930)  
*From Intellect to Intuition* (1932)  
*A Treatise on White Magic* (1934)  
*From Bethlehem to Calvary* (1937)  
*Discipleship in the New Age—Vol. I* (1944)  
*Discipleship in the New Age—Vol. II (?)*  
*Problems of Humanity* (1947)  
*The Reappearance of the Christ* (1948)  
*The Destiny of the Nations* (1949)  
*Glamour: A World Problem* (1950)  
*Telepathy and the Etheric Vehicle* (1950)  
*The Unfinished Autobiography* (1951)  
*Education in the New Age* (1954)  
*The Externalization of the Hierarchy* (1957)  
*A Treatise on the Seven Rays:*  
*Vol. I—Esoteric Psychology* (1936)  
*Vol. II—Esoteric Psychology* (1942)  
*Vol. III—Esoteric Astrology* (1951)  
*Vol. IV—Esoteric Healing* (1953)  
*Vol. V—Rays and Initiation* (1960)

## *Problems of Humanity*

### PROBLEM OF RACIAL MINORITIES

95

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.

The problems of two minorities are attracting at this time much public attention. If they can be solved a tremendous step forward will have been made towards world understanding. They are:

1. *The Jewish Problem.* The Jews constitute an international minority of great aggressiveness, exceedingly vocal, and they also constitute a minority in practically every nation in the world. Their problem is, therefore, unique.

2. *The Negro Problem.* This is another unique problem, with the Negro constituting a majority in that great (and as yet undeveloped) continent of Africa, and at the same time constituting a minority in the United States of America and one which is attracting great attention. This problem is unique in the sense that it is essentially the problem of the white people and one which they must solve because they produced it and have perpetuated it.

If we can get some idea of the significance of these problems, materially and spiritually, and can gain some insight into the responsibilities involved, much of usefulness may be gained. In the case of the Jews, the sin of separateness is deeply inherent in the race itself, as well as among those among whom they live, but for the perpetuation of the separation the Jews are largely

responsible; in the case of the Negro, the separative instinct derives from the white people. the Negro is struggling to end it and, therefore, the spiritual forces of the world are on the side of the Negro.

### 1. *The Jewish Problem*

This problem is so old and so well known that it is difficult to say anything about it which will not be in the nature of a platitude, that will not indicate a bias of some kind (from the point of view of the reader) and that will not arouse in the Jewish reader above all an undesirable reaction. There is little usefulness, however, in saying that which will be acceptable or which agrees with all points of view or is a statement of all that has hitherto been said. There are things to be said which are not so familiar and which have seldom been said, or have been said in a spirit of criticism or of anti-Semitism instead of in a spirit of love, as is attempted here.

Let us look for a moment at the situation of the Jews, prior to the bitter and unpardonable attack made upon them by Hitler and prior to the war 1939-1945. They were to be found in every land and claimed citizenship in every country; within the nation of their birth, they preserved intact their own racial identity, their own peculiar way of life, their own national religion (which is everybody's privilege) and a close adherence to those of their own race. Other groups have done this but to a much lesser degree and have been eventually absorbed and assimilated by the land of their citizenship. The Jews have always constituted a nation within a nation, though this has been less marked in Great Britain, Holland, France and Italy than elsewhere, and therefore, in none of these countries has there been any strong anti-Semitic feeling.

In every country and down the ages, the Jew has turned to commerce and has worked with money; they

are a strictly commercial and urban people and have shown little interest in agriculture, except lately under the Zionist Movement in Palestine. To their extremely materialistic tendencies they have added a great sense of the beautiful and an artistic conception which has added much to the world of art; they have ever been the patrons of the beautiful, and have also been amongst the world's great philanthropists and this in spite of undesirable and devious business methods, which have made them greatly disliked and mistrusted in the world of business. They are and remain an essentially oriental people—which the occidental is apt to forget; if he remembered it he would realize that the Eastern approach to truth and honesty and to the use and possession of money is widely different to that of the Western, and herein is to be found a part of the difficulty. It is not so much a question of right and wrong as one of different standards and inherent racial attitudes which are shared with the whole of the East.

The modern Jew is also the product of many centuries of persecution and of migrations; he has wandered from country to country and from city to city, and in the course of these wanderings he has inevitably developed certain habits of living and thinking which, again, the occidental fails to recognize and for which he makes no allowance; the Jews are, for instance, the product of centuries of tent-dwelling and hence the untidy effect they have on any community in which they live and which the more organized Westerner (a cave-dweller) fails to recognize. They are also the product of their need, down the centuries, to *live off* the people among whom they wander, to seize the presented chance to take what they want, to see to it that their children get the best of everything available, no matter what the cost to others, to cling to their own people in the midst of the alien races among whom they cast

their lot, and to preserve inviolate, as far as may be, their national religion, their national taboos and the ancient landmarks. This has been essential to their existence under persecution; it has been compulsory for them to preserve these factors in their ancient forms as far as possible, so as to provide evidence to other Hebrews in new lands and cities that they were Jews as they claimed to be. It is this that makes them the most reactionary and conservative race in the world.

Racial characteristics have become increasingly pronounced owing to the inevitable intermarriage during the past centuries and the emphasis laid by the orthodox Jew in the past upon racial purity. The young and modern Jew lays no emphasis upon this and has usually no objection to intermarriage with the Gentiles, but this is only a late development which meets with no approval from the older generation. The Gentile also objects in many cases.

The Jew is a good citizen, law-abiding, kindly and decent in his ways, anxious to play his part in community life and ready with his money when asked for it but—he still remains apart. The Ghetto tendency, as one might call it, can be seen spreading everywhere, particularly in the larger cities in the different countries. Down the ages, the Jews for measures of protection and for communal happiness tended to herd together and to seek each other out, and the Gentiles among whom they found themselves fostered this tendency; thus habits of association were formed which still control. Added to this, and due to the separative action of the Gentile world, restricted areas and cities began to appear in many countries in which no Jew was permitted to reside or to purchase property or to settle. Because of the aptitude of the Jew to live off other people and to live within a nation, benefiting by its customs, culture and civilization but retaining a separate identity and not

becoming a true part of the national life, the Jew has ever been subjected to persecution; *as a race*, he is nowhere liked and people are on guard against him and his methods.

This general statement is often untrue where the individual Jew is concerned. There are Jews in every nation and locality who are deeply loved by all who know them, whether Jew or Gentile, who are respected by all around them, who are sought after and valued. These belong to the great spiritual aristocracy of humanity, and though they function in Jewish bodies and bear Jewish names, they join forces with men and women gathered out of all nations who belong to humanity and who have outgrown national and racial characteristics. These men and women are, as a group, the hope of humanity, the guarantee of the new and better world for which we all wait; their numbers are increasing daily. In a broad generalization about any race or nation, the individual necessarily suffers, but the statements made about the race or nation *as a whole* are correct, true and verifiable.

Perhaps the major factor which has made the Jew separative and which has cultivated in him the superiority complex which distinguishes him (under an outer inferiority) in his religious faith. This faith is one of the oldest in the world; it is older than Buddhism by centuries; older than many of the Hindu faiths, and much more ancient than Christianity, and there are features in it which have definitely made the Jew what he is. It is a religion of taboos, built up carefully to protect the wandering Jew as he drifted from one community to another; it is a religion with a distinctly material basis, emphasizing the "land flowing with milk and honey"; this was not symbolic in the days of its use, but a presented objective of his travels. The coloring of the religion is separative; God is the God of the Jews;

the Jews are God's chosen people; they must be preserved in physical purity and their well-being is of major importance to Jehovah; they have a messianic destiny, and Jehovah is jealous of their contacts and interest in any other people or God. To these divine requirements they have, as a people, been obedient and hence their plight in a modern world.

The word "love" as it concerns relation to other people is lacking in their religious presentation, though love of Jehovah is taught with due threats; the concept of a future life, dependent upon conduct and behavior to others and on right action in the world of men, is almost entirely lacking in *The Old Testament* and teaching on immortality is nowhere emphasized; salvation is apparently dependent upon the keeping of numerous physical laws and rules related to physical cleanliness; they go so far as to establish retail shops where these rules are kept—in a modern world where scientific methods are applied to purity in food. All these and other factors of less importance set the Jew apart, and these he enforces no matter how obsolete they are or inconvenient to others.

These factors demonstrate the complexity of the problem from the Jewish angle and its irritating and frictional nature to the Gentile. This irritating factor is something which the Jew seldom if ever recognizes. The Gentile today neither remembers nor cares that the Jews were instrumental in having Christ put to death (according to *The New Testament*); he is more apt to remember that Christ was a Jew and to wonder why the Jew was not the first to claim and love Him. He remembers far more acutely Jewish business methods, the fact that the Jew, if orthodox, regards Gentile food as impure for him and that the Jew considers his citizenship as secondary to his racial obligations. He regards the Jew as a follower of an obsolete religion; he in-

tensely dislikes the cruel and jealous Jehovah of the Jews and looks upon *The Old Testament* as the history of a cruel and aggressive people—apart from the Psalms of David, which all men love.

These are points to which the Jew at no time seems to pay attention and yet it is these things in their aggregate which have set the Jew apart from the world in which he wants to live and be happy and in which he is the victim of an inheritance which could with profit be modernized. Nowhere is the emergence of a new world religion more greatly needed than in the case of the Jew in the modern world.

Yet—God has made all men equal; the Jew is a man and a brother, and every right that the Gentile owns is his also, inalienably and intrinsically his. This the Gentile has forgotten and great is his responsibility for wrong doing and cruel action. The Jew for ages has not been wanted by his Gentile brother; he has been chased from place to place; constantly and ceaselessly the Jew has been forced to move on or move out—across the desert from Egypt to the Holy Land, from there (centuries later) to the Mesopotamia Valley and from that time on in a constant series of migrations, with great streams of wandering Jews moving ceaselessly north, south and west and a small trickle going east; expelled from cities and countries during the Middle Ages, then after a period of relative quiescence again the displaced Jews were on the move in Europe, homeless, drifting hither and thither (along with many thousands of other nationalities, however), helpless in the hands of a cruel fate, or not so helpless but organized by certain political groups for international and selfish ends. In the countries where anti-Semitic feeling has been practically nonexistent for decades, antagonism is rising; in Great Britain its evil head can now be seen, and in the United States of America it is a mounting menace.

It is for the Gentiles to bring the cycle of persecutions to an end once and for all; it is for the Jew to take those steps which will not arouse the dislike of the Gentiles among whom he lives.

The need of the Jew at this time is for a solution of this ancient problem which has disturbed the peace of countries down the centuries. The responsibility of the non-Jews, in the light of humanitarian demand, is vital; the record of the persecution of the Jew is a grievous and ghastly story, only paralleled by the Jewish treatment of their enemies, as related in *The Old Testament*. The fate of the Jews in the world war is a terrible tale of cruelty, torture and wholesale murder and *the treatment of the Jews down the ages is one of the blackest chapters in human history*. For it there is no excuse or condonation, and right thinking people everywhere are aware of this and are eagerly demanding that these persecutions end. The spiritual forces of the world and the spiritual leaders of humanity (both those working on the outer plane and those guiding from the inner side of the veil) are seeking a solution.

The solution, however, will be found only when the Jews themselves seek to find the way out and cease their present policy of demanding that the Gentiles and Christians make all the concessions, find the solution of the problem alone, and, unaided by the Jews, bring the evil situation to an end. The Jews voice loudly and constantly their demand for redress and help; they blame the non-Jewish nations for their miseries; they fail always to recognize any conditions on their own side which could account for some of the general dislike with which they are confronted; they make no concessions to the civilizations and cultures in which they find themselves but insist on remaining apart; they blame others for their isolation, but the fact remains that they have been given equal opportunity as citizens in all open-

minded countries. Their contribution to the solution of this ancient problem is a material one, and shows no psychological insight or any recognition of the spiritual values involved; no problem can today be solved entirely along material lines. Man has as a whole outgrown that.

The problem of the Jews goes deeply into the entire question of right human relations; it can only be solved on that inclusive basis. It concerns the interplay between people of different races but recognizing brotherhood in the human family; it evokes the whole problem of selfishness and unselfishness, of consideration and of justice, and these are factors which must condition all parties. The Jew needs to recognize his share in bringing about the dislike which hounds him everywhere; the Gentile must shoulder his responsibility for endless persecutions and pay the price of restitution. The Jew has evoked and still evokes dislike, and for this there is absolutely no need.

To sum up, the Jew has set up an ancient pattern of living within other nations; as a citizen with all the rights of citizenship, he has built up a wall of taboos of habits and of religious observances which separate him off from his environment and make him non-assimilable. These must go, and he must become a citizen not only in name but in fact. There is no other problem like it in the world today—an entire people of distinctive race, religion, goals, characteristics, culture and a uniquely ancient and most reactionary civilization, scattered as a minority in every nation, posing an international problem, possessed of great wealth and influence, claiming citizenship in every nation but retaining deliberately their racial identity, creating dissension among the nations, attempting in no way to meet harmoniously their complex problem on any large scale with due psychological understanding or consideration of the Gentile en-

vironment to which they ceaselessly make appeal, proffering only material solutions and constant, almost abusive, demands for the Gentile to shoulder the entire blame and end the difficulty.

Alongside of this, one must place the long and sorry story of the persecution of the Jews by the Gentiles—widespread in the Middle Ages (if one goes no further back), sporadic in more modern times, but culminating in the violent treatment of the Jews during the world war. It was, however, a treatment not uniquely theirs but meted out also to Poles, Greeks and the helpless of many nations. This is a point which the Jews today appear to forget. They have not been alone in their persecution. The Jews constituted only twenty per cent of the dispersed persons in Europe after the war.

This same sorry story of Gentile cruelty includes also the growing anti-Semitism which can be seen even in countries which have been relatively free from it; there is a constant discrimination against the Jew in business circles; restricted areas are increasing everywhere; the plight of Jewish school children in the U.S.A., for instance, who are discriminated against, hooted at and abused, is shocking to contemplate. The situation also exists wherein no country anywhere wants to open its doors and offer the unwanted Jews asylum. No nation wants to admit them in their hundreds. Right thinking people in every nation are seeking and will continue to seek a solution, and one will be found. This problem child within the family of nations is a child of the one Father and spiritually identified with all men everywhere. People know that there is "neither Jew nor Gentile", as St. Paul expressed it (facing two thousand years ago the same sad problem), and men and women in both groups have constantly and increasingly proved the truth of this statement.

Such is the problem of the Jewish minority, given with a frankness which will evoke much criticism, but given in this way in the hope that because it is prompted by love, the Jews will shoulder their own responsibilities, will cease crying aloud to the Gentiles to solve the problem *alone*, and will begin to cooperate with a full sense of spiritual understanding and so aid the thousands of Gentiles who earnestly want to help. There has never been a time when the Gentile world has been more keen to do what is right by the Jew or more anxious to solve his problem and make restitution for all he has suffered. Changed inner attitudes are needed on both sides, but very largely on the side of the Jews; there is evidence that these new attitudes are germinating, even if the finding of the right solution may take much time. There are Jews who today are saying what is said here.

## 2. *The Negro Problem*

This problem is totally different to that of the Jews. In the first case you have an exceedingly ancient people who for thousands of years have played their part in the arena of world history and who have developed a culture and identified themselves with a civilization which has enabled them to take their place on equal terms with what we call the "civilized" peoples. In the case of the Negro, we are considering a people who have (during the past two hundred years) begun to rise in the scale of human endeavor and have, in that time, made amazing progress against great odds and much opposition. Two hundred years ago, the Negroes were all to be found in Africa and are still there in the millions; two hundred years ago, they were what the European and American regarded as "raw savages", divided into countless tribes, living in a state of nature, primitive, warlike, totally uneducated from the modern point of view, ruled by chieftains and under the guidance of

ject it should be remembered, however, that inter-marriage between the white peoples and the yellow races (the Chinese and the Japanese) is equally unfortunate and—with the rarest exception—seldom proves successful and is never satisfactory where the children of such unions are concerned. The world war (1914-1945) has itself produced a great admixture of races. Where marching armies go there is inevitable promiscuity and a resultant new population; the world today is producing and will produce the results of these (so-called) illicit unions between the soldiers of all nations and the peoples of the countries in which they find themselves. These children of mixed race, as well as the half-castes and the Eurasians may be the answer to a large part of the problem. There will be hundreds of thousands of these children of mixed parentage, forming part of the world population in the next generation and immediate cycle and they are a group with which we will have to reckon.

### *The Solution*

It will be obvious that a finding of a solution to the problem of the minorities is essentially the finding of a solution to the great heresy of separateness. This is immensely difficult not only because of humanity's predisposing tendency in this direction, but because that same human nature cannot be easily or rapidly changed. Also, this change and the breaking down of the spirit of separateness has to be brought about in a world of men which is today full of distrust and fear and hardly aware of what is really needed—able only to cry in unison: Give us peace in our time!

If by an act of immediate legislation the Negro minority gained its full rights the problem would remain the same, for the hearts and minds of men would not have been altered and the solution would be entirely

superficial; although the Jews have gained their desire and Palestine was handed over to them the anti-Semitic feeling present—with practically no exception—in every nation remains exactly the same as before, plus the bloodshed in Palestine.

The problem goes far deeper than is often estimated; it is inherent in human nature and is the product of countless centuries of fostered growth and the wrong type of education of the masses. Nation is still pitted against nation in the political arena, group against group and (within the nations) party against party and man against man. The wise and the farseeing, those prompted by a sane and unselfish commonsense, the idealist and the men and women of goodwill are everywhere and are struggling to find a solution, to build a new world structure of law, order and peace, which will insure right human relations; but they are in turn, a tiny minority in comparison to the vast multitude of human beings peopling our earth; their task is hard and from the point at which they must work, appears to them at times as presenting well-nigh insuperable difficulties.

Certain questions inevitably arise in the minds of the men of goodwill everywhere:

Can the Great Powers be trusted to function selflessly in the interests of the Little Powers and of humanity as a whole?

Can power politics and the various national imperialisms be forgotten and ended?

Can a world policy be devised which will insure justice for all whether great or small?

Can world opinion be sufficiently strong in the interests of right human relations that it can tie the hands of the selfishly aggressive and open the door of opportunity to those who have as yet had little?

Is the hope of establishing an era of right human relations within nations as well as internationally, an

impossible dream, a waste of time to consider or an evidence only of wishful thinking?

Does the goal of right human relations, equal rights and opportunity for all men everywhere provide an entirely possible goal for which all well-intentioned men can work with some hope of success?

What are the first steps which should be taken to promote such right endeavors and to lay a secure foundation of world goodwill?

How can public opinion be sufficiently aroused so that the many steps to promote right human relations will be faced by legislators and politicians everywhere?

What should the minorities do in order to gain their just demands without promoting more differences and feeding the fire of hatred?

How can we abolish the great lines of demarcation between races, nations and groups, and the cleavages that are to be found everywhere, working in such a manner that the "one humanity" emerges in the arena of world affairs?

How can we develop the consciousness that what is good for the part can also be good for the whole and that the highest good of the unit within the whole guarantees the good of that whole?

These and many other questions arise and clamor for an answer. The answer comes in the form of a generally accepted platitude and is unfortunately in the nature of an anti-climax: *Establish right human relations by developing a spirit of goodwill.* Then and only then shall we have a world at peace and ready to move forward into a new and better era. Though a platitude is in the majority of cases the statement of a recognizable truth, it is difficult in this case to make people admit its feasibility. Nevertheless, because it is a truth, it is bound eventually to demonstrate as such, not only in the minds of a few people here and there but on a large

scale throughout the world. People are looking eagerly for the unexpected and the unusual, for an anticipated miracle and for God (whatever they mean in their own minds by that term) to take action, thus relieving them of responsibility and doing their work for them.

Not by such methods do men move forward; not by shifting responsibility do they learn and progress. The miracle may happen and the beautiful and the unexpected appear but only when men have themselves created the right setting and by the wonder of their own achievement made it possible for a still more wonderful expression of rightness to manifest. We can have no further expression of divinity until men act more divinely than at present; we shall have no "return of Christ" or a downpouring of the Christ consciousness until the Christ in every man is more awake and alert than is at present the case; the Prince of Peace or the Spirit of peace will not make the presence of peace felt on earth until the peaceful intentions of men everywhere are changing the aspect of world affairs. Unity will not be the distinctive characteristic of mankind until men have themselves pulled down the separating walls, and have removed the barriers between race and race, between nation and nation, between religion and religion and between man and man.

The wonder of the present situation and its outstanding opportunity is that for the first time, and on a planetary scale, men are aware of the evil which must be eliminated; everywhere there is discussion and planning; there are meetings and forums, and conferences and committees, ranging all the way from the great deliberations of the United Nations down to the tiny meetings held in some remote village.

The beauty of the present situation is that even in the smallest community a practical expression of what is needed on a worldwide scale is offered to the in-



habitants; differences in families, in churches, in municipalities, in cities, in nations, between races and internationally all call for the same objective and for the same process of adjustment: *the establishing of right human relations*. The technique or method to bring this about remains everywhere the same: *the use of the spirit of goodwill*.

Goodwill is the simplest expression of true love and the one most easily understood. The use of goodwill in connection with the problems with which humanity is faced releases the intelligence along constructive lines; where goodwill is present, the walls of separation and of misunderstanding fall.

Love and understanding will eventually follow upon a practical expression of goodwill as a factor in every type of human relation and as a mode of contact between groups, between nations and their minorities, between nation and nation and also in the field of international politics and religions. The expression of true love as a factor in the life of our planet may lie very far ahead, but goodwill is a present possibility and the organizing of goodwill an outstanding necessity.

There is today much talk about goodwill and a constant use of the word; there is a real intention to employ it in every field of human thought and in relation to every human problem; there is evidence that there is a real effort at this time to make goodwill an effective agent in negotiating world peace and understanding and in bringing about right human relations.

The major need is an immediate campaign, carried forward by all men of goodwill everywhere throughout the world to interpret the meaning of goodwill, to emphasize the practical nature of its expression, to gather together into an effective and active world group all men and women of goodwill and to do this, not in order to create a super-organization, but to convince the un-

happy, the distressed and the abused of the magnitude of the intelligent aid which stands ready to assist them. They must also demonstrate their ability to strengthen the hands of all workers who are struggling to bring about right human relations and prove to them the potency of the force of an educated and alive public opinion (educated by the men of goodwill) upon which they can draw. Thus there will be established in every nation, in every city and village, men of goodwill—with trained understanding, practical commonsense, a knowledge of world problems and a willingness to spread goodwill and find the men of like mind in their environment.

The work of the men of goodwill is an educational one. They hold and advocate no miraculous solution of world problems but they *know* that a spirit of goodwill, particularly if trained and implemented by knowledge, can produce *an atmosphere* and *an attitude* which will make the solving of problems possible. When men of goodwill meet, no matter what their political party, nation or religion there is no problem which they cannot eventually solve and solve to the satisfaction of the various parties involved. *It is the production of this atmosphere and the evocation of this attitude which is the principal work of the men of goodwill and not the presentation of some cut and dried solution*. This spirit of goodwill can be present even where there is fundamental disagreement between parties. But this is seldom the case today. There is a real spirit of goodwill controlling quite a few of the discussions of the United Nations organization on quite difficult and touchy points, and this is becoming increasingly apparent.

There is absolutely no reason to believe that the growth of goodwill in the world need be a slow and gradual affair. The reverse can be the case if the men and women who today feel within themselves a genuine

goodwill and who are free from prejudice will seek each other out and work together to spread goodwill. A prejudiced person, a religious fanatic, or a staunch nationalist have a hard task in developing true goodwill within themselves. They can accomplish it if they care enough for their fellowman, and seek to leave him free, but they will have to seek for the dark area in their own minds where a wall of separativeness exists and tear it down. They will have to develop (with deliberation) true goodwill (*not* tolerance) towards the object of their prejudice, towards the man of an alien religion and towards the nation or race to which they feel antagonistic or upon which they look down. A prejudice is a first brick in a separating wall.

Goodwill is far more widespread throughout the world than people think; it simply needs to be discovered, educated and set to work. It must not be exploited, however, by groups working for their own ends, no matter how honestly, correctly or sincerely. It would, if that was done, be diverted into a partisan effort. The men of goodwill stand midway between opposing groups where such exist, in order to create a condition in which discussion and compromise can become happily possible. They tread constantly the "noble middle path" of the Buddha which runs between the pairs of opposites, straight to the very heart of God; they tread the "narrow way" of love of which Christ spoke, and they indicate they are treading it by an expression of the only aspect of love which humanity can at present understand: *Goodwill*.

When goodwill is expressed and organized, recognized and used, world problems, no matter what they may be, will in due time reach solution; when goodwill is a true and active factor in human affairs we shall then pass on to a fuller and richer understanding of the nature of love and to an expression of some still higher

aspect of that divine love; when goodwill is widespread among men, we shall see the establishing of right human relations and a new spirit of confidence, trust and understanding will be found in mankind.

Men and women of goodwill exist in every nation and in all parts of the world in their innumerable thousands. Let these be found, reached and put in touch with each other; let them be set to work to create a right atmosphere in world affairs and in their own communities; let them know that associated they are omnipotent and that they can so educate and train public opinion that the world attitude to world problems will be right and correct and in line with the divine plan; let them realize that the solutions of the critical problems with which humanity is faced at the portal of the New Age will not be found by deciding upon some line of action and forcing it on public attention by propaganda and by campaigning. It will come by advocating and developing a spirit of goodwill (with its results: a right atmosphere and a sound attitude) and an understanding heart.

The Christian era was ushered in by a mere handful of men, the twelve Apostles, the seventy disciples and the five hundred who recognized the message of the Christ. The new era in which Christ will "see of the travail of His soul and be satisfied", is being ushered in by the hundreds of thousands of the men of goodwill now active in the world and who can become still more active if recognized, reached and organized.

out with clarity in your minds. It gives the clue to all that is happening today in the world of politics and international governments, and accounts for the trend toward synthesis, amalgamation and affiliation.

The remaining four causes which we will consider later might be enumerated as follows:

5. The time of the end. The judgment of people. This period of judgment is a group interlude to the full emergence of the New Age influences.
6. The levelling of all classes and distinctions so that the spiritual values may appear and the spiritual Hierarchy manifest on earth.
7. The fact of the Approach of the Hierarchy towards external contact with humanity. I would suggest that you read my earlier writings on the Great Approaches.\*
8. The power and significance, politically considered, of the Great Invocation.

#### THE HIDDEN SOURCE OF THE OUTER TURMOIL

January 1939

Another angle from which the world situation can be viewed with profit is to look for the hidden source of the outer turmoil. This is seldom what men think it is for the source lies in the realm of energies and forces. As I explained elsewhere (*The Destiny of the Nation*, pages 3-47), there are three great streams of energy working powerfully in the world at this time and two others are also struggling for expression, making the five that—together—will determine the trend of world affairs. To repeat briefly:

1. The first and the most powerful force is that pouring into the world from *Shamballa*, the planetary center where the Will of God is known. Only twice in our planetary

---

\**Esoteric Psychology* (Vol. II *A Treatise on the Seven Rays*), pages 268-283, 701-751.

history has this Shamballa energy made its presence felt *directly*: the first time, when the great human crisis occurred at the individualization of man in ancient Lemuria; the second time, in Atlantean days in the great struggle between the Lords of Light and the Lords of Material Form, also called the Dark Forces. Today, this force streams out from the Holy Center; it embodies the Will aspect of the present world crisis and its two subsidiary effects or qualities are:

- a. The destruction of that which is undesirable and hindering in the present world forms (in government, religion and society).
- b. The synthesizing force which binds together that which has hitherto been separated.

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

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

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

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

have our being. Students can relate these three centers to the three solar systems, referred to in *A Treatise on Cosmic Fire*. In the first solar system, the center which is Humanity was prepared and the principle of intelligence came into manifestation. In the second solar system, the Hierarchy of Love made its appearance and must come into full manifestation, thereby enabling the love of God to be seen. In the next solar system, the center which we today call Shamballa, will manifest the Will aspect of Deity intelligently through love. It is interesting to note that it is only through human beings, that these three centers ever come into true functioning activity; and likewise that the three major ideologies (the totalitarian, the democratic, the communistic) may be the response—distorted and yet responsive—to the forces playing from the two higher centers on to the human. This we discussed earlier (*The Destiny of the Nation*, page 22).

Those of you who are seeking to serve humanity and to join in the Hierarchical effort to bring healing to a world in pain, must learn to penetrate behind appearances, behind the methods and schemes, the results and effects on the physical plane and endeavor to contact the forces of Shamballa or of the Hierarchy, plus the human need which has produced these modes of expression and thus see them for what they are—not worn out systems and childish efforts at improvement but embryonic plans whereby, eventually, may come release and the culture and civilization of the New Age. If you are seeking to bring illumination into the dark places of the earth (which means into the minds of men), then you must yourselves see clearly and relate the abstract and the concrete in such a manner that, in your own lives, a working idealism may be seen: only so can a working idealism of a national, racial and human nature also be seen. The head as well as the heart must be used, and this many earnest people are apt to forget. Can you possibly work at high tension in this endeavor—a tension produced by the interrelation of the head and the heart, working out creatively through the

*throat center*, esoterically understood? In this last sentence I have expressed for disciples the nature of the effort they need to make.

It is in the recognition of what is happening to mankind *as a whole* and behind the scenes, that the thinkers of the world and the new group of world servers can best serve; it is the unfoldment of the human consciousness in response to the presented conditions in any country or countries that is of moment: the "human state of mind" is just beginning to focus itself on the things that matter and to express itself in a living fashion. The thinkers and servers must learn to concentrate upon the awakening consciousness and not upon the superficial movements. This awakening goes on apace and, my brothers, satisfactorily. The form or forms may suffer but the intrinsic awareness of man is becoming, during this century, expressively divine.

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

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

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

There is little that I can tell you about the Dark Forces. They are not the problems of humanity but that of the Hierarchy. The task of these Forces is the preservation of the form life and the working out of methods and aims which are inherent in the processes of manifestation. The Black Lodge, so-called, is occupied with the form aspect of

manifestation: the White Lodge with the consciousness aspect. It might, therefore, be stated that:

1. Shamballa is occupied with the life aspect in its graded impulses.
2. The Hierarchy is occupied with the consciousness aspect in its graded series of expansions.
3. The Black Lodge is occupied with the matter aspect in its multiplicity of forms.

Again, light may come to you, if you relate this triple statement to the three solar systems and to the three aspects of divinity. Evil or wrong, therefore, exists only when the emphasis is retained in the wrong aspect from the point of view of the unfoldment attained or when that which has been used and developed to the necessary point, holds the life or consciousness too long. Hence, my brothers, the beneficent nature of death.

The Forces of Darkness are powerful energies, working to preserve that which is ancient and material; hence they are pre-eminently the forces of crystallization, of form preservation, of the attractiveness of matter, and of the lure of that which is existent in the form life of the three worlds. They consequently block deliberately the inflow of that which is new and life-giving; they work to prevent the understanding of that which is of the New Age; they endeavor to preserve that which is familiar and old, to counteract the effects of the oncoming culture and civilization, to bring blindness to the peoples and to feed steadily the existing fires of hate, of separateness, of criticism and of cruelty. These forces, as far as the intelligent peoples of the world are concerned, work insidiously and cloak their effort in fair words, leading even disciples to express hatred of persons and ideologies, fostering the hidden seeds of hatred found in many human beings. They fan to fury the fear and hate of the world in an effort to preserve that which is old and make the unknown appear undesirable, and they hold back the forces of evolution and of progress for their own ends. These

ends are as inscrutable to you as are the plans of the Ruler of Shamballa.

These are forces which it is well for you to recognize as existing, but there is little that you, as individuals or as groups, can do about them beyond seeing to it that there is nothing in you which could make you—unimportant as you are—a focal point for their efforts or an agent for the distribution of their peculiar type of energy—the energy of focused and directed hate, of separation, of fear and pride. With them we who are connected directly with the Hierarchy have to deal, but you can aid more than you know through the regulation of thoughts and ideas, through the cultivation of a loving spirit and through the general use of the Great Invocation.

We come now, for a brief moment, to a consideration of the Jewish question. Remember that it is an interesting fact that the Jews are found in every land without exception, that their influence is potent and widespread (far more so than they themselves are willing to recognize), and that they wield most potently that peculiar concretization of energy which we call money. They constitute, in a strange manner, a unique and distinctly separated world center of energy. The reason for this is that they represent the energy and the life of the previous solar system. You have often been told how at the close of this solar system, a certain percentage of the human family will fail to make the grade and will then be held in pralaya, or in solution, until the time for the manifestation of the next and third solar system comes around. Then they will constitute the advanced guard and the symbol of the coming humanity of that system. The same thing occurred in the system before this one and those whom we now call the Jews (a purely modern name and distinction, as I tried to show in the last few pages of *A Treatise on the Seven Rays*, Vol. I, *Esoteric Psychology*), are the descendants of that earlier group which was held in pralaya between the first and second solar systems. If you will remember that the third ray governed that system and also governs the Jewish race, if you bear in mind that that system was occupied with

the divine aspects of matter only and with external conditions, and that the Jew was the highest product of that system you can come to an understanding of the Jew, his separateness, his desire for racial purity and his interest in that which is commercial and tangible. The Jew, down the ages, has insisted upon being separated from all other races but he brought over from the previous system the knowledge (necessary then but obsolete now) that his race was the "chosen people." The "Wandering Jew" has wandered from System One to this where he must learn the lesson of absorption and cease his wandering. He has insisted upon racial purity, for that was his major problem in early Lemurian times when the race came into a world that had in it no human beings, for it was before the coming of the Lords of Flame; this insistence has been carried down the ages and has governed the rules of marriage and the preparation of food instead of being dropped (as it should have been) thousands of years ago. It is these facts (unknown to the modern Jew) which has militated against him down the years and made it possible for the forces of separativeness and of hate, to use the Jewish race to stir up world difficulty, and thus bring to a crisis the basic human problem of separation. When humanity has solved the Jewish problem (with the understanding cooperation of the Jew) and overcome ancient antipathies and hatreds, it will do so by fusing the problem in one vast humanitarian situation. When that happens, the problem will be rapidly solved and one of the major difficulties will disappear off the face of the earth. Racial fusion will then be possible. Our earth humanity and the group of human beings who are far more ancient in their origin than we are, will form one humanity and then there will be peace on earth.

Why our planet and this solar system should have been constituted the nursery for the seeds of separativeness and why this remnant of humanity, far more advanced than ours, should have been destined to work out its future on our earth, is hid in the knowledge of the Lord of Shamballa, and is unattainable knowledge for you and, indeed, for many

in the Hierarchy. It is simply a fact to be accepted by you. The solution will come, as I said, when the races regard the Jewish problem as a humanitarian problem but also when the Jew does his share of understanding, love and right action. This he does not yet do, speaking racially. He must let go of his own separative tendencies and of his deep sense of persecution. He will do this latter with great facility, when he grasps, as a race, the significance and inevitability of the Law of Karma, and from a close study of the Old Testament and of the acts and deeds there claimed by him as his racial acts and deeds (conquest, terrorism and cruelty), realizes that the law is working out and incidentally releasing him for a greater future. There must, at the same time, be a realization by the Jew and Gentile of equal responsibility, and equal liability for the present world difficulty.

The two forces to which I have been referring must, therefore, be taken into account by all disciples as they seek to serve in this critical cycle; these two forces must also be taken into your calculations as you start this new group work or your wrong idealisms and thoughts may hinder the group work. You must recognize theoretically the five forces (three major and two minor) which meet and clash in the human family at this time. It has been necessary for me to bring these facts to your attention. If disciples are to do group work together on mental levels, they must clear their minds of prejudice, hatreds and any tendency to superiority and criticism. You cannot work, as a group, if these ideas and thoughts are present, and I am preparing now to teach you some of the first stages of group work and usefulness. It would not have been necessary for me to deal with these world problems if you had been immune from emotional reactions to them, but very few of you have your minds clear from prejudice and free from hatred. Those few make the work possible and it is also possible for the rest of you to detach your minds from undue influence and wrong ideas.

I ask you, in this work, to concentrate upon the Shamballa and the Hierarchical forces. I ask you to regard your-

selves as pure and unclogged channels and to seek only to be linked with the soul of each and all, whose nature is pure love, realized synthesis and divine potency.

It is essential, however, in spite of the work to which I have called these groups and which—as you know—is intended to lay the basis for the work of the esoteric schools of the future, that the members of all the groups realize that exoteric group work must also be undertaken. Too many in these groups are satisfied with the significance of their own group work and permit it to usurp the place of objective service.

If it is so hard, my brothers, to arouse aspirants, such as yourselves, to urgent service and a full sense of responsibility; if men and women with all the information that you possess cannot be aroused to sacrificing effort, you can gain some idea of the magnitude of the task with which the Hierarchy is confronted at this time. You can realize, perhaps, the sense almost of frustration which could sweep over me (if I were limited by any time concept) when, for instance, those to whom I look for cooperation, are preoccupied with their own affairs, have no sense of immediacy and prefer to concentrate upon their own development, their own families, their own problems, rather than achieve the larger world view which would lead to full cooperation. The averting of a world debacle is the aim of our effort and towards this aim I have asked your help.

### THE SPIRITUAL TREND OF HUMAN DESTINY

Wesak, May 1939

In this hour of crisis, anxiety and suspense, it has seemed that there are certain things which you would do well to remember, and certain things which you should endeavor to do.

The first thing, therefore, of which I would like to remind you is that *The Hierarchy stands*. Behind all that is going on today, the same group of spiritual Forces and the

and civilization and culture, prejudices and likings, scientific attainment and artistic expression and the many ways in which humanity throughout the planet colors existence—are aspects of effects, initiated somewhere, on some level at some time, by human beings, both individually and en masse.

Karma is therefore that which Man—the Heavenly Man in whom we live, humanity as a whole, mankind in groups as nations, and individual man—has instituted, carried forward, endorsed, omitted to do or has done right through the ages until the present moment. Today, the harvest is ripe and mankind is reaping what it has sown, preparatory to a fresh ploughing in the springtime of the New Age, with a fresh sowing of the seed which will (let us pray and hope) produce a better harvest.

The outstanding evidence of the Law of Cause and Effect is the Jewish race. *All nations prove this Law*, but I choose to refer to the Hebrew peoples because their history is so well known and their future and their destiny are subjects of worldwide, universal concern. The Jews have always had a symbolic significance; they sum up in themselves—as a nation, down the ages—the depths of human evil and the heights of human divinity. Their aggressive history as narrated in the Old Testament is on a par with present-day German accomplishment; yet Christ was a Jew and it was the Hebrew race which produced Him. Let this never be forgotten. The Jews were great aggressors; they despoiled the Egyptians and they took the Promised Land at the point of the sword, sparing neither man, woman nor child. Their religious history has been built around a materialistic Jehovah, possessive, greedy and endorsing and encouraging aggression. Their history is symbolic of the history of all aggressors, rationalizing themselves into the belief that they are carrying out divine purpose, wresting away from people their property in a spirit of self-defense and finding some

reason, adequate to them, to excuse the iniquity of their action. Palestine was taken by the Jews because it was "a land flowing with milk and honey," and the claim was made that the act was undertaken in obedience to divine command. Later, the symbolism gets most interesting. They divided into two halves: the Israelites with headquarters at Samaria, and the Jews (meaning two or three special tribes out of the twelve) locating around Jerusalem. Dualism ran through their religious beliefs; they were schooled by the Sadducees or the Pharisees, and these two groups were in constant conflict. Christ came as a member of the Jewish race and they renounced Him.

Today the law is working, and the Jews are paying the price, factually and symbolically, for all they have done in the past. They are demonstrating the far-reaching effects of the Law. Factually and symbolically, they stand for culture and civilization; factually and symbolically, they *are* humanity; factually and symbolically, they stand as they have ever chosen to stand, for separation. They regard themselves as the chosen people and have an innate consciousness of that high destiny, forgetting their symbolic role and that it is Humanity which is the chosen people and not one small and unimportant fraction of the race. Factually and symbolically, they long for unity and cooperation, yet know not how to cooperate; factually and symbolically, they are the "Eternal Pilgrim"; they are mankind, wandering through the mazes of the three worlds of human evolution, and gazing with longing eyes towards a promised land; factually and symbolically, they resemble the mass of men, refusing to comprehend the underlying spiritual purpose of all material phenomena, rejecting the Christ within (as they did centuries ago the Christ within their borders), grasping for material good and steadily rejecting the things of the spirit. They demand the so-called restitution of Pal-

estine, wresting it away from those who have inhabited it for many centuries; and by their continued emphasis upon material possession they lose sight of the true solution, which is that, symbolically and factually again, they must be assimilated into all the nations, and fused with all the races, thus demonstrating recognition of the One Humanity.

It is interesting to note that the Jews who inhabited southern Palestine, and whose chief city was Jerusalem, have succeeded in doing this and have fused with and been assimilated by the British, the Dutch and the French in a way that the Israelites, ruled from Samaria, have never done. I commend this to you for your consideration.

If the Jewish race would recall, therefore, their high symbolic destiny, and if the rest of humanity would see themselves in the Jewish people, and if both groups would emphasize the fact of human stock and cease thinking of themselves in terms of national and racial units, the karma of humanity would radically change from the retributive karma of the present to the recompensing good karma of the future.

Regarding this question from the long range vision (looking backward historically as well as forward hopefully), the problem is one to which the Jews themselves must make the larger contribution. They have never yet faced candidly and honestly (as a race) the problem of *why* the many nations, from the time of the Egyptians, have neither liked nor wanted them. It has always been the same down the centuries. Yet there must be some reason, inherent in the people themselves, when the reaction is so general and universal. Their approach to their direful problem has been one of supplication, or of distressed complaint, or of unhappy despair. Their demand has been for the Gentile nations to put the matter right, and many Gentiles have attempted to do so. Until, however, the Jews themselves



face up to the situation and admit that there may be for them the working out of the retributive aspect of the Law of Cause and Effect, and until they endeavor to ascertain what it is in them, as a race, which has initiated their ancient and dire fate, this basic world issue will remain as it has been since the very night of time. That within the race there are and have been great, good, just and spiritual men is unalterably true. A generalization is never a complete expression of the truth. But, viewing the problem of the Jews in time and space, in history and today, the points which I have made will bear careful consideration by the Jews.

What I have said in no way mitigates the guilt of those who have so sorely abused the Jews. You have a proverb, have you not? that "two blacks do not make a white." The behavior of the nations towards the Jews, culminating in the atrocities of the second quarter of the twentieth century, have no excuse. The law must inevitably work. Though much that has happened to the Jews originated in their past history and in their pronounced attitude of separativeness and nonassimilability, and in their emphasis upon material good, yet the agents who have brought the evil karma upon them equally incur the retributive aspect of the same law; the situation has now assumed the form of a vicious circle of error and wrong doing, of retribution and revenge, and in view of this the time must come when together the nations will confer upon this problem, and together they will cooperate to bring to an end the wrong attitudes *on both sides*. All karma of evil nature is solved by the presentation of an accepting will, a cooperative love, a frank acknowledgment of responsibility and a skillful adjustment of united joint activity to bring about the good of humanity as a whole, and not just the good of an individual nation or people or race. The Jewish problem will not be solved

by taking possession of Palestine, by plaint and demand and by financial manipulations. That would be but the prolongation of ancient wrong and material possessiveness. The problem will be solved by the willingness of the Jew to conform to the civilization, the cultural background and the standards of living of the nation to which—by the fact of birth and education—he is related and with which he should assimilate. It will come by the relinquishment of pride of race and of the concept of selectivity; it will come by renouncing dogmas and customs which are intrinsically obsolete and which create points of constant irritation to the matrix within which the Jew finds himself; it will come when selfishness in business relations and the pronounced manipulative tendencies of the Hebrew people are exchanged for more selfless and honest forms of activity.

The Jew, owing to his rays and point of development, is outstandingly creative and artistic. This he must recognize and not seek as he now does to dominate in all fields, to grasp all opportunities away from other people, and so better himself and his own people at the expense of others. Release from the present situation will come when the Jew forgets that he is a Jew and becomes in his inmost consciousness an Italian, an American, a Britisher, a German or a Pole. This is not so at this time. The Jewish problem will be solved by intermarriage; that of the Negro will not. This will mean concession and compromise on the part of the orthodox Jews—not the concession of expediency but the concession of conviction.

Let me point out also that just as the Kabbalah and the Talmud are secondary lines of esoteric approach to truth, and materialistic in their technique (embodying much of the magical work of relating one grade of matter to the substance of another grade), so the Old Testament is emphatically a secondary Scripture, and spiritually does not rank

with the Bhagavad-Gita, the ancient Scriptures of the East and the New Testament. Its emphasis is material and its effect is to impress a purely materialistic Jehovah upon world consciousness. The general theme of the Old Testament is the recovery of the highest expression of the divine wisdom *in the first solar system*; that system embodied the creative work of the third aspect of divinity—that of active intelligence expressing itself through matter. *In this solar system* the created world is intended to be the expression of the second aspect, of the love of God. This the Jew has never grasped, for the love expressed in the Old Testament is the separative, possessive love of Jehovah for a distinct unit within the forth or human kingdom. St. Paul summed up the attitude which humanity should assume in the words: "There is neither Jew nor Gentile." The evil karma of the Jew today is intended to end his isolation, to bring him to the point of relinquishing material goals, of renouncing a nationality that has a tendency to be somewhat parasitic within the boundaries of other nations, and to express inclusive love, instead of separative unhappiness.

And what of the Gentile attitude? It is absolutely necessary that the nations meet the Jew more than half way when he arrives at altering—slowly and gradually—his nationalistic orthodoxy. It is essential that they cease from fear and persecution, from hatred and from placing barriers to cooperation. The growing anti-Semitic feeling in the world is inexcusable in the sight of God and man. I refer not here to the abominable cruelties of the obsessed German people. Behind that lies a history of Atlantean relationships into which it is needless for me to enter because I could not prove to you the truth of my statements. I refer to the history of the past two thousand years and to the everyday behavior of Gentile people everywhere. There must be a definite effort upon the part of the nationals of

every country to assimilate the Jews, to inter-marry with them, and to refuse to recognize as barriers old habits of thought and ancient bad relations. Men everywhere must regard it as a blot upon their national integrity if there is the appearance within their borders of the old duality—Jew and Gentile. *Their is neither Jew nor Gentile; there is only Humanity.* This war (1914-1945) should be regarded as having brought to a conclusion the ancient enmity between Jew and Gentile, and the two groups have now the opportunity to originate a newer and happier measure of living and a truly cooperative relation on either side. The process of assimilation will be slow, for the situation is of so ancient a date that habits of thought, customary attitudes and separative customs are well established and hard to overcome. But the needed changes can be made if goodwill directs the spoken word, the written presentation and the mode of living together. The Hierarchy sees no distinction. The Head of the Hierarchy, though not in a Jewish body at this time, achieved the highest spiritual goal for humanity whilst in a Jewish vehicle. The Hierarchy is also sending into Jewish bodies certain disciples who will work with full intent at the changing of the situation. There are Jews today, a few in number, who do not think in terms of being Jews; who are not preoccupied with the Jewish problem to the exclusion of all else, and who are endeavoring to fuse all people into one humanity, thus bridging the gap.

Again, I say, that the Masters of the Wisdom see neither Jew nor Gentile, but only souls and sons of God.

In dealing with the subject of karma as a factor—decisive and lasting in both disease and health—one of the criticisms to which my approach is subjected is that I deal too much with generalities and that I give no specific and detailed analysis of particular diseases, particularly of the great

death, for birth establishes the soul in the true prison, and physical death is only the first step towards liberation.

Another fear which induces mankind to regard death as a calamity is one which theological religion has inculcated, particularly the Protestant fundamentalists and the Roman Catholic Church—the fear of hell, the imposition of penalties, usually out of all proportion to the errors of a lifetime, and the terrors imposed by an angry God. To these man is told he will have to submit and from them there is no escape, except through the vicarious atonement. There is, as you well know, no angry God, no hell, and no vicarious atonement. There is only a great principle of love animating the entire universe; there is the Presence of the Christ, indicating to humanity the fact of the soul and that we are saved by the livingness of that soul, and the only hell is the earth itself, where we learn to work out our own salvation, actuated by the principle of love and light, and incited thereto by the example of the Christ and the inner urge of our own souls. This teaching anent hell is a remainder of the sadistic turn which was given to the thinking of the Christian Church in the Middle Ages and to the erroneous teaching to be found in the Old Testament anent Jehovah, the tribal God of the Jews. Jehovah is *not* God, the planetary Logos, the Eternal Heart of Love Whom Christ revealed. As these erroneous ideas die out, the concept of hell will fade from man's recollection and its place will be taken by an understanding of the law which makes each man work out his own salvation upon the physical plane, which leads him to right the wrongs which he may have perpetrated in his lives on Earth, and which enables him eventually to "clean his own slate."

I seek not here to impose upon you a theological discussion. I seek only to point out that the present fear of death must give place to an intelligent comprehension of the reality

and to the substitution of a concept of continuity which will negate disturbance and emphasize the idea of one life and one conscious Entity in many experiencing bodies.

It might be stated, in order to sum up my general proposition that the fear and horror of death is founded upon the love of form—our own form, the forms of those we love and the form of our familiar surroundings and environment. Yet this type of love runs counter to all our teaching anent the spiritual realities. The hope of the future, and the hope of our release from this ill-founded fear, lie in the shifting of our emphasis to the fact of the eternal soul and to the necessity for that soul to live spiritually, constructively and divinely within the material vehicles. Into this concept again enters the thought of restitution. Wrong concepts are therefore forgotten; the idea of elimination also enters in so that right focus is attained. Integration demands consideration, so that absorption in the life of the soul will take the place of absorption in the life of the body. Sorrow, loneliness, unhappiness, decay, loss—all these are ideas which must disappear as the common reaction to the fact of death also vanishes. As men learn to live consciously as souls, as they also learn to focus themselves on soul levels and begin to regard the form or forms as simply modes of expression, all the old sorrowful ideas anent death will gradually disappear, and a new and more joyful approach to that great experience will take their place.

You will note that the various words I have chosen in considering the basic requirements have been so chosen for their specific meanings:

1. *The Work of Restitution* signifies the returning of the form to the basic reservoir of substance; or of the soul, the divine spiritual energy, returning to its source—either on soul or monadic levels, accordings to the point

emotional bias and condition. The Poles and the Irish are prime "catalysts of conflict" and are constantly instigating difficulties between peoples. Such has ever been their history. French aggression in the Middle Ages has also caused difficulty, and in later days, Germany became the prime agent of conflict. Today the Jewish people are engineering trouble, and it is interesting to note that the main contention in the past of Poland, lately of the Irish, and today of the Jews, is *territory*, thus evidencing a most distorted sense of values. There is in the last analysis but one world and one humanity, and in a shorter time than you may think boundaries and territories will mean but little. World citizenship will be the only factor of importance.

The Jews are governed by the third Ray of Active Intelligence, the energy which permeates and controls matter or substance. They were also, during the years immediately following the war, under the control of a glamour imposed by the Zionist Dictators, who were attempting (somewhat unsuccessfully) to be to the Jewish people what Stalin and his group, and Hitler and his gang, have been to their people. They worked through the same methods—terrorizing, withholding information, browbeating their opponents, making false claims and bribing and corrupting. They were and are a minority, but a powerful minority because of their great wealth and their being in positions of power. They are claiming a land to which they have no possible right and which the Jews have ignored for two thousand years. Their attitude is perhaps the culminating aggressive action of the age and marks a climaxing point; it has produced a serious world tension, but out of this good may come and a "point of emergence for mankind" be reached. The issue of aggression can be more clearly seen because of their activities. Very few lands today are in the possession of their original inhabitants, and if restoration is made to all original inhabitants (which is not possible) an impossible situation would be brought about just as legitimate as the Zionist position. If the Zionist claims are to be considered (and they have been) they in their turn

should realize that (if *The Old Testament* is to be believed) they originally took the land of Palestine away from its original owners nearly three thousand years ago, at the point of the sword and through an unprovoked aggression.

This conflict which the Zionists have precipitated is basic and useful. It constitutes a test case, being based upon physical plane aggression, being fought with the most violent emotional disturbance and being founded upon completely illogical premises. The Jew has ever been (could he but usefully remember it) the symbol of humanity—evolving, seeking, restless, materialistic, separative and greedy. He is the symbol of the mass consciousness, presenting this consciousness in an exaggerated form; he is ever seeking and searching a home and is the true Prodigal Son of *The New Testament*.

Curiously enough, the Jews have never been a fighting race since the time of the sorry story of the conquest of the early tribes in Palestine; they have been persecuted and repudiated down the centuries, but have retaliated simply by moving on—the wandering Jew seeking a home, wandering humanity, saying always, "I must arise and go to my Father." The motive given to the Prodigal Son in the Gospel story is a strictly material one, and we have here an outstanding instance of the prophetic knowledge of the Christ.

The Jewish people have not only repudiated the Messiah (which their race produced), but they have forgotten their unique relation to humanity; they forget that millions in the world today have suffered as they have suffered and that—for instance—there are eighty per cent of other people in the concentration camps of Europe and only twenty per cent Jews.\* The Jew however, fought only for himself, and largely ignored the sufferings of his fellowmen in the concentration camps.

I have enlarged thus upon the Jewish conflict because it is the symbol of all past conflicts in human history, based upon universal selfishness and the greed of undeveloped humanity, and because the crucial test of the nations and

\*I found nothing online that would support this. 50% tops, not 80%. I can't see this kind of mistake being made. Something's not right.

of the United Nations Assembly is to be found in the decisions which they made and may make concerning Palestine.

The test, as far as the nations are concerned, lies in their willingness to give refuge to the Jews, and such a refuge would have been offered *if* the partitioning of Palestine had been refused. The unwillingness of the nations to admit the Jews (though many have willingly offered), and particularly the refusal of the United States to admit them, is separative, wrong and based upon political expediency. The test, as far as the United Nations is concerned, was whether they would endorse partition, and thus perpetuate the spirit of aggression and territorial greed, against which the Forces of Light were arrayed in the last war. The United Nations has already made a major mistake by their original admittance of Russia—a totalitarian power, as was Germany—to their councils. Now they have made another. In the first mistake they precipitated into the United Nations the element of conflict and that spirit of "fanatical imposition" which is distinctive of the totalitarian ideology; in this second case, through the endorsement of partition, they perpetuate the ancient technique of taking what is wanted (with force of arms, if necessary) from the rightful owners. It was a test for the United States, for it is the American Jews who have created the situation, with relatively little help or endorsement from the Jews of other nations. The United States, urged by expediency, by the financial weight of the Zionists, and by the strategic position of Palestine, have thrown the weight of their influence into the conflict on the side of aggression and of territorial theft. They could have worked for the Principle of Harmony and permitted time and the non-separativeness of the nations to adjust and solve the Jewish problem.

More I will not say; the symbolic nature of this basic world problem and its dynamic importance to humanity have led me thus to enlarge. The decision anent the Jews is one of hierarchical importance owing to the karmic relation of the Christ to the Jewish race, to the fact that they repudiated Him as the Messiah and are still doing so,

and of the interpretive nature of the Jewish problem as far as the whole of humanity is concerned.

*The Results of Fourth Ray Activity upon the individual Disciple*

The disciples of the world today are submerged in an ocean of warring energies; the Principle of Conflict touches every life, is potent in the consciousness of each individual aspirant and is conditioning the mass consciousness of mankind. Emotionally and physically, the masses in every land are roused by this conflict; the disciples on earth and the thinking people everywhere are aroused mentally, as well as emotionally and physically, and hence the intensity of their problem. The *points of crisis* in the lives of disciples have—during the past few decades—been many; a *point of tension* has now been reached of an extreme nature; how rapidly can this tension bring about the needed *point of emergence*?

It is not my intention to deal at length with the effect of this conflict in the life of disciples. It deals with the most familiar story to all of them; the aspirants and the disciples are, from the angle of evolution, the most strictly human beings to be found in the fourth kingdom in nature, for the reason that mind, emotion and physical activity are integrated or are in process of integration into one functioning whole. The disciple knows, however, that—as a result of conflict—the complete harmonizing of his entire nature will be brought about; the fusion of soul and personality will be consummated, and for this he works. The same principle can also be applied by him in his consideration of general human affairs; he needs to see in all world conflict the needed steps towards an eventual harmony—a harmony based upon a true mental perception and a sound idealism. It is this process of developing mental understanding and a sound rational yet spiritual attitude which is now going on; the emergence of the many ideologies are the guarantee that the true idealism will eventually appear and control—the ideal of right human relations; it is the

struggle between emotional control and a steadily developing mind control which is conditioning mankind at this time. When a mental, an emotional and a physical conflict are raging simultaneously, the results must necessarily be difficult, but they are surmountable.

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

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

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

*A Summation and Forecast*

Let me now summarize for you some of the points of importance in this instruction:

1. The fourth Ray of Harmony through Conflict is a controlling factor in human affairs at all times, and peculiarly today.

2. The Principle of Conflict is the agent of the Principle of Harmony and produces the strains and the stresses which will lead, finally, to liberation.

3. The great initiation of the Renunciation, plus the many smaller renunciations, is the result of inner conflict and ever precedes liberation into harmony and peace.

4. Conflict produces: War—Renunciation—Liberation.

5. Humanity is subjected to *crises of discrimination*, leading to right choice. That is the problem confronting humanity today, leading to a crisis within the United Nations.

6. The Hierarchy is subjected to *crises of decision*, leading to perception of the Plan, participation in the Purpose, and the prevention of evil.

7. The Principle of Conflict is today active in all nations, in all religions, in all organizations, leading to the emergence of the New Age.

8. Conflict produces *points of crisis*, then a *point of tension* and eventually a *point of emergence*.

9. This Principle of Conflict is preparing the way for the return of the Christ, Who will inaugurate the new era of harmony.

10. Christ will come in three different ways:

a. Through the overshadowing, on the mental plane, of all disciples and aspirants.

b. Through the pouring out of love or of the Christ consciousness upon the masses on the emotional plane.

c. Through His recognized physical Presence upon Earth.

11. Certain nations are today torn with conflict but are

moving toward harmony. Other nations are focal points of discord and thereby serve the Principle of Conflict.

12. The U.S.S.R., the U.S.A., and the U.K. constitute a governing triangle of energy which, when right relations have been established, can and will create and foster right human relations among men.

13. The Jewish race is a symbol of humanity in its mass sense; in the resolution of its conflict and in the taking of right action, a great step forward in human liberation will take place.

14. As the individual disciple learns to harmonize himself through conflict, he sets an example which is of definite aid to humanity as a whole.

What can I prophesy? What may I foretell in relation to human affairs and of the future ahead of the race?

I would remind you that even the Hierarchy of spiritual and liberated souls, the Church of God invisible, knows not the way that humanity will choose to go. General trends are watched and possibilities are considered; the energies pouring into the human family are directed and manipulated, and conditions can frequently be adjusted, but men decide for themselves direct action; they make their own choices and exert unimpeded the free will with which they may at any time be equipped. I prophecy not, because I do not know. I can, however, say that the issues at stake are now becoming so clear that right decision is more possible than at any other time in human history. Unless, therefore, emotional stresses are too acute, humanity will decide upon right action eventually. Emotions are, however, running high and the spiritual people of the world are not sufficiently aroused as yet to handle them. It is the arousing and the awakening to the critical nature of the time and to the world problems which is immediately needed, and this all men of goodwill should regard as their paramount duty.

As I earlier remarked, if the trends which are today being established are rightly developed, the Hierarchy does not foresee the immediacy of war; war can be averted if

nation to enter the field of *world* service. There must also be humility and a voiced realization of the divinity in all men. To these requirements, the so-called initiate of the Theosophical Society (with the exception of Mrs. Besant) did not conform. I would not call attention to their prideful demonstration, were it not that the same claims are being made and the same delusions presented to the public.

The problem of freedom from the limitations of matter should now be considered and the entire theme be rendered practical.

There is perhaps an ultimate opinion that it is the realm of the emotions and the susceptibility to emotional reactions which constitute the major human limitation—both from the individual angle and also from that of the national angle. It is everywhere realized that the demagogue, for instance, who sways public opinion, is one who also and emphatically plays on human emotions as well as upon human selfishness. As the race progresses towards mental expression, this distorting influence will become increasingly less important, and once the masses (composed of the millions of so-called "men in the street") begin definitely to think, the power of the demagogic approach will have disappeared. The major battle in the world today is that of the freedom of the average citizen to think for himself and to come to his own decisions and conclusions. It is here that the major quarrel between the Great White Lodge and the Black Lodge is to be found. It is a battle in which humanity itself is the decisive factor, and for this reason the Black Lodge is working through the group which is controlling the destiny of Russia and also through the Zionist movement. The leaders of the U.S.S.R. are working intelligently and potently against human freedom and particularly against freedom of thought. Communism per se has no such objective; it is the totalitarian policies of the national rulers which are so disastrous, plus their ambition and their hatred of true freedom. Zionism today stands for aggression and for the use of force, and the keynote is permission to take what you want ir-

respective of other people or of their inalienable rights. These points of view are against the position of the spiritual leaders of humanity, and therefore the leaders of the Zionist movement, and the group of men who direct and control the policies of Russia, are against the policies of the spiritual Hierarchy and are contrary to the lasting good of mankind.

The freedom of the human spirit, the freedom to think, govern and worship as innate, instinctual human desire may dictate, under the influence of the evolutionary process, the liberty to decide on the required form of government or of religion—these are the rightful prerogatives of mankind. Any group of men or any form of government which fails to recognize this inherent right runs counter to the principle which governs the Great White Lodge. The menace to world freedom today lies in the known policies of the rulers of the U.S.S.R. and in the devious and lying machinations of the Zionists. In neither group is there any true spiritual potency, and both are doomed to failure even though they may succeed from the angle of material gain; from the spiritual angle, they are doomed. The leaders of the Russian enterprise against the freedom of the individual are doomed, because inherently man is free and fundamentally divine, and it is assured (from the long range vision) that masses of men in Russia and in the communistically inclined "satellite states" will inevitably react divinely and potently. 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.

The leaders of the Zionist movement of aggression constitute a real danger to world peace and human development and their activities have been endorsed by the expediency policy of the U.S.A. and, in a secondary degree, by Great Britain, under the influence of the U.S.A. It is the Zionists who have defied the United Nations, lowered its prestige and made its position both negative and negligible to the world. It is the Zionists who have perpetrated the major act of aggression since the formation of the United Nations, and who were clever enough to gain the endorsement of the United Nations, turning the original "recommendation" of the United Nations into an order. The rule of force, of aggression and of territorial conquest by force of arms is demonstrated today by the Zionists in Palestine, as well as the demonstration of the power of money to purchase governments. These activities run counter to all the plans of the spiritual Hierarchy and mark a point of triumph of the forces of evil. I am emphasizing the activities of these two countries because through the leaders of these groups of aggressive men the forces of evil—dammed back temporarily by the defeat of the evil group which Hitler gathered around him—have again organized their attack on the spiritual development of humanity.

The world today still remains divided into people of evil intention and great power and their victims, plus the negative reactions of the remaining nations. There is no nation in the United Nations which has attempted to swing the tide of evil by ranging itself and other nations on the side of freedom. There are only groups of unilluminated men who seek to control national destinies. There is still emotional reaction to situations and the emotional exploitation of individuals and nations by those who are in



He knows that he has climbed to the mountain-top or has "ascended" to the buddhic plane, from which plane he must permanently work and not just occasionally, as has been the method hitherto.

He can work through a physical body (with its subtler sheaths) or not, as he sees fit. He realizes that he, as an individual, no longer needs a physical body or an astral consciousness, and that the mind is only a *service instrument*. The body in which he now functions is a body of light which has its own type of substance. The Master, however, can build a body through which He can approach His incoming disciples and those who have not taken the higher initiations; He will normally build this body in semblance of the human form, doing so instantaneously and by an act of the will, when required. The majority of the Masters who are definitely working with humanity either preserve the old body in which They took the fifth initiation or else They build the "mayavirupa" or body of maya, of physical substance. This body will appear in the original form in which They took initiation. This I personally did in reference to the first case; i.e., preserving the body in which I took initiation. This the Master K.H. did in creating a body which was made in the form in which He took the fifth initiation.

It may interest you to know, that the Christ has not yet decided what type of physical vehicle He will employ should He take physical form and work definitely upon the physical plane. He waits to see what nation or group of nations do the most work and the most convincing work, in preparation for His reappearance. He will *not*, however, take a Jewish body as He did before, for the Jews have forfeited that privilege. The Messiah for Whom they wait will be one of Christ's senior disciples, but it will *not* be, as originally intended, the Christ. Symbolically, the Jews represent (from the point of view of the Hierarchy) that from which all Masters of the Wisdom and Lords of Compassion emerge: materialism, cruelty and a spiritual conservatism, so that today they live in *Old Testament* times and are

under the domination of the separative, selfish, lower concrete mind.

But their opportunity will come again and they may change all this when the fires of suffering at last succeed in purifying them and burning away their ancient crystallization, thus liberating them to the extent that they can recognize their Messiah, Who will *not*, however, be the world Messiah. The Jews need humility more than any other nation. By humility they may learn something of value as well as a needed sense of proportion. They are dear to the heart of the Christ for—in the performance of His greatest work—He chose a Jewish body, but their materialism and their repudiation of spiritual opportunity has negated His use of their racial type again. It would provide too great a handicap. The probability is that the Master Jesus will assume (under instruction from the Christ) the part of the Messiah.

The Master, standing symbolically upon the Mount of Ascension, is equipped with a full realization of the past, with a sound appreciation of what He has to offer to the service of humanity, and with a sense of expectancy. During the preceding cycle of lives of initiatory service to humanity, He has several times heard "the Voice of the Father." This is a symbolical phrase, indicating contact with that aspect of himself which was responsible for the appearance of his soul and for its long, long cycle of incarnation: the Monad, the Spirit, the One, the Life, the Father. Each time that that Voice spoke, it gave him recognition. It is in reality the voice of the Initiator in Whom we live and move and have our being. All of the Master's previous visions have led Him to this high point of expectancy; He knows now where His field of service lies—within the Hierarchy, working on behalf of all living beings. He knows also that He Himself has still to make progress, to move forward, and that there faces Him a great Initiation of Decision (the sixth) for which He must prepare. He knows that this entails for Him *right choice*, but also that right choice depends upon right understanding, right perception, right willingness and