

The Cycle of Conferences

UN Reform – Thoughts for Pondering

The United Nations need to learn to apply the Law of Love as enunciated in the life of Christ and to express the truth that "no man liveth unto himself" and no nation either, and that the goal of all human effort is loving understanding, prompted by a programme of love for the whole.

(Glamour, A World Problem, p.166. A. Bailey)

Speaking symbolically—when the United Nations has emerged into factual and actual power, the welfare of the world will then be assured. What is that welfare but love in action? What are right human relations but love among men, groups and nations? What is international cooperation but love on a world scale?

(The Externalisation of the Hierarchy, p. 603. A. Bailey.)

A good intention clothes itself with power

(The Conduct of Life, Ralph Waldo Emerson)

The United Nations is also a symbol of synthesis. It draws all of the current nations of the world together into a circle of universal purpose. That purpose is being realised as delegates and representatives build new relationships and arrive at consensual agreements on national and international issues. The U.N. is a place where relationships of goodwill are worked out. Such relationships are the basis for world peace. "Peace must not be imposed by those who hate war. Peace must be a natural outcome and expression of the human spirit, and of a determination to change the world attitude into one of right human relations" (The Externalisation of the Hierarchy, by Alice Bailey, p 208). This is the intended purpose of the United Nations and why it was created in the first place. World peace and security, human rights and justice, form the basis of its preamble and charter. The burden of fulfilling the vision is spelled out in Chapter 1 of the Charter stating the Purposes and Principles of the United Nations.

(The United Nations: Humanity's Challenge, p.2. World Goodwill Commentary.)

As you are well aware, human history has been essentially the history of great spiritual Messengers Who—from time to time, in the hours of human crisis—have come forth from the secret place of the Most High to aid, inspire, reveal, lead and direct. It is the history of the presentation of ideas, brought to the attention of humanity and gradually developed into civilisations and cultures. Such is the urgency of human need at this time, and such is the opportunity, that one such Son of God is—during this cycle of tension—seeking to cooperate with the Christ. As a result of Christ's decision and His 'spiritual fusion' with the Will of God, the Avatar of Synthesis has become, for the time being, His close Associate. This is an event of supreme and planetary importance. His relationship and planned help date from the time of the pronouncing of the great Invocation and its use by men everywhere. Owing to the stupendous task confronting Christ, the Avatar of Synthesis will fortify Him, and He will be buttressed by this 'Silent Avatar' Who (to speak symbolically) will 'keep His eye upon Him, His hand beneath Him and His heart in unison with His.'

This Being is closely related to the Will Aspect of divinity, and His cooperation has been made possible through Christ's Own attainment along the line of the highest, spiritual will. He works under the great natural Law of Synthesis, producing at-one-ment, unification and fusion. His function (in unison with the energy of Christ) is to generate spiritual will in humanity, the will-to-good; His potency works in three fields of activity at this time:

- a. Within the spiritual Hierarchy itself, revealing the nature of the divine will-to-good which the Kingdom of God must express, and the nature also of divine Purpose.
- b. Within the Assembly of the United Nations, though not within the Security Council; He is there generating a slowly growing will-to-unity.
- c. Within the masses of men everywhere, fostering the urge to a general betterment.

His activity is necessarily a mass activity, for He can only channel His energies through the mass consciousness or through a group conscious entity, such as the Hierarchy, the United Nations or Humanity. The focal point of His effort and the Agent through which distribution of His energy can be made is the New Group of World Servers; this group is uniquely related to this Avatar of Synthesis. The bringing together of all the agents of goodwill (who are responsive to the energy of the divine will-to-good) constitutes the major objective of the New Group of World Servers and always has been. Their work can now be constructively and creatively intensified through the association of the Avatar of Synthesis with the Christ. Their task is to usher in the New Age; in that New Age, the five Kingdoms in Nature will begin to function as one creative whole. Their work falls into the following parts,

functions or activities:

- a. The production of a human synthesis or unity which will lead to an universal recognition of the one humanity, brought about through right human relations.
- b. The establishing of right relations with the subhuman kingdoms in nature, leading to the universal recognition that there is One World.
- c. The anchoring of the Kingdom of God, the spiritual Hierarchy of our planet, in open expression on Earth, thus leading to the universal recognition that the sons of men are one.

These objectives the Avatar of Synthesis will foster and aid and for this purpose He has associated Himself with the Christ, working through the Hierarchy, under instruction from the 'centre where the will of God is known.' These three related events and distributing points of energy have all come into activity during the point of tension in which Christ and the Hierarchy are at this time held. They all serve to re-direct and focus energy in relation to humanity, for all are the result of the decision made by Christ after His point of crisis, and are all connected with the hierarchical preparation for Christ's reappearance.

(*The Reappearance of the Christ* pp. 76-79. A. Bailey)

In June 1945, Christ set in motion the forces of reconstruction which are related to the Will aspect of divinity and which remain as yet the least powerful of the three streams of energy, released during the three Full Moon Festivals in 1945. These forces of reconstruction are effective mainly in relation to those entities which we call nations. The Hierarchy is at this time attempting to channel them into the Assembly of the United Nations; the use made of these impersonal energies is dependent upon the quality and the nature of the recipient nation, on its measure of true enlightenment and on its point in evolution. Nations are the expression today of the massed self-centredness of a people and of their instinct to self-preservation. These energies can, therefore, increase that aspect of their lives. They can, however, and in spite of this, increase the potency of the objective which the United Nations (at present) theoretically hold before the eyes of men everywhere. The main object of the Hierarchy is so to distribute these constructive, synthesising energies that the theory of unity may slowly be turned into practice, and the word 'United' may come to have a true significance and meaning.

(Ibid, p. 93. A. Bailey)

The Energy of Will or Power: The outpouring of this energy, owing to the "little wills" of the majority of men and the developed strenuous wills of certain present world Leaders, will not have as wide or potent an effect or contact as may the others. Its inflow will, however, serve to bring about a "fixed intention" on the part of many to work ceaselessly for true peace and understanding. These people will therefore aid in the task of implementing goodwill. It will, nevertheless, strengthen the will of the selfish, ambitious and obstinate men who are in positions of power and influence, and produce increased trouble—at least temporarily. The salvation of the world and the production of the needed security will be brought about in the long run by the mass of men everywhere, in all lands; it will be the result of an intensified educational process. Humanity, as yet, does not know how to handle wisely the energy of the will-to-power, and it is largely this that has handicapped the manifestation of the will-to-good. The Shamballa force is too strong for those who are naturally wilful. In the case of certain potent men, this energy reaches them directly, and is not stepped down for them through contact with the Hierarchy of Love; it naturally expresses itself in the political fields and in the realm of governments, through rulers, officials, statesmen and politicians. When the "little wills" of the intelligentsia, of those who serve the public in some capacity or other, and those above all who are working in some connection with the United Nations, become strengthened, stimulated and focussed on goodwill, the union of the two energies of Love-Wisdom and of Will can bring about the needed changes in the planetary life. This is not an immediate happening, but it is not a visioning of the impossible.

(*The Externalisation of the Hierarchy*, p. 645. A. Bailey)

The leader has to be practical and a realist, yet must talk the language of the visionary and the idealist.

(Eric Hoffer, Philosopher)

You have been told that [the 'Shamballa Force'] has—during this century—made its first direct impact upon humanity; heretofore, it reached mankind in the three worlds after being stepped down and modified by transit through the great planetary centre to which we give the name of the Hierarchy. This direct impact will again take place in 1975, and also in the year 2000, but the risks will then not be so great as in the first impact, owing to the spiritual growth of mankind. Each time this energy strikes into the human consciousness some fuller aspect of the divine plan appears. It is the energy which brings about synthesis, which holds all things within the circle of the divine love. Since its impact during the past few years, human thinking has been more concerned

with the production of unity and the attainment of synthesis in all human relations than ever before, and one result of this energy has been the forming of the United Nations.

(*The Rays and the Initiations*, p.716. A. Bailey)

Energy and persistence conquer all things.

(*Poor Richard's Almanack*, Benjamin Franklin)

If anything is certain, it is that change is certain. The world we are planning for today will not exist in this form tomorrow.

(*Reflections on Quality*, Philip Crosby)

When you blame others, you give up your power to change.

(*The Hitchhiker's Guide to the Galaxy*, Douglas Adams)

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.

(*The Rays and the Initiations*, p.639. A. Bailey)

We must adjust to changing times and still hold to unchanging principles.

(Inaugural Address of Jimmy Carter, 39th US President. Jan 20 1977)

The unification to which the forward looking people aspire does not involve the neglect of any part, but it does involve the care and nurture of each part in order that it may contribute to the well being of the entire organism. It involves, for instance, the right government and proper development of every national unit so that it can adequately perform its international duties, and thus form part of a world brotherhood of nations. [Page 408] This concept does not even involve the formation of a world state, but it does involve the development of a universal public consciousness which realises the unity of the whole, and thus produces the determination that each must be for all and all for each as it has been said. Only in this way can there be brought about an international synthesis which will be characterised by political and national unselfishness.

(*A Treatise on White Magic*, A. Bailey. pp. 407-408)

Never before have so many people had so much in common, but never before have the things which divide them been so obvious.

(Our Global Neighbourhood, p.41 quoted in World Goodwill Newsletter Identifying with the Whole)

Paraphrasing something which Arnold Toynbee said: When the history of the twentieth century comes to be written, a hundred or a thousand years from now, it will not be the wars, or the technology, or the flutter between the communist and the free market economies that will really interest historian. What will compel their focus of attention will be what happened when humanity for the first time in history tried to find its destiny in the United Nations

(Robert Muller, Retired Assistant Secretary-General of the UN)

It is the enlightened duty of every person on Earth to support the United Nations, for it is the only instrument governments have accepted to make peace on Earth. Without it it would be total chaos.

(Robert Muller)

We must transform the United Nations into a United World. Nations must outgrow their nationhood and mature into worldhood.

(Robert Muller)

The United Nations is the birthplace of a new world morality and ethics: no war, peace, freedom, development, justice, human rights, the environment, etc. This is why it is criticised by those who lose from these new ethics.

(Robert Muller)

The UN, for all its imperfections, has built up a solid record of achievement. It has brought humanitarian relief to millions in need and helped people to rebuild their countries from the ruins of armed conflict. It has challenged poverty, fought apartheid, protected the rights of children, promoted decolonisation and democracy and placed environmental and gender issues on the top of the world's agenda. It solves the 'problems without passports' by

devising blueprints without borders. There's nothing else like it. Love for peace is not enough. Beyond it we need a vision of peace, a science of peace, a strategy for peace and innumerable actions for peace.

(Robert Muller)

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

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

None of this will, however, take place until the United Nations begin to talk in terms of humanity as a whole and not in terms of boundaries, of technical objectives and fears, in terms of the bargaining value of oil, as in the Near East, or in the language of mistrust and suspicion.

(*Problems of Humanity*, pp.174-175. A. Bailey)

The unity, peace and security of the nations, great and small, are not to be attained by following the guidance of the greedy capitalist or the ambitious in any nation, and yet in many situations that guidance is being accepted. They are not to be gained by the blind following of any ideology, no matter how good it may seem to those conditioned by it... They will not be reached by sitting back and leaving the changing of conditions to God or the evolutionary process; yet there are those who make no move to help, even while knowing well the conditions with which the United Nations have to deal.

Unity, peace and security will come through the recognition—intelligently assessed—of the evils which have led to the present world situation, and then through the taking of those wise, compassionate and understanding steps which will lead to the establishing of right human relations, to the substitution of cooperation for the present competitive system, and by the education of the masses in every land as to the nature of true goodwill and its hitherto unused potency. This will mean the deflecting of untold millions of money into right educational systems, instead of their use by the forces of war and their conversion into armies, navies and armaments.

It is this that is spiritual; it is this that is of importance and it is this for which all men must struggle. The spiritual Hierarchy of the planet is primarily interested in finding the men who will work along these lines. It is primarily interested in humanity, realizing that the steps taken by humanity in the immediate future will condition the new age and determine man's destiny. Will it be a destiny of annihilation, of a planetary war, of worldwide famine and pestilence, of nation rising against nation and of the complete collapse of all that makes life worth living? All this can happen unless basic changes are made and made with goodwill and loving understanding. Then, on the other hand, we can have a period (difficult but helpful because educative) of adjustment, of concession and of relinquishment; we can have a period of right recognition of shared opportunity, of a united effort to bring about right human relations, and of an educational process which will train the youth of all nations to function as world citizens and not as nationalistic propagandists. What we need above all to see—as a result of spiritual maturity—is the abolition of those two principles which have wrought so much evil in the world and which are summed up in the two words: Sovereignty and Nationalism.

(*Problems of Humanity* pp. 170-2. A. Bailey.)

How many of today's critics of the UN would recognize the voice of the American President in Truman's speech that historic day [26 June 1945]? 'We all have to recognize,' he declared, 'no matter how great our strength, that we must deny ourselves the licence to do always as we please. No one nation .. can or should expect any special privilege which harms any other nation .. Unless we are all willing to pay that price, no organization for world peace can accomplish its purpose. And what a reasonable price that is!'

Saving Humanity from Hell - New Internationalist, Jan-Feb 2005

(Shashi Tharoor - UN Under-Secretary General)