The United Nations
A World Heart Network
by I. Gordon-Brown

One cannot think of the unity of humanity by way of the brain or kundalini, but the radiance of the heart may bring together the most seemingly varied organisms even across remote distances. This experiment, of the unification of the hearts across the distance, awaits its workers."

BEHIND all the chaos and conflicts of our modern world, including the transition from the age of Pisces into the age of Aquarius, there lies the drama and the glory of man's fight for freedom. All great statements and declarations of the Rights of Man, Magna Carta, the American Declaration of Independence, the French Declaration of the Rights of Man and of the Citizen, the Atlantic Charter and the United Nations Universal Declaration of Human Rights, have been efforts to embody the principle of freedom in practical and usable terms and to define and limit one man's or one nation's control on the actions of another. The growth of modern nation states demonstrates the mass response of peoples to the energy of freedom and their determination to be rid of alien control. Religious movements and schisms have likewise been a response of the free human spirit to the need for a true inner search and understanding, unfettered by imposed dogmatic doctrines and theologies. And the revolt of youth today, with all its positive and its negative symptoms, is the revolt of youth in every age, a revolt against status quoism and the current social mores which reflect the failure to progress of the previous generation.

We are moving from an age of authority into an age of experience, and no one can buy another man's or another nation's experience for him. Man has to be free or he cannot learn or grow. The world war (1914-1945) was the culmination of the great battle between the totalitarian forces of evil, embodying the attempt of an enforced control, and the United Nations, embodying the forces of light, aided by the Hierarchy, fighting for the freedom of the souls of men. In his formulation of the Four Freedoms in 1941 at a critical point in the war, Franklin Roosevelt anchored the principle of freedom in a new way in the consciousness of humanity. And from its inception the United Nations was charged to promote a better life for all men "in larger freedom".

Freedom and Hierarchy

The Spiritual Hierarchy, the heart centre of our planet and custodian of the Plan, embodies the principle of freedom in the highest form and expression comprehensible to man. Not only does the Hierarchy never abrogate human free will, while at the same time standing as a protecting wall between mankind and cosmic evil, but it utilises the energy of freedom in a way which man must eventually emulate.

For freedom brings its problems, problems which human society has not yet resolved. How can freedom be reconciled with the need for order and organisation in society? How can a group or a business provide conditions of true freedom for its members or employees without loss of efficiency and co-ordinated functioning? How can a nation, which has won its own freedom and is seeking to take its place in the modern world, permit this effort to be sabotaged by divisive strifes and even civil war? The fact that nation after nation has resorted to strong central government, backed in the last analysis by the power of armies, demonstrates not the failure of the principle of freedom, but man's early, and as yet imperfect response to its energy. This response is at times complicated, though it

will eventually be aided, by the growing influence of seventh ray energy, bringing power and facility for the right ordering of society and human affairs.

Thus, to balance the action of freedom, man continues to employ coercive power.

The Hierarchy however have transcended and solved this problem. The soul is not only free because it is liberated from the control of matter and the senses, but because it is totally identified with the good of the whole. Thus the personality, with its unredeemed tendencies, is not permitted entry to the Ashram. The phrase “in Thy service is perfect freedom” expresses this central truth and reality about freedom. Freedom is identification with the highest good that we can conceive, and only through this identification can we escape from and reconcile the internal, inter-personal, inter-group, and inter-national conflicts which afflict ourselves as individuals and the human race as a whole. While a “reading between the lines” suggests that from time to time the members of the Hierarchy may differ in the way they aspect or assess certain human trends or tendencies, and indeed we are told that not even the Hierarchy can know how a free humanity will decide, the Hierarchy as a whole and the members of the Ashram are at one with the goal and Plan for man, of which they are custodians. They unite, as free souls, behind whatever detailed phase of planetary work or effort may be decided upon. The Hierarchy, in its work for man, is a perfect expression of the Law of Group Endeavour and the Principle of Unanimity.

**Principle of Unanimity**

It is therefore of the greatest significance to recognise that the United Nations system is not only founded upon the principle of freedom, the free and sovereign equality of all states large and small, but it provides an expression and a model at the human level for the law of group endeavour and the principle of unanimity.

Broadly speaking the United Nations does not wield coercive power and member states are free to accept, or reject United Nations decisions and recommendations. Before any United Nations or Agency declaration or decision can have the force of law it has first to be embodied in a series of covenants. When these covenants are agreed and approved they become legally binding only on those states which voluntarily choose to abide by them. Furthermore states are not obliged to accept all the covenants in a particular group, for example in the field of human rights. They may choose to be bound by some and not by others.

There are many who feel that this voluntary system is far too slow and inadequate to the needs of the times. Yet the alternative is coercion which would be neither acceptable, nor practical. The present system not only guards the principle of freedom but ensures that the practical arrangements and legal obligations of the United Nations system march hand in hand with the state of consciousness of its very varied membership.

Thus the ultimate goal of World Unity is related to the realities of human consciousness and the principle of freedom is embodied in orderly and practical arrangements, patterned on the procedures of hierarchical government. The spiritual significance of the basis of United Nations organisation is well illustrated by the distinction and relationship between the General Assembly and the Security Council. For while the General Assembly may be said to embody a new age system based on consent, the Security Council with permanent seats and vetoes for the nations that wield great physical power, embodies the power realities of the existing world situation. This is a necessary and inevitable element of any world system in this interim period. But the contrast between the two bodies is accentuated, from an esoteric point of view, by the statement that one of the channels through which the Avatar of Synthesis directs his energies is the General Assembly of the United Nations. There is no reference in this respect to the Security Council.

The United Nations system can be likened to a world heart centre and network. As Lord Caradon, United Kingdom minister to the United Nations put it “The United Nations pumps the blood of conciliation through the body of humanity.” This fact is of the greatest importance to esotericists, for all true esoteric groups and schools are anchored in Hierarchy and function according to the principles and patterns of Hierarchy, the planetary heart centre. The esoteric world group likewise
functions within the heart centre of the new group of world servers. Esotericists can therefore contribute their aid in a very special way through the heart to strengthen the United Nations and the specialised agencies in all aspects of their work.

It is of course true that in daily practice the United Nations and its agencies are very far from perfect. The United Nations is no better than the behaviour of its member states and the quality of its secretariats and specialist personnel. There are frequent clashes between member states, and relations between certain of the agencies leaves much to be desired. There are “time servers” and selfish and ambitious men in the secretariat, as well as disciples and men and women of goodwill. In practice the United Nations mirrors the human condition, and when we criticise its imperfections we are simply criticising humanity. The problem is humorously illustrated by a statement attributed to the Belgian statesman Paul-Henri Spaak, when he was President of one of the very early General Assemblies of the United Nations. He said: “The Agenda is exhausted; the secretary-general is exhausted; the delegations are exhausted and I am exhausted: at last we have reached unanimity.”

In all these circumstances one can see how wise were the founding fathers of the United Nations, working under the inspiration of Hierarchy, in creating a flexible instrument and Charter. Those who see the solution to world problems in a radical revision of the Charter and the immediate establishing of a World Federal Government fail completely to take account of the realities of our complex world. Their proposals could only be implemented by the use of coercive power. The revision of the Charter, which indeed must come, can only be accomplished as it corresponds to parallel changes in the thinking and attitudes of the nations.

A World Heart Network

The United Nations system is a uniquely pervasive and all embracing one. It touches virtually every country and territory in the world with the exception of China, and perhaps no human institution since the Christian Church in Europe of the Middle Ages has touched such a wide area of human life. In spite of the limitations imposed by lack of finance, personnel and national selfishness, the United Nations is a major means of sharing world resources, physical, mental, cultural and spiritual. “From the heart flow all the influences which must eventually permeate the entire body.” The United Nations heart network is carrying the new age influences and ideas to all races and nations. And just as the blood is the carrier in the human body of a wide range of health giving and nourishing substances, so does the United Nations system provide these catalytic agents and elements that enable new life to flow where the circulatory flow had become blocked and new energies to manifest where only dead forms existed before.

Due to national selfishness the United Nations has so far failed to distribute life giving and sustaining energy in sufficient abundance to enable the right economic development of two-thirds of the poorer parts of the world to take place. The incidence of poverty and starvation grows more dangerous. It is as if there is a blockage in the arteries with the consequent ill health of important parts of the body.

United Nations and the Work of the Christ

Of the three great hierarchical departments of government, religion and education, the United Nations is most closely related to government and education. Apart from the cultural work of Unesco and the effort to eliminate religious intolerance, the United Nations is not directly active in the religious field.

The Master D. K. has stated that the primary focus for the work of the Christ in the coming era will be in the field of government and education. We also find the following important statement about his reappearance on pages 615 to 617 of The Rays and the Initiations:

“Let me make the facts somewhat clearer and enlarge somewhat upon these three modes of his appearing, of his coming, his advent and of his physical recognition by humanity—

1. By His overshadowing of all initiates and disciples who are today, or will be at the time of His arrival, active in the three worlds of human evolution...

2. By the pouring out of the Christ life or consciousness upon the masses everywhere and in every nation...
3. By His physical appearance among men. Through his own immediate appearance he can establish a potent focal point of hierarchical energy upon earth in a manner not hitherto possible... Men in all lands will know where he can be found. The locale of this focal point of his threefold spiritual activity cannot here be disclosed, for it is contingent upon the results of the sequential processes of overshadowing and outpouring...

What this divine purpose (The Purpose which the Masters know and serve) may be the Christ himself will reveal upon his arrival; the focal point of his activity will be dependent upon the medium used by him to implement that purpose, known only to him and to the senior members of the Hierarchy. Should politics be the medium through which he best can serve, that then will determine the locality of the focal point; if it should be the religious organisations of the world it may prove to be elsewhere; if the field of economics or of the social sciences, then still another locality may prove appropriate. The determining factor in all cases, and that which will indicate to him the appropriate place for this focal point, will be the number and the ability and status of the disciples found active in the chosen field. More I may not suggest."

Could it be that the Christ may establish a major focal point for his work in Aquarius within the United Nations system? One cannot and should not dogmatise, but one must be aware of possibilities.

**Spiritual Focal Points**

To be fully effective, spiritual work needs its points of anchorage. It must have the means of circulating energies in the three worlds and of making its impact felt on the physical plane. It is significant that the main focal point for the United Nations is in New York, which is one of the five major centres through which the energy of Shamballa and Hierarchy pours into human consciousness, and the only centre common to the two triangles of London—New York—Darjeeling and Geneva—New York—Tokyo. The other major United Nations centre is Geneva where a number of the specialised Agencies have their headquarters. Additional United Nations and Agency focal points are to be found almost exclusively in the West. The monetary institutions, World Bank, etc., are located in Washington; Paris houses UNESCO, FAO is in Rome. Vienna is the centre for the International Atomic Energy Agency, and will house the recently formed United Nations Industrial Development Organisation; the International Court of Justice is at the Hague; the Intergovernmental Maritime Consultative Organisation in London, the Universal Postal Union in Berne and the International Civil Aviation Organisation in Montreal. There are subsidiary centres and information offices in many other parts of the world, but the only major focal points outside Europe and North America are the Economic Commission for Africa in Addis Ababa; the Economic Commission for Asia and the Far East whose headquarters are in Bangkok; and the Economic Commission for Latin America focused in Santiago, Chile.

While this bias is understandable in terms of the history of the United Nations and the balance of national forces that existed in the 1940's it is obviously not one that can continue indefinitely. The physical basis for the United Nations will eventually need to be more widely distributed, so as to accord more closely to the balance of the nations within the United Nations itself. But developments along these lines will probably have to wait until the under-developed two-thirds of the world can provide a larger proportion of skilled personnel to serve in the United Nations and its agencies. At the moment they are desperately lacking in trained personnel for their own requirements. A strong and healthy heart network must serve all parts of the body, and the base for the work of the United Nations must in due course be made more universal.

**The Call of Hierarchy**

Today the call of Hierarchy is ringing out in the consciousness of all disciples, aspirants and men and women of goodwill. The Christ and the Hierarchy have never been closer to humanity, and are eager to use every opportunity and channel for aid. The heart of humanity is sound. And yet the crisis in the affairs of men grows more acute and even dangerous. Is the critical nature of our present impasse due simply to the powerful and last reaction of the material forces to the incoming spiritual influences? Or are we failing in some way to respond adequately to the urgency of human need and hierarchical intent?

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United Nations as a heart network is also an expression of humanity's soul, and as such holds the vision before the eyes of men. In the early 1960's men experienced the brief yet dramatic era of John Fitzgerald Kennedy, Pope John and Dag Hammarskjöld. The call they sounded out struck a responsive chord in millions. It was a call to love and to serve, a call for an intensity of striving for the common good. Mankind achieved a breakthrough and faced the future eagerly and with growing confidence.

These voices are now departed and have not quite been replaced. The forces of light which they evoked have failed to sustain the joyous and creative momentum in face of the vigorous and even violent reaction of the reactionary and conservative forces.

What is needed today is for the call of the human soul to ring out once again, reaffirming the primacy of the higher moral and spiritual values. And if there are no individual voices to sound the call, it must be done by groups, and groups must create anew the demand and climate of thought in which it may be possible for world disciples to speak and to be heard.

In this fact and situation lies one of the main significances of the United Nations International Year for Human Rights. The call for human rights is nothing if it is not a moral and spiritual call. The recognition of human rights is the sign of our responsibility for our brother, and the sense of responsibility is one of the first signs of the influence and activity of the soul. The fact that 1968 is a year for human rights is symbolic of the possibilities for progress of the human soul. A very special opportunity therefore confronts all servers. Can we respond anew to the call of Hierarchy? Will our hearts be open and strong enough to carry the tremendous charge of hierarchical life that can pour through? While it may be unwise to think that this may be our last chance, it is equally unwise to presume that it is not. The crisis and opportunity is now. Mankind has the habit of crises and grows through handling them correctly. Let us obey the order of service to the point of crucifixion, and onward move in life.