

MONEY

THE MEDIUM OF LOVING DISTRIBUTION

A Compilation from the books of

Alice A Bailey

CONTENTS

	Page
Introduction.....	1
The Reappearance of the Christ	3
The Lack of Money for the Work of Preparation How Can the Need be Met? Five Requirements	
The Work of the Ashrams	7
The Economic Problem:	9
Capital and Labour The Way Forward All This Will Take Time The Need for Sharing	
The Ninth Seed group – Financial Servers	20
The Role of Science in Producing Economic Freedom	22
Astrological Influences on the Flow of Money	22
The Seventh Ray	23
The Role of the Individual.....	24
A View to the Future	26
The New World Order	
Meditation:	27
Reflective Meditation on Attracting Money for Hierarchical Purposes.....	29

KEY-THOUGHTS

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



As money has in the past ministered to personal and family need, so in the future it must minister to group and world need.



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.



Today everywhere people ... are demanding teaching and spiritual help along with the necessary requests for food, clothes and opportunity to work and live in freedom; they face famine in large areas of the world and yet are registering (with equal dismay) the famine of the soul.



The spiritualising of money and its massing in quantities for the work of the Great Ones, the Disciples of the Christ, is part of a much needed world service and can now make a satisfactory beginning; but it must be carried forward with spiritual insight, right technique and true understanding. Purity of motive and selflessness are taken for granted.



I give you a thought here which is capable of much expansion. Need, love and magnetic power are the three things which – consciously or unconsciously – attract money. But they must all manifest at once.



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

INTRODUCTION

Remember that money is the consolidation of the loving, living energy of divinity, and that the greater the realisation and expression of love, the freer will be the inflow of that which is needed to carry forward the work.

The Externalisation of the Hierarchy, p.335

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

Glamour: A World Problem, pp. 75-76

This whole question of money is one of the greatest difficulty at this time and also one of the utmost simplicity. The difficulty is due to the wrong thought which, for generations, has been brought to bear upon the problem, leading to wrong attitudes, even among the most devoted disciples. The attitude of humanity to money has been coloured by greed, by grasping for the lower self, by jealousy, by material desire and by the heart-breaking need for it which – in its turn – is the result of these wrong attitudes. These wrong attitudes lead to the disastrous economic conditions which we find all around us. They are effects of causes which are initiated by man himself. In the re-generation of money and in the changing of man's attitude to it will eventually come world release. If this cannot take place, then some dire condition will arise; money (as we know it) will vanish off the earth and the situation will have to be met in some other way. Let us hope that this will not be needed but that it will be possible to change the thought of humanity where money is concerned so that it will be regarded as a great spiritual asset, as a definite spiritual responsibility and as a means to real world work. The custodians of money will then shoulder their responsibility without fear and with due understanding. At present, they hold on to it through fear of the future and distrust of each other. The key to the right expenditure of money and to its correct use can be summed up in the following statement to which I would ask all of you to pay attention:

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

of much expansion.

Need, love and magnetic power are the three things which – consciously or unconsciously – attract money. But they must all manifest at once. The need in the past has not always been real, though it has been *felt* (such is the world glamour and illusion). The love has been selfish or unreal; the demand for things material has been for that which is not necessary to health or happiness. The magnetic force utilised has been, therefore, wrongly motivated and this process – carried forward over so long a time – has led to the present dire financial situation in the world.

By the transmutation of these factors and the expression of their higher correspondences – through right love, right thought or meditation and right technique – the financial requirements of the new groups and of the New Group of World Servers *will* be found. I would suggest that an elaboration of these ideas should be disseminated among all whom you know who could help. I would ask you to ponder much on these ideas for, in the education of the intelligent world servers, this question of money and of right attitudes towards money and right meditation upon money must be boldly faced. The emphasis laid by certain large groups on meditation for the raising of funds (usually for personal use or for the selfish ends of their own particular organisation or group) has been based upon this emerging concept of the *group use* of money. Being, however, selfishly and personally interested, the money was thought of in relation to the individual and not in relation to the group. This attitude must and will be changed.

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

Discipleship in the New Age, Vol. I, pp. 271-273

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

Problems of Humanity, p. 7

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

The Reappearance of the Christ, pp. 18-19

This group of disciples has undertaken to do two things:

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

bring in right and new conditions upon the earth.

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

Discipleship in the New Age, Vol. 1, p. 166

◆ THE REAPPEARANCE OF THE CHRIST

The vision in men's minds today is that of the Aquarian Age, even if they recognise it not. The future will see right relationships, true communion, a sharing of all things (wine, the blood, the life and bread, economic satisfaction) and goodwill ... At the centre of each of these pictures is to be found the Christ. *Destiny of the Nations*, p. 152

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

The Reappearance of the Christ, p. 21

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

The Reappearance of the Christ, p. 163

◆ THE LACK OF MONEY FOR THE WORK OF PREPARATION.

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

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

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

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

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

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

Money – as with all else in human living – has been tainted by selfishness and grabbed for selfish individual or national ends. Of this, the World War (1914-1945) is the proof, for although there was much talk of "saving the world for democracy" and "fighting a war to end war", the main motive was self-protection and self-preservation, the hope of gain, the satisfaction of ancient hatreds, and the regaining of territory. The two years which have lapsed since the war have proved this to be so. The United Nations is occupied with rapacious demands from all sides, with the angling of the nations for

place and power, and for the possession of the natural resources of the Earth – coal, oil, etc., and also with the underground activities of the great Powers and of the capitalists which they all create.

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

The time has now come when money must be re-valued and its usefulness channelled into new directions. The voice of the people must prevail, but it must be a people educated in the true values, in the significance of a right culture, and in the need for right human relations. It is therefore essentially a question of right education and correct training in world citizenship – a thing that has not yet been undertaken. Who can give this training? Russia would gladly train the world in the ideals of communism, and would gather all the money in the world into the coffers of the proletariat, eventually producing the greatest capitalistic system the world has ever seen. Great Britain would gladly train the world in the British concepts of justice and fair play and world trade, and would do it more cleverly than any other nation because of vast experience. The United States would also gladly undertake to force the American brand of democracy upon the world, using her vast capital and resources in so doing, and gathering into her banks the financial results of her widespread financial dealings, preserving them safely by the threat of the atomic bomb and the shaking of the mailed fist over the rest of the world. France will keep Europe in a state of unrest as she seeks to regain her lost prestige and garner all she can from the victory of the other allied nations. Thus, my brother, the story goes – each nation fighting for itself and rating each other in terms of resources and finance. In the meantime, humanity starves, remains uneducated, is brought up on false values and the wrong use of money; until these things are being righted, the return of the Christ is not possible.

◆ HOW CAN THE NEED BE MET?

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

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

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

These men and women of goodwill and spiritual inclination must reject the thought of their relative uselessness, insignificance and futility, and realise that now (in the critical and crucial moment that has come) they *can* work potently. The Forces of Evil are defeated, though not yet "sealed" behind the door where humanity can put them and which the *New Testament* foretold would happen. The world is in the balance again. Evil is seeking every avenue available for a new approach but – and this I say

with confidence and insistence – the little people of the world, enlightened and selfless in their viewpoint, exist in sufficient numbers to make their power felt – if they will. There are millions of spiritually-minded men and women in every country who, when they come to the point of approaching in mass formation this question of money, can permanently re-channel it. There are writers and thinkers in all lands who can add their powerful help, and who will if correctly approached. There are esoteric students and devoted church people to whom appeal can be made for aid in preparing the way for the return of the Christ, particularly if the aid required is the expenditure of money and time for the establishing of right human relations and the growth and spread of goodwill.

◆ FIVE REQUIREMENTS

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

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

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

The fourth prerequisite must be the careful presentation of the cause for which the financial support is required. People may have the courage to speak, but an intelligent presentation is of equal importance. The major point to be emphasised in the preparatory work for the return of Christ is the establishing of right human relations. This has already been started by men of goodwill all over the world, under their many names, and here I have done naught but indicate another motive for presentation.

We come now to the *fifth prerequisite: a vital and sure belief in humanity as a whole*. There must be no pessimism as to the future of mankind or distress over the disappearance of the old order. *The good, the true and the beautiful* is on its way, and for it mankind is responsible, and not some outer divine intervention. Humanity is sound and rapidly awakening. We are passing through the stage where everything is being proclaimed from the housetops – as the Christ stated would be the case – and as we listen or read of the flood of filth, crime, sensual pleasure or luxury buying, we are apt to be discouraged; it is wise to remember that it is wholesome for all this to come to the surface and for us all to know about it. It is like the psychological cleansing of the subconscious to which individuals submit themselves, and it presages the inauguration of a new and better day.

There is work to do, and the men of goodwill, of spiritual instinct, and of truly Christian training must do it. They must inaugurate the era of the use of money for the spiritual Hierarchy, and carry that need into the realms of invocation. Invocation is the highest type of prayer there is, and a new form of divine appeal which a knowledge of meditation has now made possible. To this end I will give you a short form of spiritual demand which I would ask you all to use in the place of any prayer, meditation or invocation for money which you may have hitherto used. It is short and powerful, but requires a unified group or a truly integrated personality to use it....

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

The Externalisation of the Hierarchy, pp. 623-631

◆ THE WORK OF THE ASHRAMS

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

Esoteric Psychology II, p. 731

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

The Externalisation of the Hierarchy, p.569-570

Groups of spiritually-minded financiers who are conscious members of an Ashram will take hold of the world economic situation and bring about great and needed changes. *ibid.*, p. 573

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

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

A Treatise on White Magic, pp. 411-412

When the three major Ashrams have done their work, and this work – in spite of the difference of ray – is largely educational, then the other Ashrams will slowly send in their representatives to cooperate and continue with the task. The first Ashram to do so will be that of the third ray; by the time disciples appear from that Ashram the world will be ready for an all-over financial adjustment; the "principle of sharing" will be a recognised motivating concept of the new civilisation. This will not involve beautiful, sweet and humanitarian attitudes. The world will still be full of selfish and self-seeking people, but public opinion will be such that certain fundamental ideals will motivate business, being forced upon business by public opinion; the fact that the new general ideas will in many cases be governed by the expediency of interplay will not basically matter. It is the sharing that is of importance. When the "adjuster of finances" (as an advanced disciple from this Ashram is called in the Hierarchy) appears, he will find conditions greatly changed from those now prevalent, and this to the following extent:

1. The principle of barter and exchange (to the benefit of all concerned) will control.
2. Owing to the development of atomic energy on behalf of human welfare, national currencies will have been largely superseded, not only by a system of barter but by a universal monetary exchange – representative of the bartered goods when they are relatively small and unimportant –

and by a planned scale of related values. National material assets and the needed commodities will all be provided for under an entirely new system.

3. Private enterprise will still exist, but will be regulated; the great public utilities, the major material resources and the sources of planetary wealth – iron, steel, oil and wheat, for instance – will be owned in the first place by a governing, controlling international group; they will, however, be prepared for international consumption by national groups chosen by the people and under international direction. *The Externalisation of the Hierarchy*, pp. 580-581

◆ THE ECONOMIC PROBLEM

This problem is basically far less difficult of solution. Sound commonsense can solve it. There are adequate resources for the sustenance of human life, and these science can increase and develop. The mineral wealth of the world, the oil, the produce of the fields, the contribution of the animal kingdom, the riches of the sea, and the fruits and the flowers are all offering themselves to humanity. Man is the controller of it all, and they belong to everyone and are the property of no one group, nation or race. It is solely due to man's selfishness that (in these days of rapid transportation) thousands are starving whilst food is rotting or destroyed; it is solely due to the grasping schemes and the financial injustices of man's making that the resources of the planet are not universally available under some wise system of distribution. There is no justifiable excuse for the lack of the essentials of life in any part of the world. Such a state of lack argues short-sighted policy and the blocking of the free circulation of necessities for some reason or other. All these deplorable conditions are based on some national or group selfishness and on the failure to work out some wise impartial scheme for the supplying of human need throughout the world.

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

Three things will end this condition of great luxury and extreme poverty, of gross over-feeding of the few and the starvation of the many, plus the centralisation of the world's produce under the control of a handful of people in each country. These are: first, the recognition that there is enough food, fuel, oil and minerals in the world to meet the need of the entire population. The problem, therefore, is basically one of distribution. Secondly, this premise of adequate supply handled through right distribution must be accepted, and the supplies which are essential to the health, security and happiness of mankind must be made available. Third, that the entire economic problem and the institution of the needed rules and distributing agencies should be handled by an *economic league of nations*. In this league, all the nations will have their place; they will know their national requirements (based on population and internal resources, etc.) and will know also what they can contribute to the family of nations; all will be animated by the will to the general good – a will-to-good that will probably at first be based on expediency and national need but which will be constructive in its working out.

Certain facts are obvious. The old order has failed. The resources of the world have fallen into the hands of the selfish, and there has been no just distribution. Some nations have had too much, and have exploited their surplus; other nations have had too little, and their national life and their financial situation have been crippled thereby. At the close of this war all the nations will be in financial

difficulties. All nations will require rebuilding; all will have to attend actively to the settlement of the future economic life of the planet and its adjustment upon sounder lines.

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

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

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

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

The Externalisation of the Hierarchy, pp. 196-198

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

ibid., p. 646

It is not the evil rampant in the world today which is hindering the revelation and hindering the

unfoldment of the spiritual life. That evil is the result of the misapprehension and the wrong orientation of the human mind, of the emphasis upon material things which ages of competitive activity have brought about; it rests upon the failure of the religious organisations throughout the world to preserve the truth in its purity and to avoid the fanatical idea that anyone's individual interpretation of truth must necessarily be the only and correct one. Theologians have fought (and with sincerity of intention) for forms of words which they believed were the only true and correct formulation of the divine idea, but Christ was forgotten behind the words; churchmen have expended effort and executive ability in raising funds for the building of stone edifices, whilst God's children everywhere went hungry and unclothed and so lost their belief in divine love.

How can the need of humanity for spiritual guidance be met when the leaders of the churches are occupied with temporal concerns, when the emphasis is laid in the Roman Catholic, the Greek Orthodox and the Protestant Churches upon pomp and ceremonies, on great churches and stone cathedrals, upon gold and silver communion sets, on scarlet birettas, on jewelled vestments, and upon all the paraphernalia so cherished by the ecclesiastically minded? How can the starving children of the world – and of Europe in particular – be salvaged when pleas go out from Popes and Bishops for money to build cathedrals and erect more churches when the existent churches now stand empty? How can light shine again in the minds of men when churchmen keep the people in a state of fear unless they accept the old theological interpretations and the old ways of approaching God? How can the spiritual and intellectual needs of the people be met when the theological seminaries teach nothing new or appropriate to the day and age, but send out young men to guide humanity who are grounded only in the past interpretations....

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

The Reappearance of the Christ pp. 141-143

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, realising 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....

What at this moment appears to prevent world unity and keeps the United Nations from arriving at those necessary settlements which the man in the street is so eagerly awaiting? The answer is not hard to find and involves all nations; nationalism, capitalism, competition, blind stupid greed.... it is the wrong use of money which colours the press and the radio in Great Britain and still more in the United States, thus keeping much of the truth from the people; it is the upheaval of labour everywhere which feeds the

turmoil and forces unnecessary suffering upon the public; it is powerful, political and international distrust, lying propaganda and the apathy of the churches which still further complicate the problem. It is – above all else – the refusal of that public to face life as it is and to recognise the facts for what they are.

...But there is another side of the picture and there is that which will balance the evil, though, as yet, it will not completely balance and offset it.

Today men and women everywhere – in high place and in low, in every nation, community and group – are presenting a vision of right human relations which *must* constitute the standard for the future of mankind. Everywhere they are exposing the evils which must be eliminated and they are educating ceaselessly in the principles of the new age. It is these men who are of importance. In politics there are great and wise statesmen who are endeavouring to guide their people wisely but have as yet too much with which to contend.... There are enlightened educators, writers and lecturers in every land who are seeking to show the people how *practical* is the ideal, how available the goodwill in mankind, and how easily applied are these ideals *when there are enough men and women of goodwill active in the world to force the issue*. This is the factor of importance....

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

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

Yet it must be remembered that there are statesmen in Great Britain, the United States and Russia who are endeavouring to work for the common man and to speak on his behalf in the conclaves of the nations. As yet selfish opposition has rendered their work futile and the monied interests in many countries have negated their efforts. Russia has no monied interests, but she has vast resources in men and arms, and these she plays off against the capitalistic interests....

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

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

Problems of Humanity, pp. 171-177

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

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

1. The effort has been expended in dealing with effects, and the underlying causes have not been touched, even when realised by a few. The attempt has been made to right wrongs, to expose evils and evil personalities, and to attack organisations, groups, parties, religions and national experiments. This has led to what appears to be a futile expenditure of time, strength, energy and money.
2. No effort has been made to find and blend into one organised whole the men of good will, of peaceful loving intention, and intelligent kindness and goodness in the world, so that they can cooperate together in their vast masses. Those constitute an incredibly large number of people who hate war because they regard all men as brothers, but who see no way to end it, as all the organisations to that end seem powerless in the last analysis. They grieve over the economic distress but do not know what to do, as all the various groups dealing with the problem are occupied with laying the blame on others and seeking scapegoats; they are conscious of the breakdown of the many efforts towards good.

Esoteric Psychology II, pp. 641-642

The distribution of the world's resources and the settled unity of the peoples of the world are in reality one and the same thing, for behind all modern wars lies a fundamental economic problem. Solve that and wars will very largely cease. In considering, therefore, the preservation of peace, as sought for and emphasised by the United Nations at this time, it becomes immediately apparent that peace, security and world stability are primarily tied up with the economic problem. When there is freedom from want, one of the major causes of war will disappear. Where there is uneven distribution of the world's riches and where there is a situation in which some nations have or take everything and other nations lack the necessities of life, it is obvious that there is a trouble-breeding factor there and that something must be done. Therefore we should deal with world unity and peace primarily from the angle of the economic problem.

Problems of Humanity, p. 167

◆ CAPITAL AND LABOUR

First of all, it must be recognised that the cause of all world unrest, of the world wars which have wrecked humanity and the widespread misery upon our planet can largely be attributed to a selfish group with materialistic purposes who have for centuries exploited the masses and used the labour of mankind

for their selfish ends. From the feudal barons of Europe and Great Britain in the Middle Ages through the powerful business groups of the Victorian era to the handful of capitalists – national and international – who today control the world's resources, the capitalistic system has emerged and has wrecked the world. This group of capitalists has cornered and exploited the world's resources and the staples required for civilised living; they have been able to do this because they have owned and controlled the world's wealth through their interlocking directorates and have retained it in their own hands. They have made possible the vast differences existing between the very rich and the very poor; they love money and the power which money gives; they have stood behind governments and politicians; they have controlled the electorate; they have made possible the narrow nationalistic aims of selfish politics; they have financed the world businesses and controlled oil, coal, power, light and transportation; they control publicly or sub rosa the world's banking accounts.

◆ CAPITAL

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

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

The above is a terrible indictment. It can, however, be substantiated a thousand times over; it is breeding revolution and a growing spirit of unrest. The masses of the people in every land are aroused and awakening and a new day is dawning. A war is starting between the selfish monied interests and the mass of humanity who demand fair play and a right share of the world's wealth.

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

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

Second, those who are clever enough to read the signs of the times; they realise that the capitalistic system cannot continue indefinitely in the face of humanity's rising demands and the steady emerging of the spiritual values. They are beginning therefore to change their methods and to universalise their businesses and to institute cooperative procedures with their employees. Their inherent selfishness prompts the change and the instinct of self-preservation determines their attitudes. In between these two groups are those who belong to neither the one nor the other; they are a fruitful field for the propaganda of the selfish capitalist or the unselfish humanitarian.

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

◆ LABOUR

Let us now look at the opposing group – Labour.

A powerful group, representing the capitalistic system, both national and international, and an equally powerful group of labour unions and their leaders, face each other today. Both groups are national and international in scope. It remains to be seen which of the two will eventually control the planet or if a third group made up of practical idealists may not emerge and take over. The interest of the spiritual workers in the world today is not on the side of the capitalists nor even of labour, as it is now functioning; it is on the side of humanity.

For thousands of years, if history is to be believed, the wealthy landowners, the institutional heads of tribes, the feudal lords, the slave owners, merchants or business executives have been in power; they exploited the poor; they searched for the maximum output at the minimum cost. It is no new story.... The spirit of revolution grew among the herded, overworked masses who, by their efforts, contributed to the wealth of the rich classes.

The spiritual principle of *Freedom* became increasingly recognised and its expression demanded. World conditions tended in the same direction. Movements of every kind became possible, symbolising this growth and the demand for freedom.... Educational facilities also grew and with this came the demand by the labouring classes for better living conditions, higher pay and more leisure. This the employers have constantly fought; they organised themselves against the demands of the awakening mass of men and precipitated a condition which forced labour to take action....

The Labour Union movement came into being eventually with its formidable weapons:

education for freedom and the strike. Many discovered that in union there is strength and that together they could defy the employer and wrest from the monied interests decent wages, better living conditions and that greater leisure which is the right of every man. The fact of the steadily increasing power of labour and of its international strength is well known and a primary modern interest.

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

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

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

◆ THE WAY FORWARD

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

- In what way can the Law of Supply and Demand be implemented so that there is justice for all and plenty for all?
- What standard of living will – in the New Age – seem essential to man? Shall we have a purely materialistic civilisation or shall we have a spiritual world trend?
- What must be done to prevent the monied interests from again mobilising for the exploitation of the world?

- What really lies at the very heart of the modern materialistic difficulty?

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

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

To own, to possess, and to compete with other men for supremacy has been the keynote of the average human being – man against man, householder against householder, business against business, organisation against organisation, party against party, nation against nation, labour against capital – so that today it is recognised that the problem of peace and happiness is primarily related to the world's resources and to the ownership of those resources.

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

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

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

1. Humanity has suffered so terribly during the past two hundred years that it is possible to bring about the needed changes, provided that the correct steps are taken before the pain and agony are forgotten and their effects have passed out of man's consciousness. These steps must be taken at once whilst patent evidences of the past are still present, and the aftermath of world war is before our eyes.
2. The release of the energy of the atom is definitely the inauguration of the New Age; it will so completely alter our way of life that much of the planning at present being done will be found to be of an interim nature; it will simply help humanity to make a great transition out of the materialistic system now dominating into one in which right human relations will be the basic characteristic. This new and better way of life will be developed for two main reasons:

- a) The purely spiritual reasons of human brotherhood, of peaceful cooperative enterprise and the constantly unfolding principle of the Christ consciousness in the hearts of men. This may be deemed a mystical and visionary reason; it is already more controlling in its effects than is believed.
 - b) The frankly selfish motive of self-preservation. The release of atomic energy has not only put into human hands a potent force which will inevitably bring in a new and better way of life, but also a terrible weapon, capable of wiping the human family off the face of the earth.
3. The steady and selfless work of the men and women of goodwill in every land. This work is non-spectacular but surely founded on right principles and it is one of the main agencies for peace.

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

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

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

◆ ALL THIS WILL TAKE TIME

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

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

Problems of Humanity, pp. 70-84

◆ THE NEED FOR SHARING

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

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

The Externalisation of the Hierarchy, pp. 206-207

...the keynote of all his [the healer in the New Age] work will be directed distribution, and the centre of his attention will be the channels of this distribution – the entire system of etheric centres.

I would beg you to reflect upon all this information with studious care. The keynote to good health, esoterically speaking, is *sharing* or *distribution*, just as it is the keynote to the general well-being of humanity. The economic ills of mankind closely correspond to disease in the individual. There is lack of a free flow of the necessities of life to the points of distribution; these points of distribution are idle; the direction of the distribution is faulty, and only through a sane and worldwide grasp of the New Age principle of sharing will human ills be cured; *only by the right distribution of energy will the ills of the physical body of individual man also be cured*. This is a fundamental (I would say the fundamental principle) of all spiritual healing. In the last analysis also this presupposes an eventual and scientific recognition of the etheric body of the planet, and consequently of man.

Esoteric Healing, pp. 549-550

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

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

Destiny of the Nations, p. 95

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

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

◆ THE NINTH SEED GROUP – FINANCIAL SERVERS

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

The task to be undertaken by this group is to study the significance of money as *directed and appropriated energy*. This direction of force produces concretisation, and the work is then in the field of magical endeavour. As with the work of the other groups, the task to be carried out falls into three categories of endeavour:

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

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

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

I do not, however, intend to write a treatise upon finance. It would largely be a record of man's

dire selfishness, but I seek to deal with money as the Hierarchy sees the problem, and to consider it as a form of energy, prostituted at this time to material ends or to the selfish aspirations and ambitions of well-meaning servers. They are limited in their view and need to get a picture of the possibilities inherent in the present situation which could deflect much of this form of concretised divine energy into constructive channels and "ways of light".

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

Money has been deflected into entirely material ends, even in its philanthropic objectives. The most spiritual use now to be found in the world is the application of money to the purposes of education. When it is turned away from the construction of the form side and the bringing about solely of material well-being of humanity and deflected from its present channels into truly spiritual foundations much good will be done, the philanthropic ends and the educational objectives will not suffer, and a step forward will be made. This time is not yet, but the spiritualising of money and its massing in quantities for the work of the Great Ones, the Disciples of the Christ, is part of a much needed world service and can now make a satisfactory beginning; but it must be carried forward with spiritual insight, right technique and true understanding. Purity of motive and selflessness are taken for granted.

The Externalisation of the Hierarchy, pp. 59-61

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

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

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

Esoteric Psychology II, p. 192

◆ THE ROLE OF SCIENCE IN PRODUCING FREEDOM

It might be noted here that three great discoveries are imminent and during the next two generations will revolutionise modern thought and life.

One is already sensed and is the subject of experiment and investigation, the releasing of the energy of the atom. This will completely change the economic and political situation in the world, for the

latter is largely dependent upon the former. Our mechanical civilisation will be simplified, and an era ushered in which will be free from the incubus of money (its possession and its non-possession), and the human family will recognise universally its status as a bridging kingdom between the three lower kingdoms of nature and the fifth or spiritual kingdom. There will be time and freedom for a soul culture which will supersede our modern methods of education, and the significance of soul powers and the development of the superhuman consciousness will engross the attention of educators and students everywhere.

A Treatise on White Magic, pp. 333-334

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

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

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

Problems of Humanity, pp. 66-67

◆ **ASTROLOGICAL INFLUENCE ON THE FLOW OF MONEY**

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

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

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

Esoteric Astrology, pp. 378-379

This sign [Libra] is consequently closely connected with the third aspect of the Godhead and hence it is a governing sign and a major conditioning factor where Law, Sex and Money are concerned. Ponder on this. All the three divine aspects in themselves are triune and manifest in three manners or through three lesser aspects.... It is through a study of Libra that light upon the third aspect will come.... the third aspect demonstrates as concretised energy and this we call Money. It is literally gold and this is the externalised symbol of that which is created by the bringing together of spirit and matter upon the physical plane. The third aspect is, as you know, the creator aspect and the energy which produces the outer tangible plane of manifestation – the form side of life.

... When, however, the consciousness of man is opened up in such a manner that it can register that which is proceeding and taking place in the three lower kingdoms in nature, then further light and information will be given. This will take place in a period of human history when Libra is dominant.... Money will unveil the secret of the mineral kingdom and all this will come about through the activity of Venus and when this activity in the three signs of Taurus, Libra and Capricorn is better understood.... Suffice it to say here that each of these three signs is related to one of these three aspects of divine life:

- | | | | |
|--------------|-------------------|-------|---|
| 1. Taurus | animal kingdom | law | natural law |
| 2. Libra | vegetable kingdom | sex | natural affinity |
| 3. Capricorn | mineral kingdom | money | concrete expression of the Law of Supply, |

and all these form a triangle with Libra at the apex and dominating.

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

ibid., pp. 243-246

◆ SEVENTH RAY

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

Discipleship in the New Age, Vol. II, pp. 221-222

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

Destiny of the Nations, pp. 133-134

◆ THE ROLE OF THE INDIVIDUAL

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

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

A Treatise on White Magic, p. 117

The aspirant has an appreciation of the occult value of money in service. He seeks nothing for himself, save that which may equip him for the work to be done, and he looks upon money, and that which money can purchase, as something which is to be used for others and a means to bring about the fruition of the Master's plans as he senses those plans. The occult significance of money is little appreciated, yet one of the greatest tests as to the position of a man upon the probationary path is that which concerns his attitude to and his handling of that which all men seek in order to gratify desire. Only he who desires naught for himself can be a recipient of financial bounty, and a dispenser of the riches of the universe. In other cases where riches increase, they bring with them naught but sorrow and distress, discontent and misuse.

A Treatise on Cosmic Fire, p. 866

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

The third ray person who also fails to shatter his "Dweller" becomes what is called a

"manipulator of souls" and uses the mind to destroy the real and to put a veil between the man and reality... The second ray group who delude and deceive, work through religious agencies, through mass psychology, and the misuse and misapplication of devotion and of the arts. They are largest in number. The third group work primarily through commercial relations in the business world, and through the use of money, the concretisation of prana or universal energy, and the outer symbol of the universal flux and flow. *A Treatise on White Magic*, pp. 240-241

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

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

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

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

Discipleship in the New Age, Vol. II, pp. 231-232

You ask if there is aught that you can do. There is above everything else the handling of the energy which is now streaming forth – *the energy of Love in its dynamic or electric form*. It is the *Will aspect of Love* which the Christ will of necessity use this time when He comes; when He earlier came He employed the teaching aspect of the second ray and not the Will aspect.... Let your fellow workers catch from you the radiance of Love. That, my brother, will release the financial supply so sorely needed; it will be the harmlessness which you and your fellow servers can demonstrate which will prove the needed agent. *ibid.*, pp. 598-599

◆ A VIEW TO THE FUTURE

It is essential for the future happiness and progress of humanity that there should be no return to the old ways, whether political, religious or economic. Therefore, in handling these problems, we should search out the wrong conditions which have brought humanity to its present state of almost cataclysmic disaster. These conditions were the result of religious faiths which have not moved forward in their thinking for hundreds of years; of economic systems which lay the emphasis upon the accumulation of

riches and material possessions and which leave all the power and the produce of the earth in the hands of a relatively few men, while the rest of humanity struggle for a bare subsistence; and of political regimes run by the corrupt, the totalitarian-minded, the grafters and those who love place and power more than they love their fellowmen.

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

Problems of Humanity, pp. 168-169

◆ THE NEW WORLD ORDER

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

The Externalisation of the Hierarchy, p. 377

The new world order will recognise that the produce of the world, the natural resources of the planet and its riches, belong to no one nation but should be shared by all. There will be no nations under the category "haves" and others under the opposite category. A fair and properly organised distribution of the wheat, the oil and the mineral wealth of the world will be developed, based upon the needs of each nation, upon its own internal resources and the requirements of its people. All this will be worked out in relation to the whole.

ibid., p. 191

It is equally essential that the new world order should develop in humanity a sense of divinity and of relationship to God, yet with no emphasis upon racial theologies and separative creeds. The essentials of religious and political beliefs must be taught and a new simplicity of life inculcated. Today, these are lost in the emphasis laid upon material possession, upon *things* and upon money. The problem of money will have to be faced; the problem of the distribution of wealth – whether natural or human – will need careful handling and a compromise reached between those nations which possess unlimited resources and those who have few or none; the problem of the varying forms of national government must be faced with courage and insight...

ibid., p. 193

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

result of unity, peace and plenty?

Only in one way. *By the united action of the men and women of goodwill and understanding in every country and in every nation.*
Esoteric Psychology, Vol. II, p. 672

...How can order be restored? How can there be fair distribution of the world's resources? ...How can a true prosperity be established which will be the result of unity, peace and plenty?

There is only one true way and there are indications that it is a way towards which many millions of people are turning. *Unity and right human relations – individual, communal, national and international – can be brought about by the united action of the men and women of goodwill in every country.* *Problems of Humanity, p. 178*

◆ **MEDITATION**

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

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

Discipleship in the New Age, Vol. II, pp. 224-226

REFLECTIVE MEDITATION ON ATTRACTING MONEY FOR HIERARCHICAL PURPOSES

Suggestions

1. This meditation is so simple that many of you may regard it as innocuous and perhaps futile. Used by many simultaneously, it may shatter the impasse which at present prevents adequate funds pouring into the work which the Hierarchy seeks to accomplish.
2. Do this meditation every *Sunday* morning. Take what you have saved during the previous week and dedicate it to the work and present it in meditation to the Christ and His Hierarchy. Whether the sum is large or small, it can become an attractive and magnetic unit in the Master's plans.
3. Realise the occult law that "to those who give shall be given" so that they can give again.
4. Attempt to feel true love sweeping through you, and have the fixed intention to express this love to all you contact. It is the great attractive and selfless agent in world affairs.

Stage I

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

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

PAUSE

Stage II

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

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

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

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

4. Then say aloud, with conviction and emphasis:

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

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

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

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

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

Discipleship in the New Age, Vol. II, pp. 228-231

WORLD GOODWILL,
Suite 54,
3 Whitehall Court,
London SW1A 2EF, UK.

WORLD GOODWILL,
120 Wall Street,
24th Floor,
New York, NY10005, USA.

BONNE VOLONTE MONDIALE,
1 Rue de Varembe, (3è)
Case Postale 31,
1211 Geneva 20, SWITZERLAND.