THE RAINBOW SWASTIKA

A REPORT TO THE JEWISH PEOPLE

ABOUT NEW AGE ANTISEMITISM

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"The Jew has ever been (could he but usefully remember it)

the symbol of humanity - evolving, seeking, restless,

materialistic, separative and greedy....

I have enlarged thus upon the Jewish conflict

because it is the symbol of all past conflicts in human history,

based upon universal selfishness and the greed of undeveloped humanity."

(The "Tibetan Master" via Alice Bailey, \_A Treatise on the Seven Rays\_, p.635)

E. New Age Views on Jews and Judaism

Notes to keep in mind in this section:

(1) NA doctrine makes a separation between Christians and Jews in racial matters, but Christians who embrace their historical Jewish roots and the Jewish Scriptures are ranked at the same spiritual level as Jews, and they are likely to receive the same treatment.

(2) Most of the quotes are from Alice Bailey, giving the impression that these were her own personal bias against the Jews; however, as the architect of the New Age, she - or the "Tibetan Master" Djwhal Khul if you will - embedded this rejection of the Jews in the NA Plan.

(3) Therefore, rejection of the Jews is implicit for everyone who supports this blueprint for a new humanity; and that applies to every prominent NA spokesman, including Bailey's apparent successors, Robert Muller and the UN.

(4) New Agers sincerely do not consider themselves antisemitic, since in their view this means hatred of the Jews. They do not hate the Jews any more than we would hate someone who is severely deformed or mentally deranged. It's just that one doesn't allow the spiritually unbalanced to assume leadership, or to run about unrestrained, damaging the spiritual potential of those around them - especially if they can be sent to a "better place" where they will get help and be happier.

(5) Although all the following information is readily accessible, it does not appear to be common knowledge among NAers. Many rank-and-file World Servers have no idea of NA attitudes toward Jews and will be truly shocked to read this documentation.

1. The Origin of the Jews According to the Masters

A few Atlanteans (the 2nd rootrace) survived the calamity which wiped out their civilization, in the process losing many of their spiritually advanced powers. For some unexplained reason, descendants from an "older, inferior root-race" also survived: the Jews.

Bailey variously identifies the Jews as the 1st rootrace Lemurians, the 4th Aryan subrace who ruled the age of Aries, a race originating in the previous solar system, and a reincarnated species from the moon and other planets. [The apparent contradiction is resolved by that supremely convenient theory, reincarnation, which allows the Jews to return over and over in history - except that, unlike any other group in NA cosmology, they mysteriously repeat the same roles and same mistakes each time around.] Whatever their origin, Jews are alien to the human race. The most notable achievement of this race is that it somehow defies the sacred and immutable law of human evolution: although spiritually undeveloped and inherently flawed, it inexplicably refuses to die out and give way to the "superior root". [See where Bailey tries to solve the dilemma by actually claiming that the White Lodge deliberately rescued the inferior seed from destruction....]

2. The "Jewish Force"

In addition to the Big Three Energy Forces which comprise the Logos, Bailey notes a powerful fourth Energy working alongside them, but not in cooperation: "The Jewish Force". (\_Externalisation\_ II, p.89) Although discussed as an impersonal energy source, the fact that "It" is ranked equal with the Logos implies that, like the Logos, there is a Personality or "Manifestation" by which this Force relates to humanity - the G-d revered by the Jews. (Bailey is ambiguous on this point, sometimes acknowledging Him distinctly and other times relegating Him to "a thought form", a mental fabrication of the Jews themselves. See the "Gods" section.) She characterizes this Force as "temporary, producing separation", and locates It in the "planetary Solar Plexus"; Its sphere of activity is "emotion". Whereas the other 3 operate through Will, Love-Wisdom and Intellect, the Jewish Energy operates through "magic and money". Elsewhere (p.74) she links the Jewish Force with the "force of materialism, streaming out... from the Dark Forces or the Black Lodge". [More on the Black Lodge in the "Gods" section. See also Blavatsky's link of the Jewish G-d with materialism.] Together, these two forces (the Jews and materialism) "increase the already prevalent tension in the world." As a result, the Jews "wield most potently that peculiar concretisation of energy which we call money. They constitute, in a strange manner, a unique and distinctly separated world center of energy." (p.76) In this way, the "sin" of "separateness" is viewed by NA as originating with the Jews and afflicting them in a unique way, akin to an "original sin" which they are born with. [This is important to remember in decoding a favorite mantra in NA circles, eliminating "separatism" in the world. While the masses think of an abstract concept or behavior, the enlightened ones focus on the Jewish race as "constituting" a "world center" of Separatism - the sin personified.]

2a. But the Jews are not alone in their offense; they are being used by the Black Lodge. NAers are not told much about this powerful spiritual foe, except that in addition to "materialism" it is characterized by "Cosmic Evil". Another revelation is that just as the Hierarchy needs human agents to channel their energies and cooperate with their activities, so also the Black Lodge needs vehicles through which to work on earth. This is important for understanding why the line in the carefully worded "Great Invocation" reads: "Seal the door where Evil dwells," rather than simply "banish the Evil". [We have more clues in Bailey's description of this Evil she calls the "Dweller on the Threshold" in the "Gods" section.] Humanity is not expected to ever do battle with the Evil Entity, which exists on a level with the Hierarchy themselves; humanity's task is to deal with the earthly "door" by which the Black Lodge makes contact with earth, also known as "brothers of the shadow and those representatives of what may be called 'cosmic evil'." (\_A Treatise on Cosmic Fire\_ p.949). Bailey provides clues by which to identify them: "The true nature of cosmic evil finds its major expression in wrong thinking, false values, and the supreme evil of materialistic selfishness and the sense of isolated separativeness." (\_A Treatise on the Seven Rays\_, p.753) [Compare this with the quote at the top of this section, and the composite identity becomes clearly Jewish.] Bailey's disciples have rated that last evil as the most dangerous: "The Ageless Wisdom teaching informs us, in no uncertain terms, that separation is the greatest heresy, or evil, from which the most serious world problems spring." (\_The Beacon\_, Lucis Trust, July-Aug. 1982)

Since it is acknowledged that Jews are the ultimate separatists (see above) - but also that Jewish separateness was right and necessary in an earlier age (see below) - what the NA ethical system does in effect is equate "evil" with "obsolete". So then, cosmic evil lurks behind or within any "door" who sees value in retaining this outdated "separate" designation, or who so much as supports the right of other Jews to retain it.

3. Loving the Problematic Jews

In one passage (\_Externalisation\_ II, p.128), Bailey cautions NA disciples not to generalize about nations being totally under the Forces of Darkness; "only those with no vision and an intolerant and prejudiced spirit" would paint a people so unfairly. However, one group does deserve this generalized description: "those who through inclination or ancient karma are the descendants of the Lords of darkness; their actions and ideals make possible the activity of the forces of materialism." Even in the case of individuals among this group who appear to recognize "some form or other of idealism" that a NAer might be tempted to appreciate, "they are misguided and full of response to the will-to-power." Quite a problem for the rest of mankind to have incurable sons of Darkness among them.

Even so, NA disciples are to deal with this tool of the Dark Force with "minds clear from prejudice and free from hatred." (p.78) We are told that the "Jewish problem... is so old and so well known" that the Masters find it difficult to express it in a way "that will not arouse in the Jewish reader above all an undesirable reaction." Nevertheless, for the next ten pages they (dictating to Bailey) proceed to list the many faults of the Jews "in a spirit of love". (\_Problems of Humanity\_ IV, p.96-106)

Since Jews typically identify "antisemitism" with "hatred", the New Age can thus claim to be on high moral ground - the Jews are not hated. They are simply recognized as a problem to be solved in a loving way. Bailey elsewhere comments that "Jews frequently lower the atmosphere of any district in which they reside." This too she insists is not an antisemitic statement but simply "an absolute truth". (\_Unfinished Autobiography\_) Moreover, she does not claim credit for this idea; the Hierarchy related to her in vivid detail why the Jews do this, and how they can rectify it.

4. The "Jewish Problem" and its Effects

In outlining the four world problems which must be solved as the New Age begins, the "Masters" had the most to say about Number Four, the "problem of the Jews." After analyzing the influence of the "Rays" on the Jews, they explain: "The Jew, with his emphasis upon his position as one of the 'chosen people,' has stood symbolically throughout the centuries as the representative of the wandering, incarnating soul, but the Jewish people have never recognized the symbolic mission with which their race was entrusted, and they have taken to themselves the glory and the honor of the Lord's elect. The Jew made this mistake and, as an Oriental race, the Jews have failed to hold before the Orient the divine nature of mankind as a whole, for all are equally divine and all are the Lord's elect." (\_The Destiny of Nations - The Influence of the Rays Today\_, p.34) Translated from mysticalese, this means that the Jews were originally taught the concept of chosenness symbolically, in order to teach it to all of Humanity; they somehow misunderstood it as literally applying to themselves. The idea of "bnai ha'brit", the Jewish people being recipients of a Covenant made with the most high G-d at Sinai, is considered a fabrication from beginning to end.

As an interesting sidenote relating to Christianity, the above quote continues: "Calvin and all who followed his lead made the same mistake..." thus placing many mainstream fundamental Christians within the parameters of "the Jewish problem", and by implication subject to the same "solution".

5. The "Jewish Problem" Expressed as Zionism

If Jewish religion (covenant-based identification) is evil, then Zionism, or identificiation with Israel, the ancient Land promised through covenant, is doubly evil. [Combine the two into the religious Zionist, and we have manifold evil! This implies that the Israeli settlers, so thoroughly group-bashed by global media for vague "crimes against humanity", are being viewed as transgressors on levels that go beyond political correctness.] The Holocaust, which justified a Jewish homeland in the eyes of the world, for Alice Bailey only had the unfortunate effect of bringing the Jews "under the control of a glamour" which encouraged them to expect a land of their own. She categorically states, "Today the Jewish people are engineering trouble.... They are claiming a land to which they have no possible right." Moreover, the motive was "greed and not any love of Palestine behind it." (emphasis hers) [Although I have to admit, showing "greed" for sand, rocks and swamp which didn't interest anyone else indicates a rather deficient understanding on the part of those said to be human symbols of "greed and selfishness".] And not only that, but "the Zionists prevented the displaced Jewish persons (only 20% of the whole) from discovering how welcome they are in many countries throughout the world." (\_Externalisation\_ IV, p.615) [The Evian Conference, which a few years earlier made it quite clear "how welcome" the Jews were, must have escaped the notice of the "Masters". These Wise Ones also forgot all about "the problem of WHY the many nations, from the time of the Egyptians, have neither liked nor wanted them." See below.]

While the White Lodge has been organizing the World Servers, the Black Lodge (see above) "is working through the group which is controlling the destiny of Russia and also through the Zionist movement." (\_The Rays and the Initiations\_, p.679) On the next page, however, Alice rethinks the first group: "The true communist platform is sound; it is brotherhood in action." The only other group she named as tools of the Black Lodge, the Zionists, remain an unqualified "real danger to world peace and human development... [they] run counter to all the plans of the spiritual Hierarchy and mark a point of triumph of the forces of evil." (p.681)

5a. Bailey (more accurately, the Hierarchy) was horrified when the State of Israel was actually established, blaming the American Jews for coercing the UN into this "mistake". In fact, the Zionists single-handedly "lowered the prestige" of the United Nations and "made its position both negative and negligible to the world." (\_Rays and Initiations\_, p.681) Not only this, but "the Zionist Dictators... were attempting (somewhat unsuccessfully) to be to the Jewish people what Stalin and his group, and Hitler and his gang, have been to their people.... They worked through the same methods." (p.634-636) [Two things to note here: first, the eerily familiar equation of Zionists with Nazis; second, Bailey's convenient castigation of two dictators she had elsewhere praised, merely to manipulate natural public rejection of Hitler and Stalin against the Zionists as well.] Bailey lamented that the U.S. had decided to support "aggression and territorial theft" when "they could have worked for the Principle of Harmony [achieved through conflict and destruction - p.623] and permitted time and the non-separativeness of the nations to adjust and solve the Jewish problem." (p.636)

All in all, Bailey knew that the specter of Zionism filled all NA disciples with "a deep discouragement and a sense of futility and hopelessness." Nevertheless, they must make "the effort to expose the truth and clarify the problems which must be solved. The opposing forces of entrenched evil must be routed before He for Whom all men wait, the Christ, can come." (p.615-616) [Here we understand by implication that Maitreya can only come to a post-Zionist world in which the nation of Israel has been in some way neutralized, either politically impotent by UN occupation or spiritually impotent by total conversion to the NA mentality. There are now pressures on both of these fronts: witness the increasing calls for international intervention in the Palestinian war on Israel, as well as the intense NA missionary efforts underway in Israeli society. At any rate, it is in preparation for the coming of Maitreya that the UN has steadfastly barred Israel from any meaningful activity in that world forum which is to be the mouthpiece of the Hierarchy. And by the way, don't be fooled by the brief fanfare surrounding Israel's recent "admission" to one of the UN Regional Groups - it was a hollow charade, probably enacted to defuse annoying public pressure.]

6. The "Jewish Problem" as Racially Inevitable

But we are not to think that only religious Jews and Zionists are the evil separatists. After Bailey identifies the "Jewish people" as a problem, she [or the "Tibetan Master"] hastens to add, "What I say here has no specific reference to any individual; I am considering the world problem, centering around the Jews as a whole." (\_Externalisation\_ II, p.74, emphasis mine) By calling it a "world problem" she means that (a) the Jews' unique and collective "racial karma" [those not familiar with this term, see Humanity section] will trouble the entire world until the race itself disappears; and (b) it is in the world's interest to put an end to the separate and distinct identity which Jewish people cherish.

Bailey alternately blames this "Jewish problem - a problem which... is, at this time, causing the deepest concern to many, including members of the planetary Hierarchy," on a vague astrological event "back in the very night of time" when "the sun was in the constellation of Gemini, a fact established by "my [Djwahl Kuhl's] access to records more ancient than any known to man." (\_Esoteric Psychology I\_, p.393) This caused them to "manipulate forces and energies, and to 'pull strings' in order to bring about desired ends", (p.394) the source of Jewish materialism. Their separatist delusion actually stems from a misunderstanding dating from their initial appearance during the Lemurian Age (which preceded the Atlantean); Bailey concludes that once you know that history, "you can come to an understanding of the Jew, his separateness, his desire for racial purity and his interest in that which is commercial and tangible. The Jew, down the ages, has insisted upon being separated from all other races [because] he brought over from the previous system the knowledge (necessary then but obsolete now) that his race was the 'chosen people.'" (\_Externalisation\_, p.77) But in both of these faults the Jews are not innocent, for there was more involved than a poor astrological influence and a radical change of mission. The ancient "founders of the modern Jewish race" [numbering three, which Bailey said Masons would be able to identify] actively "resented the command" to let go of material wealth; instead "they sought to hold that which they had gathered" out of "love of riches". The "Masters" then met to decide the fate of these rebellious disciples who refused to enter the "Path". Since they "loved the possessions of the world more than they loved the service of light", they were cursed to "know no peace". Bailey concludes: "The three [rebels] went forth in sorrow and revolt, laden with their treasures, and thus the history of the wandering Jew began." (\_Esoteric Psychology I\_, p.397)

From this it is obvious that all Jewish people have a singularly low potential for entry into the new humanity, even in the best circumstances. Compare Bailey's assessment of the "Jewish Problem" with "The Negro Problem". The two minorities are compared in \_Problems of Humanity\_, Chapter IV, with one paragraph each, followed by a ten-page analysis of the Jewish problem. The "Negro problem" is neatly summed up as the "problem of the white people" who are responsible for the African's separateness; "The Negro is struggling to end it and, therefore, the spiritual forces of the world are on the side of the Negro." Not so for the Jews, who "constitute an international minority of great aggressiveness, exceedingly vocal." Only in the Jews is separateness a "sin... deeply inherent in the race itself." The sinful desire to keep the Jews separate is also found in other nations "among whom they live, but for the perpetuation of the separation the Jews are largely responsible." (\_Humanity\_ p.95-96) In an odd revision of history, a few countries were singled out as never exhibiting strong hostility toward the Jews - Great Britain, Holland, France and Italy - because Jewish identity in those nations was "less marked".

How do the Jews perpetuate their separation and provoke nearly universal hostility? For one thing, "their extremely materialistic tendencies" have caused them to adopt "undesirable and devious business methods, which have made them greatly disliked and mistrusted in the world of business" - although at the same time they somehow built a reputation as "patrons of the beautiful" and "the world's great philanthropists". (p.97) Then there is "the untidy effect they have on any community", due to "centuries of tent-dwelling [sic]." They "live off" the surrounding peoples and "take what they want... no matter what the cost to others," in order to survive through persecution and wandering. Add to all this the commitment "to preserve... their national religion, their national taboos and the ancient landmarks", and we have a picture of "the most reactionary and conservative race in the world." (p.97-98) All of these faults have been amplified by centuries of "racial purity" mandated by "the orthodox Jews". With such a history, it is no wonder that "as a race, he is nowhere liked and people are on guard against him and his methods," (p.99) and that "no country anywhere wants to open its doors and offer the unwanted Jews asylum." (p.104) [Something mysterious happened to the "welcome" waiting for them "in many countries throughout the world" which the Zionists stubbornly ignored. (\_Externalisation\_ IV, p.615, quoted above) ] And lest we try to belittle the effect of the Jews by noting other migrating peoples in history, the "Tibetan Master" emphasizes: "There is no other problem like it in the world today." (\_Humanity\_ p.103) The Jews are "the problem child within the family of nations." (p.104)

6a. Jewish Shells: Nevertheless, the enlightened ones applaud the occasional "individual Jew" who does not fit this model. They make it clear that this is not the Jew who is "a good citizen, law-abiding, kindly and decent in his ways, anxious to play his part in community life and ready with his money when asked for it" - for such a Jew "still remains apart", afflicted with "the Ghetto tendency" toward "a separate identity". No, the only Jews acceptable to the New Humanity are those who merely "function in Jewish bodies and bear Jewish names", having "outgrown" their Jewish souls. (p.99) However, even these individuals cannot escape the "racial" debt owed by them as a former part of the Jewish people; they will simply be expected to accept physical purging (what the unenlightened view as "death") in a spirit of understanding and cooperation. "Right human relations" means that the Jews must consider the good of everyone else, and make the noble decision to absent themselves from humanity in order not to endanger this delicate stage in the rest of the world's "human relations". [The concept of "right human relations" is applied by the "Masters" to the Jews in a way most NA Jews have never fully investigated. Far too many have fallen for the bait of conditional participation in certain circles which NA offers the "individual enlightened Jew", and in their eagerness to be accepted, far too few have read the fine print of the Plan.]

7. The "Jewish Problem" and the Holocaust

The Holocaust was not a reason to found a Jewish State; it was simply the latest in a series of reasonable rejections by other nations. On a spiritual level, it was the Jews' "racial karma" catching up with them. As Bailey/DK wrote in 1949: "Today the law [of racial karma] is working, and the Jews are paying the price, factually and symbolically.... They regard themselves as the chosen people... [but] it is Humanity which is the chosen people... They demand the so-called restitution of Palestine, wresting it away from those who have inhabited it for many centuries." [Ever wonder why this myth never seems to retreat before the unadorned historical facts? Consider the central NA role cast for the global media and the UN.] Bailey continues: "They have never yet faced candidly and honestly (as a race) the problem of WHY [her emphasis] the many nations, from the time of the Egyptians, have neither liked nor wanted them.... Yet there must be some reason, inherent in the people themselves, when the reaction is so general and universal. The evil karma of the Jew today is intended to end his isolation, to bring him to the point of ...renouncing a nationality that has a tendency to be somewhat parasitic within the boundaries of other nations." (\_Esoteric Healing\_, p.263ff)

[It is intriguing that Holocaust denier David Irving parroted these very sentiments in an interview with \_The Guardian\_ (March 19, 2000) during his landmark lawsuit against Deborah Lipstadt: "Jews should not be asking who pulled the trigger, but why? When the Nazis asked the Slovaks, the Hungarians, the Czechs, and others to give over their Jews, everyone did so gladly. Why did the Americans and Roosevelt refuse to let the [Holocaust refugee ship] St. Louis dock? What is it about these people that no one wanted them?" He also names various Jewish bodies as "some of the traditional enemies of truth," and although he never elaborates which "tradition" he embraces for his "truth", he identifies the "Jewish problem" with a word high on Bailey's list of Jewish racial traits: "Greed."]

The small matter of Jewish genocide at the hands of the Nazis was clearly in progress (referred to in present tense) as Bailey wrote the chapter on "The Racial Problem" (\_Externalisation\_, II beginning p.194, emphasis mine). Acknowledging that Germany's claim to racial purity is dubious, and that "any attempt to enforce so-called 'racial purity' is foredoomed to failure" since mankind is "the product of many fusions", she notes an exception - the one race which cannot mingle with others: "The major racial problem has, for many centuries, been the Jewish, which has been brought to a critical point by Germany. This problem is also capable of solution if properly recognized for what it is, and if coupled with an effort by the Jews themselves to solve it, and to be cooperative in the world efforts to adjust their problem. This they have not yet done because the average Jew is lonely and unsettled, able to do little to put himself right before the world. Instinctively and intellectually, the Jew is separative... he possesses no sense of fusion with other peoples." [With a flourish, she and her Wise Teacher display their abysmal ignorance - not only ignorance of the German-Jewish society which required so much effort for the Nazis to dislodge from their midst. But concerning "the world efforts to adjust their problem", we can conclude that the "Tibetan Master" actually considered global abandonment of the Jews to the Nazi killing machine to be for their good.]

7a. Bailey saw the "Shamballa forces" at work during World War II (and specifically through the Nazis) as an "energy of destruction [which] has its side of beauty when the spiritual values are grasped." Its value was in the "great energy of purification", visibly evidenced by "widespread fires" burning out "much evil", after which "the new world will be built upon the ruins of the old... under the guidance of the New Group of World Servers." (\_The Rays and the Initiations\_, p.86-88) From the viewpoint of the Hierarchy, who directed this force in conjunction with "karmic law" (p.85), the war was "a major surgical operation made in an effort to save the patient's life. A violent streptococci [sic] germ and infection had menaced the life of humanity (speaking in symbols) and an operation was made in order to prolong opportunity and save life, not to save the form [physical life]. This operation was largely successful. The germ, to be sure, is not eradicated and makes its presence felt in infected areas in the body of humanity." (\_Education in the New Age\_, p.111) Bailey is careful not to identify who the "germ" symbolizes here, and elsewhere she refers to "the bitter and unpardonable attack made upon [the Jews] by Hitler" (\_Problems of Humanity\_ p.96). But the group Bailey names as the post-war rebuilders of the world, the "New Group of World Servers", warns us all to beware of certain "religious experiments which spread the virus of hatred and separation". (from an introductory NGWS brochure adorned with a "666") If separation is the "virus", and religion is the "carrier", the Jews are prime candidates for being the "infection" which threatens the life of humanity (even if Bailey did not approve of the brutal form "surgery" Hitler chose). Bailey continues in \_Education\_: "Another surgical operation may be necessary,... in order to dissipate the infection and get rid of the fever. It may not, however, be needed, for a process of dissipation, distribution and absorption has been going on and may prove effective." (p.112) [In other words, the Jews are so effectively assimilating, dismantling their historical roots and contributing to their own demise, that the "infection" may fade from humanity of its own accord, without the need for another war against them.]

8. The Hierarchy's Solution for the "Problem"

Bailey earnestly insists: "There has never been a time when the Gentile world has been more keen to do what is right by the Jew or more anxious to solve his problem and make restitution for all he has suffered." (\_Humanity\_, p.105) So what does the New Age expect from today's Jews? "Changed inner attitudes are needed on both sides, but very largely on the side of the Jews." Sounds reasonable, doesn't it? So does "right human relations", the NA goal set for the Jewish people.

But aren't the Jews already in the forefront of humanitarian causes? Sorry, that's not on the list. Maybe it's tolerance: Jewish acceptance of other belief systems and identities is an area that could stand improvement in some circles - although Jews are again among the most liberal regarding freedom of expression, lifestyle and religious practice. But service to others and tolerance of others cannot atone for the "evil" of the Jews' own "separateness" from others. Jews who want to live as Jews in a homeland of their own are morally wrong, and Jews who are content to live as Jews among the nations are "parasitic". That leaves only one solution, which Bailey carefully spells out: "Release from the present situation [will only be achieved] when the Jew forgets that he is a Jew." (\_Externalisation\_ p.267, emphasis mine)

So what Bailey means by achieving "right human relations" is basically Jewish self-erasure: "When the Jew and the narrow-minded religious devotees [note here two groups: the broad-minded secular "Jew" and "narrow-minded religious" Jews] recognize their identity with all other people [Jewish distinction is illegitimate], and express this identity through right relationship, we shall see a very different world." (\_The Destiny of Nations - The Influence of the Rays Today\_, p.35) And where must the "expression of right relationship" start? With shedding of the "taboos, habits and religious observances" which identify them as a unique people and which constitute "an international problem". (\_Humanity\_, p.103)

But, lest we think the NA demand for "self-erasure" will stop at Jews becoming non-Jews, we need to follow the NA concept of "right human relations" to its end.

8a. In spite of his new generic identity as just "people", there is some unfinished business with the rest of humanity. "The Jew needs to recognize his share in bringing about the dislike which hounds him everywhere", and stop his "constant, almost abusive, demands for the Gentile to shoulder the entire blame and end the difficulty." (\_Humanity\_ p.103-104) In other words, the Jews have to stop whining about the injustices done to them in the past. NA sees no conflict in warning the Jews that their unique "evil karma" requires them to accept unusually harsh suffering, while at the same time chiding them for thinking they have suffered more than other peoples: "They forget that millions in the world today have suffered as they have, and that ...the concentration camps of Europe [contained] only 20 percent Jews." (\_Externalisation\_ IV, p.615) [With this nifty statistic Bailey obscures a far more significant one: the percentage of Jews whose deaths left nothing behind to count in the camps.]

All of these requirements are leading up to the fact that there is only one Jewish response guaranteed to solve the problem of "the Jews as a whole". Only when "he grasps, as a race, the significance and inevitability of the Law of Karma... [and] realizes that the law is working out and incidently releasing him for a greater future" can he help solve the "Jewish problem". (\_Externalisation\_ II, p.78) From this we know that the Jews will not find release from their "racial sins" and "right relations" through world service furthering the NA agenda, or even through the abandonment of all Jewish tradition. They are required to acknowledge the karmic justice of Jewish suffering throughout history, and to accept the planned obliteration of all Jews gracefully... it's going to be better in the next life. [Although we can't be too sure; as we learned earlier in this section, the Jewish race has already reincarnated several times as a result of this karma - each time ending up with a karmic debt large enough to justify their place as the cosmic whipping boy.]

9. The Root Problem: the G-d of the Jews

By far the "major factor" which makes the Jew so problematic is his religion, or more accurately, his G-d: "The Jews are God's chosen people; they must be preserved in physical purity and their wellbeing is of major importance to Jehovah; they have a messianic destiny, and Jehovah is jealous of their contacts and interest in any other people or God. To these divine requirements they have, as a people, been obedient and hence their plight in a modern world." (\_Humanity\_ IV p.100)

Taking the cue from Helena Blavatsky's assertion (\_The Secret Doctrine\_, II p.471) that the Jews have "a religion of hate and malice toward everyone and everything outside itself," Bailey elaborated: "The word 'love' as it concerns relation to other people is lacking in their religious presentation, though love of Jehovah is taught with due threats." (p.100) [If the reader is amazed at the ignorance displayed here concerning Biblical and Jewish teaching, that was just the warm-up.] Bailey [or her "Master"] continues to confidently inform us that Jewish religion has almost nothing to say about "the concept of a future life, dependent upon conduct and behavior to others and on right action in the world of men" but is only occupied with "the keeping of numerous physical laws and rules related to physical cleanliness." [In one stroke the Jewish teachings of Olam Ha-Ba, the world to come, and Yom Ha-Din, judgment before the Holy One, are erased and only the purity laws are left.] Not only that, but the Jew "enforces" these petty rules even when "incovenient to others". These contribute to the "irritating factor" which causes Gentile hostility at every turn.

The main promoter of Bailey's works follows her example in blaming human misery on Jewish religious concepts [and greatly misrepresenting them in the process]: "Fundamentalism [a trigger-word for orthodox monotheism] minimizes the value of the human being, [in its] tendency... to emphasize the awesome might and power of God transcendent 'above and outside' His Creation [rather than] God immanent within the human heart. This ancient misconceived split between God and humanity has worked great mischief. It has caused people to feel little, expendable and utterly vulnerable unless they rigidly follow certain rules or formulas." (Lucis Trust, World Goodwill Newsletter, Summer 1982) The G-d of the Jews, as Bailey puts it, is "the rather unpleasant soul" of the Jewish nation. (\_Humanity\_ V, p.141)

But ultimately, what angers the Gentile more than anything about the Jews is not so much their persistent behavior as their G-d Himself: "He [the Gentile] intensely dislikes the cruel and jealous Jehovah of the Jews and looks upon the Old Testament as the history of a cruel and aggressive people - apart from the Psalms of David, which all men love." (\_Humanity IV\_, p.101) [Only someone who never read much of the Jewish Bible could write such lines - and only total illiteracy could have singled out the victory songs of Israel's most famous warrior-king as the Jewish Bible's only pacifist literature!]

10. Judaism is Evil

The "Tibetan Master" minces no words: "[I have sought] to indicate the evils of Judaism. The present world faiths must return to their early simplicity, and orthodox Judaism, with its deep seated hate, must slowly disappear; all must be changed in preparation for the revelation which Christ [Maitreya] will bring." (\_Externalisation\_ IV, p.543)

Part of the "Plan" relayed to Bailey in 1946 contained the reasoning for this firm commitment of the Hierarchy to rid the world of the Jewish religion: "2. The Gradual Dissolution of Orthodox Judaism. Reason. a. Because of its presentation of a wrathful Jehovah, caring only for his chosen people. This is a basic evil. [This is a basic distortion, for anyone familiar with the Jewish Bible can verify that the Jewish G-d relates to the righteous of all nations.] The Lord of the World, the God in whom we live and move and have our being is totally otherwise. b. Because of its separateness. c. Because it is so ancient that its teachings are largely obsolete." (\_Externalisation\_,p.551) [If "ancient" means "obsolete", there is no reason Judaism should be disqualified while the teachings of the Hierarchy are honored for even greater antiquity.]

Elsewhere, other evils of Judaism are mentioned: "hatred of Gentiles" [another slur from the Biblically illiterate] and "failure to recognize the Christ." (p.544). She waxes eloquent on this last fault, concluding with: "The difficulty with the Jew is that he remains satisfied with the religion of nearly five thousand years ago and shows as yet little desire to change." (\_The Reappearance of the Christ\_, p.81 - see the rest of this quote in the "Nazism" section.) [I ask Jewish readers to keep in mind that here Bailey does not mean the Christian "Christ"; she rejects the "feeble Christ which historical Christianity has endorsed." (\_Externalisation\_, p.590) However, she and other NAers was/are not above using the Jewish-Christian controversy. It has functioned admirably as a smokescreen to confuse the Jews as to NA doctrine, as well as to prevent strategic cooperation between the two religious groups who are targeted for elimination.]

11. Collusion Among Secular Jews

One of the enigmas about the secular Jewish response to NA antisemitic propaganda is a curious eagerness to believe the worst about their more religious brethren and their own traditional religion, usually without even bothering to check facts. Indeed, some of those in the forefront of helping to promote this disinformation are secular Jews themselves, whether from a desire to justify their own abandonment of orthodoxy, or from a sense of spiritual sibling rivalry, or an acceptance of the NA price for acceptance into their circles, or simply uncharacteristic gullibility. The kinds of charges against the orthodox - and especially against the "ultra-orthodox" - accepted at face value are the type that would be immediately denounced as antisemitic if the target had been some nonreligious Jewish practice or subgroup. But because it's the "religious fundamentalists" being bashed, secular reaction often ranges from smug neutrality to fervent co-bashing. [It apparently escapes their notice that every blow to historical Judaism rattles their own windows. Historically, demonizing orthodox Jews has been the first act in delegitimizing the entire Jewish community. I beg the secular Jewish thinker to examine a centerpiece in the infamous Nazi film, \_The Eternal Jew\_: it is a gruesome distortion of orthodox Jewish life, a fact which barely disturbed the well-assimilated German Jewish community in the early days when that film was released. If the assimilated Jews of today ignore equally slanderous attacks currently underway on their religious brethren, in the illusion that only the "extremist" Jews are on the hit list, then they have learned nothing at all from the Holocaust.]

A good example of smug neutrality was Jewish (non)reaction to the "news report" printed in the newspaper of Arizona State University in late 1994. It described orthodox Jews attacking and cursing non-orthodox worshipers at the Western Wall in Jerusalem, with their "adorable little children" stoning a helpless paraplegic in a wheelchair, as security guards passively looked on. A law student at ASU who demanded documentation for the story after its circulation discovered it to be a total fantasy fabricated by a fellow-student in journalism. Yet it had been accepted as factual by the Head of the ASU Journalism Department and the Director of the school's Walter Cronkite School of Journalism. Even worse was an equally false report printed in the \_New York Times\_ on June 13, 1997, about yeshivah youths at the Wall hurling human excrement at non-orthodox worshipers. (See these and other legends demonizing religious Jews documented by journalist Avi Shafran: "Open Season on the Orthodox", \_Moment Magazine\_, Feb.2000.) Shafran makes the point that, had the story been about "ordinary" Jews, many Jewish anti-defamation groups would have immediately rallied to refute the antisemitic slander. But because the "scandal" involved a group which the general Jewish community has somehow accepted as indefensible, it passed without editorial challenge from the general Jewish community.

11a. Some of the strongest examples of fervent co-bashing of orthodox Jews are from the Israeli community. One is the recent movie \_Kadosh\_, a fantasy written by a secular Israeli which casts haredi marriage as loveless and oppressive, with such unsupportable distortions of orthodox life that the Israeli daily \_Ha'Aretz\_, not noted for religious sympathies, reviewed it with a succinct: "We have become our own antisemites." However, \_The New York Times\_ reviewer Stephen Holden accepted it as an accurate portrayal of "the sort of oppression" inflicted on orthodox Jewish women - a "fear and loathing of sex" and "a primitive notion of women's bodies as unclean". [Note the similar caricature drawn above by Bailey of a Judaism obsessed with ritual cleanness] This, Holden noted, is shared by "Moslem fundamentalists and extreme sects in other religions". The Israeli media regularly airs prominent figures uttering some of the most outrageous antisemitic remarks on record. Hebrew University Professors Moshe Zimmerman and (the late) Yeshayahu Leibowitz respectively likened orthodox Jewish children in Hebron to Hitler Youth and the Israeli army to the SS. Sculptor Yigal Tumarkin remarked that when he sees haredi families he "can understand the Nazis". One of the most chilling pronouncements was from Shulamit Aloni, former Minister of Education: "The religious draw on the same dark forces that fed Fascist Nazism." [It is most significant in several respects: first because Aloni so smoothly incorporates Bailey's own terminology in condemning Judaism, second because this was from someone entrusted with the nation's school system, and third because she afterward received the Israel Prize for her "contributions to Israeli society".]

12. "Rescuing" Christianity from its Jewish Roots

The vigorous effort of the NA to pull in the Christians makes use of the New Testament with their own interpretations, avoiding passages which draw on Jewish scriptures. But there remain Jewish concepts which Christianity assimilated, and which Bailey asserts must be eliminated completely to "restore" the Christian religion to "purity", or as quoted above, its "early simplicity". As implied here, both Bailey and Blavatsky believed in an earlier, Judaica-free Christianity which at some later point was "corrupted" by Jewish missionaries, resulting in the form we know today. But [in typical disregard for logic] NAers also argue that Judaism must be exorcised not because it is newer, but because it is too old: "God the all-powerful, all-knowing and unchanging", as well as "God the lawgiver and message-sender... are no longer fit ways of symbolizing God." (Eugene Fontinell, \_Toward a Reconstruction of Religion\_) Either way, this makes the Christian Bible (Old and New Testament) hopelessly unreliable and in need of a complete overhaul, directed by the "Ascended Masters". Following are a few examples [Please, no debates from theology experts - the descriptions are very general and are meant for comparison only]:

- The Holy Spirit. In orthodox Judaism, Ruach HaKodesh, a manifestation of the one and only G-d in His relationship to men. In basic Christianity, one personality in the three-person God which guides men. Must be redefined as the "Solar Angels" who collectively do the holy spiritual work, furthering the Plan of the "Heavenly Man" Sanat Kumara.

- The Kingdom of G-d. In orthodox Judaism, Malchut HaShamayim, the rule of the one and only G-d over Heaven and creation, climaxing in the days of the Messiah; also the acknowledgement of that rule by every living thing, which will usher in the Olam HaBa, a new heaven and earth filled with G-d's glory. In basic Christianity, roughly the same, with added dimension of the afterlife in Heaven. Must be redefined as "the next kingdom in nature", ruled by the new humanity who is God; there is no "heaven".

- Jesus. In orthodox Judaism, a Jew who lived in the first century of the Common Era; some consider him a teacher or reformer calling the Jews to repent, others consider him a heretic and false messiah; was put to death by the Romans. In basic Christianity, a Jew who was the Christ (Messiah) promised to the Jews; brought a New Covenant to the Jews and later to the world; most view him as the Son of the God of Israel and/or a teacher of selfless love; was put to death by the Romans as a spiritual sacrifice for sin; risen from the dead, now seated in Heaven. Must be remade into a lower-ranked ascended Master, several levels below the Logos; when on earth he surrendered his body for use by the Christ (as did Krishna, Buddha and others) to teach mankind the occult Ageless Wisdom; at his sacrificial death he attained the 5th initiation, resulting in a disembodied state mistaken for "resurrected"; later lost this level, recovered it in another [non-Jewish] reincarnation, and "is presently [1922] living in a Syrian body," according to Bailey.

- The Coming of the Messiah. In orthodox Judaism, the arrival of G-d's designated king and Torah teacher par excellence; a direct descendent of King David who will rule Israel and the nations in righteousness from Jerusalem. In basic Christianity, a second arrival of Jesus; follows the same description as Judaism except for teaching Torah. Must be redefined as the appearance of Maitreya the Christ (sic in the West, in the East his title is the Bodhisattva), who will overshadow a human host (most emphatically not a Jew this time); as the "World Teacher" and "the Head of all religions of the world" (by which time Judaism will no longer be recognized as a religion); he will restore the ancient Mysteries beginning with a Luciferic Initiation; mankind will be prepared for his coming by Master Jesus and others who will direct their disciples (including "the Church") to follow him. "A great deal of reactionary stupidity will have to be eliminated before He can come... as the new generation assert their hold over human thinking." (\_Externalisation\_, p.576)

- The Serpent in the Garden. In the Jewish Bible, the creature who sabotaged man's Paradise by tempting Eve to transgress G-d's command; he was justly punished for his act, as were Adam and Eve for their disobedience. In Christianity, the same, and/or Satan's first appearance in human history as tempter and deceiver, directly causing mankind to be infected with a congenital sin problem. Must be redefined as the heroic Lucifer who offered godhood to mankind in the Lemurian age; their acceptance was not a "fall" but an "ascension". The Jews hopelessly muddled the story and transmitted it as the first sin, while the Christians used the Jewish story to portray man as sinful and unworthy; both versions short-circuit the path to godhood and slander the "God of Humanity".

- Atoning for Sins. In the Jewish Bible, requires a substitute sacrifice specified by G-d to be offered by the sinner, who has already renounced his/her deed and made whatever restitution was possible; in post-Temple orthodox Judaism, the sacrifice was dropped out of necessity, but is mentioned in penitential prayers as a memorial before G-d and as a practice to be reinstated. In Christianity, the animal sacrifices are collectively symbolized and/or actualized in the sacrifice of Jesus as the once-for-all atonement for sin, similarly applied to a sinner who has repented. In both faiths, the sin is "forgiven", never to be remembered. Must be redefined as service in order to pay off karmic debt, often extending into future reincarnations; no substitute can be accepted under any circumstances, and no sin can be "forgiven" by simply repenting from it.

(For Bailey's "transformation" of terms like "God", "Creator", "Ancient of Days" and "Lord of the World", see the "Gods" section. For her redefinition of key words in the Great Invocation, such as "Love" and "Light", see that section of "The Plan".)

12a. There are some Jewish concepts which cannot be "redeemed" in a NA Christianity; these will simply have to be erased. Singular among the Jewish doctrinal "failures" is the concept of the "blood sacrifice" (\_Externalisation\_, p.543) [Interestingly, this is thought by most Jews to be exclusively a Christian teaching, but Bailey is correct that its source is Judaism. Sometimes our enemies perceive our foundational teachings better than some Jews.] The following examples are included in the New Age list of faulty teachings [And alongside these I point out the substitutes which NA embraces, all of which are inferior, hypocritical or dehumanizing]:

- "blood sacrifices" - as mentioned, this is the most offensive to NAers [yet pagan religions from the Middle East, Africa and South America which historically sacrificed animals, or even human beings, seem exempt from condemnation].

- "sin" with its "penalty" - considered demeaning and abusive, causing unnecessary feelings of anxiety and unworthiness over perfectly human activities [notwithstanding the fact that karma metes out far more ruthless penalties than Torah, and not for acts of disobedience but for even unknown offenses or things not under our control].

- "purification by blood" - considered cruel, superstitious and needlessly violent [yet NAers must expect to be "purified" by "eighteen fires" which cause pain, the loss of own's personhood and possibly physical destruction - see Bailey's \_Glamor - A World Problem\_, p.269].

- "substitute sacrifice" - one may not expect a substitute to pay for his sins or save him [but the NA firmly requires 80-90% of the world's population to sacrifice themselves for the elite 10-20% destined for the "quantum leap"].

- "God transcendent" - "God" is not to be found outside creation [on the other hand, NA insists that the Most High cannot be known at all, pushing transcendence to absurdity].

- "chosenness" - no one group is a "chosen people" - and certainly not the Jews [the objection loses its meaning since it is never applied to the many other tribes with traditions of being chosen - not to mention themselves, the elite "starseed" chosen for the next race by the Masters].

- "separatism" - this is no less than human rebellion against the United Will of the Hierarchy, which must be either reversed or the rebels removed, in order for humanity to progress. [This progress is to be initiated by none other than Lucifer, who Bailey admits caused "war and disruption" in "the council chamber of the Most High". But this revolt of the Very First Separatist was an admirable show of new "initiative", while the revolt of the "founders of the Jewish race" was cause for a curse. See \_Esoteric Psychology I\_, p.394-396]