

# FUNDAMENTALS OF LIGHT TECHNOLOGY

## PART NINE

### ABOUT THE COLLECTIVE BUILDING OF THE ANTAHKARANA

*Contents: 9.1 Introduction. THE NEW NATURAL KINGDOM. 9.2 The New Group of World Servers. 9.3 The Twelve Virtues of Group Activity. THE SECRET SYMBOL OF THE NEW GROUP. 9.4 The Secret Symbol: Its Mathematical Description and its Meaning. 9.5 The Pythagorean Character of the Secret Symbol. 9.6 The Secret Symbol has been Misapprehended and so Protected. 9.7 The Secret Symbol is a Structure in the Physical Etheric World. THE INGATHERING. 9.8 The Ingathering of the Candidates. 9.9 Some Particularly Important Qualities and Abilities of the Candidates. THE NECESSARY DISCRIMINATION. 9.10 The Necessary Discrimination as to the New Group. 9.11 The Necessary Discrimination as to Destructive Ideologies and Movements. 9.12 The Reign of Quality. THE SIXTH SUBRACE OF THE FIFTH ROOT-RACE AND THE SIXTH ROOT-RACE. 9.13 Judgement Days. 9.14 The Sixth Subrace of the Fifth Root-Race. 9.15 The Sixth Root-Race. THE REAPPEARANCE OF THE HIERARCHY AND THE RE-ESTABLISHMENT OF THE SCHOOLS. 9.16 The Dying Off of the Older “Esoteric” Organizations. 9.17 The Reappearance of the Planetary Hierarchy. 9.18 The Re-Establishment of the Schools. ADDENDUM: 9.19 How the Description of the Secret Symbol has been Consistently Mistranslated*

#### 9.1 Introduction

<sup>1</sup>The fifth natural kingdom is the kingdom of unity and of common consciousness. The condition of the individuals' entry into that kingdom is their acquisition of collective consciousness, group consciousness. How can expedient work, work based on knowledge and understanding, for the transition to the fifth natural kingdom be done except in collectives, in group formation? Therefore, aspirants and junior disciples have to overcome remaining traits of mechanical, unreflecting, naïve individualism and consider the group factors, that is, the factors of group consciousness and group activity, in everything that has to do with their work for consciousness development.

<sup>2</sup>Thus the building of the antahkarana is group work, particularly in this new age, which is being increasingly characterized by the energy of Aquarius, the energy of the fifth department, in conjunction with the energy of the seventh department and soon enough also of the energy of the fourth department. In this new age exceedingly important developments are impending, indissolubly connected with collective consciousness development: the formation of a new natural kingdom between mankind and the planetary hierarchy called the “new group of world servers”, the formation of new races: the sixth subrace and from it the sixth root-race, the reappearance of the planetary hierarchy, and the re-establishment of the esoteric knowledge schools. Those people who wish to participate in those great transformations, join the new group of servers, become members of the new races, and enrol in the new schools should even now equip themselves for these collectives, above all by intensifying their service and work for consciousness development, deepening their understanding and sharpening their discrimination. The sharpening of discrimination is necessary also because the intelligent and organized opponents of consciousness development do their best to try to prevent the important transformations mentioned by leading people astray, and all too often succeed in this with insufficiently informed aspirants, though not with initiated disciples. Therefore, light technology is also the art of discriminating between good and evil, of separating light from darkness. All of this will be discussed in this Part Nine of Fundamentals of Light Technology.

# THE NEW NATURAL KINGDOM

## 9.2 *The New Group of World Servers*

<sup>1</sup>Beginning in 1875, the planetary hierarchy made an attempt at awakening those who had reached the stages of culture and humanity to see the illusoriness of their emotional consciousness and the fictitiousness of their mental consciousness. As early as in 1882 they had realized that this attempt had failed. They subsequently decided to enter upon a new course: try to gather telepathically all those who had seen that the prevalent religions were untenable in their conception of so-called spiritual reality, who had seen that so-called culture was increasingly disoriented, who had seen that the attempts made by the political ideologies at solving the social problems were hopeless. Those who have seen this are, to be sure, those who were once initiates of the esoteric knowledge orders, which were eventually, ever since Atlantis went down, instituted by members of the planetary hierarchy (46-selves). Increasingly more of these former initiates are being awakened by the teaching that has issued from the planetary hierarchy ever since 1875, for the remembrance anew of the knowledge they had once acquired. Thanks to the publication of esoterics, mental selves have been able to incarnate to an ever greater extent. Increasingly more of them can become causal selves, and so the planetary hierarchy is faced with a new problem.

<sup>2</sup>As human beings in increasing numbers can prepare expediently to pass to the fifth natural kingdom, they will necessarily make up a particular collective, since the planetary hierarchy is an organization that has special tasks to fulfil in worlds 43–46 and thus cannot receive all those individuals.

<sup>3</sup>The planetary hierarchy has solved the problem in such a manner that it has established a new natural kingdom between itself and the human kingdom, a kingdom called the “new group of world servers”. It is a kingdom of those who have consecrated their future lives to the service of mankind in some respect.

<sup>4</sup>This new kingdom will take over the tasks of guiding consciousness development of human individuals at the lower stages of development and of supervising consciousness development in the lowest three natural kingdoms. This will relieve the planetary hierarchy of that burden. The new natural kingdom will also take over many tasks that have hitherto been reserved for the deva hierarchy.

<sup>5</sup>This new natural kingdom is detached from, though supervised by, the planetary hierarchy. The most advanced members are causal selves in incarnation who voluntarily and temporarily have renounced for the time being their striving to become 46-selves. They are in contact with the hierarchy and lay down the guidelines of the work for the raising of mankind’s consciousness and knowledge. The members of the new natural kingdom are either disciples of the planetary hierarchy or aspirants to that discipleship.

<sup>6</sup>They are such as have definitively decided to forget themselves and to live in order to serve mankind, consciousness development, and unity and in so doing make it possible for the planetary hierarchy to help mankind again with the problems that cannot be solved without its contribution.

<sup>7</sup>From a humble beginning this free association of understanding aspirants will become an ever larger group with many thousands of members in all countries and in all nations.

<sup>8</sup>Measures will be taken so that they get to know each other at least by name and can collaborate when opportunities present themselves.

<sup>9</sup>This group is not an organization appearing in public with self-appointed leaders, conferences, manifests, insignia, or other such too human manners and superficialities. The true members have too many and too important things to do to find any time for such childishness. Organizations appearing in public that call themselves the “new group of world servers” are frauds, since they have no right to appropriate that name.

<sup>10</sup>It is also an error to believe that anyone may join who wishes to. No efficiently working organization has ever recruited its members on the basis of their mere wish to enrol. They must

be capable of something. The members demonstrate and justify their membership by their skill in action.

<sup>11</sup>There are many mental selves who, in order to reach people more easily and serve them on their levels, refuse to acquire higher consciousness. In the planetary hierarchy they are called “old faithfuls” and hold a unique position in it. They desire no favours for themselves but share the common lot of men. Of course they can be particularly used by the planetary hierarchy.

<sup>12</sup>Those whom you begin to collaborate with as an esoterician you have a reason to assume are members of your esoteric clan, possibly your esoteric family or larger affiliation, and you may assume that you will collaborate with them in the future as well.

### 9.3 *The Twelve Virtues of Group Activity*

<sup>1</sup>To acquire causal consciousness also means to acquire twelve essential qualities, tentatively called: trust in life, trust in self, obedience to law, uprightness, impersonality, will to sacrifice, faithfulness, reticence, joy in life, purposefulness, wisdom, unity. The acquisition begins at earlier stages already and runs through many ever higher levels on which the understanding of these qualities is deepened and the ability to demonstrate them is strengthened.

<sup>2</sup>Understanding of the twelve essential qualities has, up to now, been too much characterized by the average aspirant’s tendency to individualism and occupation with his own separate “self”. However, aspirantship and discipleship are not, as has been emphasized many times, individual conditions, but group activity, group life. Not alone, but with your group, you will enter the fifth natural kingdom; not in isolated, passive observation, but in efficient group work, group activity, you will perfect the qualities. Now and increasingly in the future, the twelve essential qualities will be understood as the twelve virtues of group activity, group life. Below a few intimations are given about these twelve.

<sup>3</sup>*Trust in life* means trust, not in life in a general sense, but in the most conscious part of life, those beings who are consciously one with unity: Augoeides, the planetary hierarchy, and the ever higher divine collectives. This trust in our elder brothers in evolution affords us security, safety, assurance, lightheartedness, hope, trust in Law, courage. It affords us the realization that there is no failure, since our elder brothers once walked the same way as we are now walking, made the same mistakes as we make, yet reached the goal. It affords us the understanding that everything is planned for the best, since perfect wisdom and love govern all higher worlds and kingdoms. Trust in the Great Ones affords us freedom from fear, anxiety, envy, and despair.

<sup>4</sup>Where group activity in particular is concerned, this means that members have confidence in that plan which the Great Ones have made for the development of all life, for the evolution of mankind. Having this confidence they see that it is a vain undertaking to make one’s own separate and separative plans; that what this implies for the group is the necessity of perceiving the plan of the planetary government as clearly as possible and the attempt at realizing that little portion of it which falls within the competence of the group.

<sup>5</sup>The departmental energies, rays, that especially carry this confidence are the first and the seventh. The qualitative expressions of the first ray are courage, power, endurance, honesty, reliability, the power of the group to stand alone, to influence conditions rather than people, to liberate itself from emotional illusions. The qualitative expressions of the seventh ray are ability to act, organizing ability, methodic work, exactitude, and orderliness.

<sup>6</sup>*Trust in self* means the group’s self-determination, self-criticism, frankness, determination to win, self-control, balance, ability to decide for itself what is good and right independently of the valuations of the surrounding world and without slavery to the common authorities of mass “thinking”. The departmental energy that carries the group in this respect is the fourth. Its keyword, “harmony through conflict”, indicates that the necessary balance in expression is a result of development achieved during a long and hard battle between the higher that the group is to become and the lower that it was. When the group has finally attained the balanced active

self-expression it strived for, it has found the path of virtue between the two extremes of self-assertion and resignation. The group does not force itself and its views on others, and does not allow others to force themselves and their views on the group.

<sup>7</sup>*Trust in law* means the group's sense of duty, honesty, straightforwardness, and endurance, with a simultaneous observation of moderation, striking the golden mean. This also includes freedom from stubbornness, self-will, and fanaticism. Trust in circumstances and people, in your own first self, in its power and knowledge, is an evidence of life-ignorance. That trust lacks that firm basis in reality which only trust in the laws of life can afford. The second self is so pervaded by the lawfulness of existence that he has become, as it were, a manifestation of the Law by entering unity. The will to unity is at the same time the will to law, the law of unity, "divine love", which the first self must acquire in order to become a second self. This is true of the group as well as of its individual members. The second ray is the particular carrier of the trust in law, which demonstrates that this ray has the closest connection to the will to unity, wisdom, and the heart centre.

<sup>8</sup>*Uprightness* means the group's truthfulness and justness, sincerity and honesty, both internally, between the members, and externally, towards other groups and the community at large, because if uprightness is of the right kind it shows both inwardly and outwardly. This also includes the rejection of compromise in matters of right and wrong, the laws of life, in positions taken against the unwarranted claims of earthly power groups, independently of public opinion, prevalent ideologies, and other such irrelevant factors. Closely related to uprightness are reliability and matter-of-factness, which cares only for what is factually right or correct, independently of persons or groups and their power or esteem. "It may be right even if the Devil himself says so, and it may be wrong even if God Almighty says so."

<sup>9</sup>*Impersonality*. Impersonality is to be taken literally as being independence of everything belonging to the personality, the first self, thus the consciousness functions of the physical, emotional, and mental envelopes and their maya, illusions, and fictions, precisely thanks to the increasing receptivity to everything that belongs to the second self, causal and essential (46) consciousness. What is meant is both the group's and the members' unconcern, unaffectedness, indifference to everything which sleeping mankind considers important, essential, and cannot bear to lose. Therefore they can cultivate such necessary qualities as invulnerability, self-forgetfulness, directness, simplicity, spontaneity, independence of the opinions of others, harmlessness. "Not being the centre of one's circle" is a related quality, being necessary for each member to be integrated unresistingly with the group. The essential quality of impersonality results in freedom from self-importance, self-centredness, conceit, delusion, self-glory, boasting, fanaticism, vanity, desire for recognition, self-assertion.

<sup>10</sup>*Will to sacrifice* is an essential quality which is akin to impersonality although having other departmental energies, or rays. While impersonality expresses itself principally through the first ray, furthering liberation from, and non-consideration of, the "form" (the first self), and the fifth ray, furthering the receptivity of mental consciousness to causal reality ideas, the will to sacrifice manifests itself through the second-ray aspiration to the unity of the second self and away from the "values" of the first self, inevitably conditioned by selfishness, and the devotion and self-forgetfulness of the sixth ray. The group must be characterized by altruism, disinterest, must have renounced power, glory, riches for ever. The members, to measure up as such, must give proof of necessary qualities such as service, capacity for work, general capability, accuracy, and courage. This requires in its turn freedom from pride, greed, ambition, self-interest, egoism, demands and claims on other people; all of this must come from within themselves, spontaneously, without sense of compulsion, or inner and outer prohibitions.

<sup>11</sup>*Faithfulness* is loyalty and reliability. The unreliable man is akin to the traitor who cannot be anyone's friend, for since he has already betrayed someone, you may be next. Faithfulness goes with dedication, sense of responsibility commitment to duty, honesty. Steadfastness

belongs here, the strength there is in not yielding to unwarranted claims of outsiders. Faithfulness is also constancy, the will and ability of the group to preserve the heritage it has received to be able to hand it on to others undiminished, unadulterated, uncorrupted. Faithfulness is gratitude for the knowledge and guidance received. The group shows this gratitude by fulfilling the task it has received and voluntarily assumed. The members of the group must have reached beyond that stage of illusionism where they believe they can relieve themselves of their burden of gratitude with words. Words are vibrations in the air, and anyone who pays with words pays with counterfeit money.

<sup>12</sup>*Reticence*. The ability to be silent is among the absolutely necessary ones. And for initiates that implies much more than just to avoid gossiping and blabbing. There are things of which you do not even think. The mental vibrations go out in the mental world. And thereby the thing thought is broadcast in the mental “radio”. The basis of the cultivation of this essential quality is constant attention to one’s own consciousness expressions, also called “watchful silence”. The rule upheld in the Pythagorean school, to the effect that the neophytes should be completely silent for the first two years, has never been formally abolished; it is still in force but under responsibility: neophytes are enjoined to watch their words with utmost care so that they say nothing in the group but what is true, kind, and helpful. The cultivation of reticence affords freedom from negativism, criticism, slander, gossip, spirit of opposition, wrath, discontentment.

<sup>13</sup>*Joy in life* is joy in work, for only a life of work and service is a life worth living. At least that is how all those who have entered the kingdoms of unity look upon it. “When life is at its best, it is work and toil.” It is in the work and service for the good of all that the hierarchies in the worlds of unity have their happiness, joy, and bliss. The group has this experience, this insight, “scaled down”, and finds in it a source of power and optimism that liberates it from imagined suffering, bitterness, grief, inhibitions, moralism and idealism that destroy joy, dissatisfaction, and self-torture. The rays that carry this are the fourth, the fifth, and the sixth. The fourth ray in its lower quality represents conflict, but in its higher quality a balanced expression and a striving towards the art of living. The better energies of the fifth ray promote common sense, thoroughness, and exactness. The qualitative expressions of the sixth ray are dedication and reliability. In their harmonious cooperation these rays afford competence, efficiency, and endurance in work.

<sup>14</sup>*Purposefulness* means the group’s energy, power, efficiency, positivity, firmness, unshakableness, unyieldingness, courage, staying power, as well as the group’s freedom from thoughtlessness and self-defeat. The ray energies that carry this are the first, third, and seventh. In its higher and better expressions, the first ray affords power, courage, and determination in the being concentrated on essentials, always considering the goal. The third ray enables the group to look at problems and tasks from many sides, liberating it from narrow-mindedness and fanaticism. The qualitative energies of the seventh ray afford the capacity for realization in the physical world, the understanding of the necessity of action.

<sup>15</sup>*Wisdom* is the group’s common knowledge, insight, understanding based on experience, its common sense and power of judgement demonstrated in action, its humility and freedom from dogmatism, moralism, and pride. The carrying ray is the fifth, which in the qualitative sense implies the striving for knowledge, insight, and understanding.

<sup>16</sup>*Unity* is the group’s attraction, love, goodness, and compassion both internally, between members, and externally, to other groups. Included here are respect, tact, delicacy, consideration, service, patience, and tolerance, as well as freedom from hatred, vengeance, malice, moralism, tactlessness, and contempt. The carrying rays are the second and the sixth, which in harmonious balance afford a dedicated aspiration to love and understanding of all, sincerity and earnest in the realization of unity.

## THE SECRET SYMBOL OF THE NEW GROUP

### 9.4 Secret Symbol: Its Mathematical Description and its Meaning

<sup>1</sup>The new group of world servers have their own distinctive symbol. It should be presented in etheric form rather than in gross physical form. It should be protected from desecration. It may, on the other hand, be used as an object of visualization and meditation. In this case it means that we visualize the symbol and reflect on its meaning at the same time.

<sup>2</sup>In a golden equilateral triangle an even-armed cross is inscribed and above the cross a rhombus whose upper half coincides with the apex of the triangle. The upper vertical arm of the cross reaches up to the lower point of the rhombus, the lower vertical arm reaches all the way down to the base of the triangle, and the two horizontal arms reach to the other two, sloping sides of the triangle.

<sup>3</sup>By reflection and calculation or by (mathematical) intuition we realize that the symbol cannot be shaped differently; that the elements constituting it – the triangle, the cross, and the rhombus – cannot have any other relative proportions or positions. The position and relative size of the rhombus are determined by the necessity of the cross being even-armed, and the point where the arms of the cross intersect cannot have any other position in the triangle.

<sup>4</sup>The exact construction of the symbol is made using three formulae (1,2,3), in which  $r$  = each of the three sides of the triangle,  $x$  = each of the four arms of the cross,  $v$  = the vertical axis of the rhombus,  $h$  = the horizontal axis of the rhombus.

$$(1) x = \frac{r\sqrt{3}}{2(1 + \sqrt{3})} ; (2) v = \frac{r\sqrt{3}}{2} - \frac{r\sqrt{3}}{1 + \sqrt{3}} ; (3) h = \frac{v}{\sqrt{3}} .$$

<sup>5</sup>It is clear from these formulae that once any side of the triangle (and so the triangle in its entirety) is determined, the other two elements of the symbol – the cross and the rhombus – are unequivocally determined as well. Of the three formulae (1,2,3) only (1) is necessary, since the other two can be derived from it.

<sup>6</sup>The three formulae here given are sufficient information for aspirants who have not yet seen the symbol objectively in the etheric world, for them to have a clear conception of its true form. This purely mathematical manner of presentation is of course suitable for anyone who wishes to be careful lest he desecrate the symbol now and in the future, and hence it is recommended.

<sup>7</sup>The equilateral triangle symbolizes the three equivalent aspects of existence – matter, consciousness, and motion – and also the many particular expressions of these three through triads and worlds. In this case, the lower part of the major triangle is the first triad. The rhombus, the union of two minor equilateral triangles, is the second triad and the third triad. The cross is the four envelopes of incarnation: the etheric, emotional, and mental envelopes and the lower causal envelope, or the triad envelope. *The Knowledge of Reality*, 6.12.46; *Cosmic Intelligence*, 4.6.3, point 4.

<sup>8</sup>The two horizontal arms of the cross are the emotional and mental envelopes; the upper vertical arm is the lower causal envelope; the lower vertical arm is the etheric envelope. The base of the triangle is the organism and the gross physical world.

<sup>9</sup>The arms of the cross intersect at a definite point, the position of which in the symbol is mathematically constant however big or small you visualize the triangle. This middle point indicates the monad incarnated in the first triad, the monad potentially sovereign and self-conscious in the envelopes of this triad.

<sup>10</sup>The two horizontal arms of the cross, the mental and emotional arms, indicate principles that should be passive, should only mirror or obey. The two vertical arms of the cross, the causal and physical etheric arms, indicate the two active principles, the upper one of which, the causal principle, should control and command the lower one, the physical etheric principle. The gross physical principle, too, should be a passive one, controlled by the physical etheric principle.

<sup>11</sup>With its passive and active arms, the cross indicates the method of contemplation, or of

original yoga: the emotional and mental envelope activity is to be checked or controlled by causal consciousness, which in so doing expresses itself directly in the physical, through the implementation of the plan in the physical world.

<sup>12</sup>The vertical unbroken line from the rhombus to the base of the triangle indicates that there is a direct connection, a straight path, from the causal envelope and the second triad to the physical envelopes and the physical world, a connection which requires that the emotional and mental envelopes have been stilled.

<sup>13</sup>The straight, unbroken line from the second triad to the physical indicates that the aim of esoteric meditation is to help the monad, symbolized by the middle point, attain causal consciousness, later second-triad consciousness, in the waking consciousness of the physical brain.

<sup>14</sup>The fact that the physical etheric envelope is indicated as an active, controlling principle, whereas the gross physical body is indicated as passive, obedient, means that the physical waking consciousness is to be centred in the etheric envelope, and not in the organism, that is to say: the individual is to exercise samādhi, or contemplation, in relation to the organism.

<sup>15</sup>The straight line in the secret symbol, the straight path in light technology, also means the understanding of hylozoics. The highest manifestation of hylozoics in the worlds of man is a great causal idea, or causal form, in 47:1, an idea, or a form, consisting of many lesser causal ideas or causal forms in 47:2 and 47:3. This idea, or form, has a downscaling in the highest mentality, 47:4, system thinking, and is further downscaled from there directly to the physical etheric brain, 49:1-4, which subsequently affords it a gross physical formulation in language. The participation of the lower mentality and emotionality in this process is unnecessary.

<sup>16</sup>Incomplete cross indicates inappropriate method. If the lower vertical arm of the cross is removed, the incomplete symbol thus obtained indicates the mystic method. In this, the monad and all the superphysical envelopes are disconnected in samādhi from the two physical envelopes, the monad is certainly in contact with the second triad but does not preserve the remembrance of this later in physical brain consciousness. If the upper vertical arm of the cross is removed, the mutilated symbol thus obtained indicates the method of black magic. In this, the causal envelope is disconnected from the monad which, then being restricted to its lower envelopes, strives exclusively after control in the lowest three worlds (47:4-49:7) but not after contacting something higher, something above the first self.

<sup>17</sup>Only the complete symbol in its beauty, symmetry, and inner balance is an exact emblem of the right esoteric method of meditation and contemplation, the efficient alignment from the causal to the physical, the straight path in light technology.

### *9.5 The Pythagorean Character of the Secret Symbol*

<sup>1</sup>In a genuine esoteric symbol, everything is meaningful, everything, every detail, has a function, a purpose, a rational significance. The secret symbol is no exception to this rule. Also the middle point of the cross, the intersection of its four arms, of course has its function and significance. However, hylozoics alone can explain this middle point and intersection, for hylozoics alone explains the self as a monad, a primordial atom, incarnated in the first triad during its sojourn in the human kingdom. Older publicized esoterics, that is, theosophy and the Alice A. Bailey teachings, confuses the monad with the third triad. The secret symbol does not support this confusion, but on the contrary shows the third triad in its right place, the upper half of the rhombus. This establishes that the secret symbol is Pythagorean in character.

<sup>2</sup>It was said previously (FofLT 1.6.4) that the three letters of the sacred syllable AUM or, earlier, AVM, appear in their right places as signs of the three triads: A (the third triad) at the apex of the triangle and in the upper half of the rhombus, V (the second triad) in the lower half of the rhombus, and M (the first triad) in the lower part of the triangle, limited upwards by the lower half of the rhombus. This, too, demonstrates the European and Pythagorean origin of the

sacred syllable, for only hylozoics teaches that there are three triads—triangles and that each one of these three triads is especially associated with the matter aspect, consciousness aspect, and motion or will aspect, respectively. In this connection it is emphasized that the rhombus is presented either as such, as undivided, or divided into two equilateral triangles. In the latter case the dividing line is the horizontal line of the letter A.

<sup>3</sup>Also the ancient symbol, which in its lower part shows the Aryan eightfold path and in its upper part the intended goal of the wandering of this path, is of a manifest Pythagorean character. The upper part consists of a garland of twelve petals fixed on a greater circle and within this circle two intertwined, equilateral triangles enclosing a smaller circle. The twelve petals symbolize the twelve essential qualities; the greater circle on which the petals are fixed symbolizes the causal envelope; the two intertwined triangles are the second triad and the third triad; and the smaller circle within the triangles symbolizes the monad. Thus the symbol shows that man, by walking the Aryan eightfold path, acquires the twelve essential qualities, by which the monad centres itself in the second triad and has consciousness contact with the third triad.

<sup>4</sup>It is easily seen that the two intertwined triangles of the ancient symbol mean the same as the two triangles combined into the rhombus of the secret symbol: the second triad and the third triad. There is an important difference between the two symbols: the secret symbol indicates the monad at the middle point of the cross, whereas the ancient symbol indicates the monad as centred in the second triad and having consciousness contact with the third triad. The secret symbol is the symbol of the new group and therefore indicates the stage of consciousness development reached by its members; these monads are still incarnated in the first triad, even if they are causally conscious, all of them to some extent. In contrast, the ancient symbol shows a higher goal than causal consciousness for the wanderers of the path: the monad's full consciousness in the second triad and incipient consciousness in the third triad. It also shows an even higher goal, that is, the third self, the monad fully conscious in the third triad and keeping the second triad for its manifestation in lower worlds.

#### 9.6 *The Secret Symbol has been Misapprehended and so Protected*

<sup>1</sup>The secret symbol is described in the following words in Alice A. Bailey's book *A Treatise on White Magic*, page 431: "Its symbol is a golden triangle enclosing an even-armed cross with one diamond at the apex of the triangle."

<sup>2</sup>The language used in this description is not unambiguous. In three places it is inexact: "At the apex" can be construed both as within the triangle and without it, in the latter case: on the apex; this is a problem to which we shall return presently. "Triangle" is not sufficiently distinct; it should have been written "equilateral triangle". Hylozoics comes to our aid here, for since this triangle represents the three equivalent aspects of existence – matter, consciousness, and motion – it must be equilateral; a fact that is of decisive importance to the understanding of the necessity of the location of the rhombus within the triangle and not outside of it. The word "diamond" has proved the one easiest to misapprehend, however. It means generally the hardest mineral known to man, and also a geometrical figure, more precisely called a "rhombus".

<sup>3</sup>In the translations of the book *A Treatise on White Magic* into other European languages, the English word "diamond" has without exception been rendered by those words in the other languages which mean the mineral, and not the geometrical figure. The translators have done so notwithstanding that none of those other languages allow their words denoting the mineral to be used also to denote the geometrical figure. In other words: it is impossible to write "diamant" in French, Dutch, Swedish or Danish, "diamante" in Italian, "Diamant" in German, "timantti" in Finnish, "gyémánt" in Hungarian, or "алмаз" in Russian and mean rhombus, since all those languages use another, unambiguous word for that geometric figure. Thus the translators replaced the ambiguous English "diamond" with an unambiguous word, but they all chose the wrong one.



<sup>4</sup>In a special Addendum at the end of the present paper the readers can examine the translations of the description of the symbol into twelve European languages.

<sup>5</sup>In this connection the fact should also be pointed out that the word “diamond” in the sense of the mineral cannot be used specifically to denote a certain cut shape of that mineral, since the mineral can be cut into many different such shapes. One such cut is the brilliant, but the word “brilliant” therefore is another word for another concept than “diamond”. Nevertheless in the translations of *A Treatise on White Magic* into Spanish and Portuguese, the words “brillante” and “brilhante”, respectively, are used, which amounts to a further distortion of the sense.

<sup>6</sup>In the translations of *A Treatise on White Magic* into Danish, Dutch, and Swedish, the “diamond” has been placed *on* the apex of the triangle, not *at* it. In so doing the translators into those three languages must have conceived of the upper vertical arm of the cross as extending all the way to the apex of the triangle. It is mathematically impossible, however, to inscribe an even-armed cross in this manner into an equilateral triangle. If a triangle is to have a cross inscribed into it extending from the base to the apex, either the cross must have arms of unequal lengths if the triangle is equilateral, or the triangle cannot be equilateral if the cross is even-armed. The triangle must be equilateral, however, since it symbolizes the three equivalent aspects of existence. Therefore, it is impossible to make the upper vertical arm of the cross extend all the way to the apex and it is impossible to place the “diamond” outside the triangle; the “diamond” or, more exact, the rhombus must be inscribed into the triangle, at its apex, within it, and reach with its lower point all the way down to the upper vertical arm of the cross.

<sup>7</sup>In reply to a direct question on these things, the publisher of the books of Alice A. Bailey, the Lucis Trust, wrote that the translators were right to translate “diamond” by that word in the respective languages which denoted the mineral and not the geometrical shape of the rhombus. The Arcane School, founded by Alice A. Bailey and still active in many countries, does not give its pupils other information. This makes it clear that these two esoteric movements founded by Alice A. Bailey have not grasped what the secret symbol actually looks like. This is particularly noteworthy considering that the Arcane School purports to prepare aspirants for discipleship in the new age. How can others than those who are themselves at least disciples of the planetary hierarchy prepare aspirants for discipleship? How can you be a disciple of the planetary hierarchy and not be a member of the new group of world servers? And how can you be a member of the new group of world servers and not know what your own symbol actually looks like?

<sup>8</sup>The ambiguity and lack of exactitude of the English original text of the description of the secret symbol have in fact acted as a protective veil of the symbol, preventing its desecration, for example at the hands of diverse occultists who would otherwise have arrogated it to themselves and to the greater glory of their own organization. The fact that this protection has worked also against the leaders and pupils of the Arcane School should give them some food for thought.

### 9.7 *The Secret Symbol is a Structure in the Physical Etheric World*

<sup>1</sup>The secret symbol is a form, a structure, in physical etheric matter. It has been constructed by all who have visualized it right and goes on being constructed by all who are able to use it right.

<sup>2</sup>It is not only a symbol for the new group of world servers but also a tool used by that group for consciousness development, that of each individual member as well as that of the group, and also for the group’s work at mankind’s consciousness development.

<sup>3</sup>Man has a tendency always to consider first the matter aspect, subsequently, if ever, the consciousness aspect, and last the motion aspect, will aspect, purpose aspect. This is true of the conception of the secret symbol as well: first he conceives only the form and devotes his interest almost exclusively to the form, its visible qualities, mathematical properties, etc. The consciousness aspect is more important, however, and where this aspect is concerned the secret

symbol is a symbol that shows the consciousness development of the new group of world servers. The will aspect has reference to the purpose, the plan, the aim and goal of consciousness development.

<sup>4</sup>The secret symbol has to do with the consciousness development of the new group of world servers, not that of ordinary mankind, nor that of the fifth natural kingdom, but precisely that of this new natural kingdom between mankind and the fifth natural kingdom.

<sup>5</sup>The secret symbol is a library and an archive of etheric samādhi books, thus books of physical etheric matter, written in etheric matter by group members in samādhi, or contemplation.

<sup>6</sup>If we want to join the new group, we must write our own etheric samādhi books containing, among other things, reports on our work for the benefit of the whole, reports which together with such written by other group members form the physical etheric basis of the growing collective experience.

<sup>7</sup>We write in the etheric using the ājñā-chakra, the frontal centre, as our pen. To begin with, before we have gained the skill at writing in this manner, we must, so to speak, write the same sign, draw the same lines again and again to make them tolerably permanent. With patient exercise we perfect this proficiency.

<sup>8</sup>We must in our work at visualization finally reach that stage where we see our visus images as clearly as we see those pictures and symbols which we draw in gross physical matter using a paper and a pen.

<sup>9</sup>In the beginning of the work at visualizing the secret symbol, when the visus image is still indistinct, dark, distorted, and difficult to control, it is an individual creation by each visualizing person.

<sup>10</sup>However, when you have the ability to visualize perfectly clearly, distinctly, so that you are able to work at the visus image as naturally and easily as at a drawing on paper, there is the possibility to contact the common symbol in the etheric world.

<sup>11</sup>The work at visualization is necessary for the development of etheric vision and to all work at etheric structures, the writing of etheric samādhi books included.

<sup>12</sup>This is so because the secret symbol is a symbol that is common to all who visualize it right and work at, and for, consciousness development.

<sup>13</sup>The work by individuals at their individual imperfect forms is superseded by the work of the group at the collective perfect form.

<sup>14</sup>This collective perfect form is a living being with all three aspects: matter, consciousness, and motion, or will.

<sup>15</sup>In the consciousness aspect of the secret symbol is stored the new group's individual and collective experience of the work at consciousness development.

<sup>16</sup>Just as the causal world is from the outset only a potential but later grows unceasingly thanks to the contributions made by all the causal selves – their insights, acquisitions of knowledge, discoveries of causal ideas, so the corresponding is true of the secret symbol: this was from the beginning insignificant as to its content of ideas and knowledge of consciousness development, but has now, as years have passed, grown significantly when being supplied with such ideas and knowledge.

<sup>17</sup>Neither the planetary hierarchy nor ordinary mankind participates in the expansion of the secret symbol. The planetary hierarchy refrains from this precisely because the new group is a new natural kingdom which must be allowed to do it to the best of their understanding, all according to the law of self-realization.

<sup>18</sup>The secret symbol is also a standard for the perception of etheric objects in the etheric world, for the guidance of aspirants and disciples, lest they confuse etheric forms with emotional forms. Etheric forms have a different character, another “smell” and “taste”, than emotional forms. If you have worked sufficiently, to sufficient depth, at the secret symbol, you

perceive the difference between that etheric form and sundry emotional forms.

<sup>19</sup>The physical etheric world (49:1-4) is a downscaling of the higher four solar systemic worlds (43-46). Thus the etheric world is a sort of lower world of unity. Therefore, the secret symbol exists as a sort of being of unity that offers freely its content of collected experience, facts about, and knowledge of, consciousness development.

<sup>20</sup>The organism is a discrete body, marked off from the surrounding gross physical world and somewhat isolated from it. In contrast, the etheric envelope is an energy body that has no such limitation but has a free exchange of energies with the surrounding etheric world, is like an individual condensation in the surrounding etheric ocean. This, too, demonstrates that the etheric world, in contradistinction to the gross physical world, is a world of unity and a world of energies.

<sup>21</sup>However much the individual uses the store of experience, facts, and knowledge found in the secret symbol, yet everything remains. This is connected with that quality of the consciousness aspect which implies that something can be shared by many, be distributed to many, without being diminished or disappearing.

<sup>22</sup>The secret symbol is a storeroom of physical etheric downscalings of causal ideas of all kinds (47:1-3). From these downscalings (49:3,4) there are connecting links running via the highest mentality (47:4) to the very causal ideas, the origins and causes of the downscalings. These links are developed and expanded through the work of the causal selves. Thanks to that work, the secret symbol is also an instrument for orientation in the causal world, used especially by newcomers into that world, the most junior causal selves. In this connection it is pointed out that causal ideas are not involutory, but evolutionary matter.

<sup>23</sup>You might think that the common work at visualizing the symbol and so start working at it had been prevented or at least been obstructed by the erroneous conception that has become prevalent in the Lucis Trust, the Arcane School, and similar organizations. But that is not the case. True (not imagined) disciples and group members have a correct perception, are independent of the distortions by occultists, in this case, too. Also, the right etheric form, thanks to its energy connection with the corresponding causal idea, is incomparably stronger than all false forms which, being deprived of the causal connection, can never reach efficient strength.

## THE INGATHERING

### *9.8 The Ingathering of the Candidates*

<sup>1</sup>The candidates to membership of the new group have all decided to gather for common work preparatory to the calling back of the planetary hierarchy, the re-establishment of the schools, and the formation of the new races.

<sup>2</sup>Generally, they preserve no recollection of that decision, which they have all made in previous lives, in the beginning of their new incarnations, but get a clear idea of it later, often in childhood or youth. Following this realization, they should lose no time in training themselves for their task and in this endeavour not allow themselves to be led astray. Then they should find the group and be incorporated in it without friction for suitable work in it.

<sup>3</sup>An important task for senior candidates and members is to advise and guide the junior candidates so that they can be enrolled in the group without unnecessary loss of time, for example by having got stuck in older teachings, occult sects, etc., not to say having been misled by theology, philosophy, and modern exoteric ideologies.

<sup>4</sup>If they have been infected with the “spirit of modernity”, they will have to overcome it, that is, the contempt of old people and old knowledge, the disdain of mankind’s collected experience of life. The wise and intelligent see through the belief of the modern and the radical that their suggestions amount to something better, since those wise and intelligent have latently much greater experience of life than those “younger souls” and know that the latter’s radical and new solutions to the problems of mankind are not new, but have been tested many times before in

the long history of mankind, and always failed, for “there is nothing new under the sun”. In the fourth subrace of the fourth root-race, in particular, they experimented with “equality”, going to such extremes that the necessary reaction to it lasted very long in the latter subraces of the fourth root-race, expressing itself most distinctly in the old Chinese culture.

### 9.9 *Some Particularly Important Qualities and Abilities of the Candidates*

<sup>1</sup>Candidates are not first selves interested in esoterics, but incipient second selves who are esotericians – aspirants and disciples. That is an important distinction, which is more exactly expressed thus: Candidates cannot be such ordinary first selves who only take an emotional-mental (48:3, 47:6), imaginative interest in esoteric matters. True candidates have a self-activated, functioning connection between the higher mental and the causal, and demonstrate through intensive lives of work and service that this connection exists.

<sup>2</sup>The ability to act without fear, without considering the automatic and mechanical reactions of the first self’s envelopes, rapidly, under pressure, and yet efficiently, with qualitative results, is an ability that is in high esteem with the elder brothers, particularly as the showdown with the adversary draws nearer.

<sup>3</sup>It is necessary that those who are to join the new natural kingdom possess sufficient discrimination both in esoteric things and in exoteric matters, so that they do not permit themselves to be led astray either by (self-)deception in matters of quasi-occultism or by exoteric ideologies and movements. They must consider that both the quasi-occult and the exoteric are “inspired” or at least exploited by the black lodge and that they in their capacity as candidates attract the especial attention of the black ones.

<sup>4</sup>It is a sign of adequate, good, higher intelligence in junior candidates when they at once grasp and receive the advice and guidance of the older candidates and members, willingly, without objections, just as in the proverb, *verbum sat sapienti*, “a word is enough to the wise”. It is a good sign in candidates that they do not need to have bad experiences, but are able to profit from the experience of the older and wiser and the guidance based on it. Such candidates show that they are old, even if they are young in their bodies.

<sup>5</sup>Next the necessary discrimination as to quasi-occult teachings about the new group and exoteric destructive ideologies will be treated somewhat more fully.

## THE NECESSARY DISCRIMINATION

### 9.10 *The Necessary Discrimination as to the New Group*

<sup>1</sup>We must expect that, when the existence of the new group becomes generally known, all manner of imaginative people will drivel about everything they cannot know from their own experience, everything they have read and heard and misunderstood. Imagination is sovereign in the higher regions of the emotional world, and every mystic experiences there everything he wants. Here follows an example from Denmark:

<sup>2</sup>“A group member told:

<sup>3</sup>“Every year in October the group gathers – for example in Denmark – to a nocturnal meeting on the soul plane (the higher mental plane), where a member of the Hierarchy speaks to the group. The members sit in a large oval where the most active ones sit in the first row. The symbol shines clearly in their auras. Behind them sit members who are not very active. The symbol is hardly visible in them. The group receives a summary of the work done during the past year and after that the plans for the immediate future are gone through. About 30 years ago there were just a few active Danish members, but today the group has grown to several thousands.” Translation from the Danish. *Introduktion til den esoteriske lære* (Introduction to the Esoteric Teaching) by Hardy Bennis, page 202 (published in 2009 or later).

<sup>4</sup>Commentary: The “soul plane (the higher mental plane)” is the causal world. Individuals can

gather in the causal world only with their causal envelopes, not with any lower envelope, no more than individuals can gather in the emotional world with their organisms. The condition of such a gathering is that all the participants – monads – are able to detach their causal envelopes from all lower envelopes and be fully conscious in the latter. In other words, they must all be causal selves. Nobody “sits” with his causal envelope in the causal world, and nobody “speaks” in the causal world, for speech is vibrations in the air and belongs exclusively to the gross physical world; in the physical etheric world and in all higher worlds, the denizens use telepathy for communication. If a symbol is to be visible in someone’s “aura” in the causal world, this “aura” can only be the very causal envelope, since all lower envelopes, as said, have been left in their respective worlds. In order to see any forms at all in the causal world, whether causal envelopes or symbols in them, you must possess causal objective consciousness, and only advanced causal selves do so.

<sup>5</sup>It is typical of occultists of all descriptions who have not mastered the hylozoic mental system that they certainly have some notion of the existence of various higher worlds in which man can dwell, but have not clearly understood that those worlds are not just localities that a man can visit at will, more or less like walking into, and out of, different rooms in some house in the physical world, but that those worlds are also worlds of consciousness and that consequently in order to be able to dwell in them consciously a man must have acquired the corresponding kinds of consciousness, that to be able to participate in gatherings in the causal world he must possess causal consciousness.

<sup>6</sup>In his book Hardy Bennis writes also this about the new group: “A world server can for instance be a scientific researcher who certainly rejects theories that cannot be proved on the materialistic premises of natural science, but who nevertheless dedicates his scientific research to the service of mankind.” (Op. cit., page 201.) This assertion is hardly compatible with the statement that the Danish members of the group gather in the causal world on a regular basis and so must be conscious in that world, must be causal selves. A causal self cannot be such a “materialist” who “rejects theories that cannot be proved on the materialistic premises of natural science”, but a causal self is a conscious disciple of the planetary hierarchy and of course conversant with hylozoics.

<sup>7</sup>The statement that the Danish participants in group gatherings in the causal world have increased their numbers from a few to several thousands in about 30 years’ time must imply that there are nowadays several thousand causal selves in little Denmark with less than six million inhabitants! How should this statement be squared with the fact that during the same time the interest taken by Danes in esoterics has declined so much that Esoterisk Center Forlag, the organization that translated Alice A. Bailey’s books into Danish and published them, discontinued its activity a few years ago? No, it is only too obvious that the “group member” who told the above was the victim of her own imagination.

### *9.11 The Necessary Discrimination as to Destructive Ideologies and Movements*

<sup>1</sup>When assessing a movement you should consider, not only what it says it wants to achieve, its motive, but also its means, that is, how it achieves what it wants to do, and the actual result. The actual result need not be the same as what the movement desires and says it strives to attain. All three – the motive, the means, and the result – must be right. Those who support or sympathize with an ideology or a movement often do so on emotional grounds, and such grounds tend to narrow the followers’ range of vision so that they see only their ideals, the stated aims of the movement, and overlook the rest, the means, and the actual result, particularly if they are bad or downright criminal.

<sup>2</sup>Besides the motive, the means, and the result there is a fourth factor which must be considered as well. This factor is the origin, and with it the ultimate cause, the final cause, the true aim, is connected.

<sup>3</sup>Hylozoics teaches us that the physical world and the emotional world are dominated by the

black lodge, directly or indirectly through its agents. Therefore, it is an inescapable logical conclusion that this evil power is the ultimate source of all ideologies and movements that aim at leading people astray or achieve that as the actual result of their work. It is important here to clearly understand what “leading people astray” means. It means attempts at preventing, delaying, or obstructing the implementation of the planetary government’s plan for the consciousness development of mankind.

<sup>4</sup>Whatever the black lodge has devised, instigated, or “inspired” can never be anything truly good – this is an axiom. It may, however, bring something good, namely in the fact that it lawfully compels – in accord with all seven laws of life! – the good people to fight it, in doing which they activate themselves even more, sharpen and deepen their discrimination.

<sup>5</sup>The negative, destructive forces are nowadays so powerful in mankind, hold such sway in important spheres of human life, that careful observers and profound thinkers, also such as do not possess esoteric knowledge, have asked themselves whether mere human unreason and human ignorance of life can be blamed for this state of affairs or whether at the bottom of all this evil there may be some non-human impelling force. The answer unanimously given by the esotericians is that there is such a force; namely that collective of intelligent but utterly evil non-humans, monads who were once men but abjured their humanity to join the opposite of the planetary hierarchy: the black lodge. That organization and its members are the sworn enemies of consciousness development and so try to combat everything – everything without exception – that is good, noble, beautiful, and valuable in mankind, and all people – all people without exception – at higher stages who make some contribution for consciousness development, and the disciples of the planetary hierarchy in particular. Outside the protective walls erected by the laws of life, the planetary government, and the planetary hierarchy they cause very extensive harm. Their means are the same now as they always were: spreading of lies and slander, telepathic mass suggestion instilling fear, destruction of the physical basis of the knowledge wherever they reach, the introduction of tyrannical government, and the propagation of misleading ideologies.

<sup>6</sup>The activity last mentioned, the propagation of misleading ideologies, will now be discussed. The aim is to equip aspirants with means of defence in the form of understanding and discrimination.

<sup>7</sup>The most graphic, most obvious example, and thus the example most easily understood by the ordinary man, of their activity is the degeneration of modern art – both of the plastic arts and literature and music. Henry T. Laurency writes of this in *The Philosopher’s Stone*, 1.24.19,20:

<sup>8</sup>“The true realist depicts the concrete with all its defects, flaws, and deformities. Lifelikeness is his motto. But he seldom adheres to it. Missing the inspiring vision he unconsciously seeks for some substitution for it, and thereby he abandons the tyrannical concretion. He takes liberties, he too, and starts abstracting. At first, perhaps, he just discards whatever may be left of the pleasant. But ‘one thing easily leads to another’, and the particular is coarsened into caricature. One more step, and he ends up in formlessness. Realism, which was supposed to be ‘truth above all’ and which made such a fuss about ‘falsity’, has found a truth that often bears a repulsive likeness to its opposite, and a reality that is not like anything.

<sup>9</sup>The relationship between idealism and realism can be drastically summed up thus: idealism shows what reality should look like, and realism what it should not look like.”

<sup>10</sup>Here Laurency in fact describes the successive steps and the result of that process which individuals or groups undergo when being under “inspiration” by the black lodge. If the leaders of that lodge, the “black masters”, have been successful in a given sphere of activity using a definite method of suggesting a misleading ideology to people’s minds, then we can be certain that they apply the same method in other spheres, too, with due modifications, of course.

<sup>11</sup>Let us, therefore, take a closer look at how the black ones go about their destructive work through disorienting ideologies in six more directions: humanity towards violent criminals,

Marxism, Zionism, feminism, the hbtq movement, and anti-racism.

<sup>12</sup>The basic method is the inversion of values. This is done in two steps, which Laurency calls “abstractions” in the above account of the degeneration of art. The word “abstraction” means removal, elimination. It generally refers to that process, active in all human consciousness, perception of reality, all human thinking, and means that consciousness or thinking step by step removes or eliminates details unnecessary to the purpose, concentrates on essentials; for example the general concept of “table” is an abstraction of all conceivable concrete physical tables, so that all individual details as to shapes, materials, the number of legs, colours, etc., have been excluded. Where the two-step inversion of values is concerned, however, it is about something fundamentally different, actually a perversion of the process of abstraction. The first step of that perverted process is the proclamation of equality, or the reign of quantity. In the example given of the degeneration of the arts, this corresponds to the levelling of beauty, or the ideal, with ugliness, by the allegation that both are real; the question whether something is better or higher in a qualitative sense is dismissed as irrelevant or unimportant. At the second step of the process equality, with its alleged justice in its treatment of all real things, is already abandoned; instead ugliness, distortion, is emphasized. This was the intention from the beginning, for the proclamation of equality was only a feint designed to break down the defence of beauty or of the ideal as being “unjust” and “discriminatory”.

<sup>13</sup>The inversion of values thus is about selecting the worse instead of the better and, as the process is extended, the increasingly worse all the way to the worst.

<sup>14</sup>*Humanity towards violent criminals* has been carried so far in many countries that murderers are released after some years in prison, so that they upon being released have opportunities to murder more people. Consider the two steps of the process here: first murderers are said to be the equals of peaceful citizens, because to say otherwise would be against equality, discriminatory, against the “idea of the equal dignity of all”, or something else in the same vein; subsequently murderers are accorded greater dignity than the peaceful, since their “right to humane treatment”, that is, release from prison, outweighs the right of the peaceful to be secure from murderers. According to the laws of life, however, legislators, judges, etc., who release murderers become accessory to those murders which the latter commit upon being released and which would have been prevented if the murderers had been convicted for life, which is the necessary and minimal requirement.

<sup>15</sup>The two steps of abstraction taken by *Marxism* have been obvious to all unbiased observers. First the Marxists agitated against the “oppression” and “exploitation” of the masses at the hands of the propertied classes, and proclaimed liberty and equality in the classless society they said they wanted to introduce. Having once come into power, they introduced instead the dictatorship of the proletariat, or rather: the dictatorship of the leaders of the proletariat, and they abolished even the bourgeois freedoms of assembly, of opinion, and of the press thanks to which the Marxists had been permitted to agitate. The Marxist-Leninist dictatorships in the Soviet Union and its satellites, in China, etc., have everywhere proved to be kakistocracies, regimes where the worst rule, which have cost several hundred million people their lives.

<sup>16</sup>Even in its milder variety, called “social democracy”, Marxism has sufficiently proved its ability to make the second abstraction from the first one, promote the worse at the cost of the better using slogans like “equality” and the “equal dignity of all”. In particular this has manifested itself in the destruction of efficient, differentiated systems of education in favour of “comprehensive school” and nine-year compulsory school, such as in Sweden. More than anything Marxists seem to detest the idea that people are at different stages – of consciousness development, understanding, capacity for assimilation of knowledge, etc. They believe that all innate individual differences can be abolished through education.

<sup>17</sup>*Zionism*, that is, the modern enterprise by the Jews of establishing their own national state, is intimately connected with Marxism. The founder of Zionism, Moses Hess, was the master of Karl

Marx, too, and Jews were the dominant ethnic element during several important phases of Soviet communism, such as the seizure of power in 1917 and particularly during the years after Lenin's death in 1924 up to Stalin's takeover in 1929. Jews were the dominant element in the secret police, OGPU, and other organs used by the Soviet leaders for their extensive purges (read: mass murders). The use of an alien ethnic group against Christian Russians proved efficient, and the agents of the black ones have acted in the corresponding fashion many times in the past. It is apparent that a fraction of Zionist Jews dreamt of the Soviet Union as the "promised land", where Jews would rule over the Goyim, the Gentiles, but that this plan came to nought as Stalin turned against them and began purging them. The Zionist movement subsequently agreed to seize Palestine although that country was already occupied by the British and populated mainly by Moslem and Christian Arabs. The Zionists applied ruthless terror against both the British and the Palestinians with a view to expelling them from the country, which succeeded completely with the British and approximately half with the Palestinians. The two abstractions of Zionism: First the Zionists assert that the Jews are not primarily a religious community, but a people, a nation, and so have the right to their own country just as all other nations, thus the principle of equality, which appeals to the sense of justice of the Goyim. This is only a feint and a façade, however, to hide the true intention, which indeed was not very hidden, since all the Zionist leaders, Herzl included, had spoken of it from the very beginning, that is, the expulsion of the Palestinians. Instead of equality, kakistocracy was obtained, just as in Marxism, when the Jewish extremists made the peaceful Palestinians homeless.

<sup>18</sup>Zionism has proved dangerous and harmful not only to the Palestinians, but also to many other countries and peoples, including peace-loving Jews, and not just in the Middle East, but also to the United States, where the Zionists through powerful and wealthy organizations ("lobby groups") have bought their control of Congress, so that it must nowadays be termed "Zionist-occupied government" (ZOG), and also the control of some presidents. This was particularly apparent in the case of President George W. Bush (2001–2009), who was dominated by the so-called neo-conservatives. Being under their influence, President Bush attacked Iraq on false grounds, occupied that country, toppled its leader, Saddam Hussein, and eliminated one of Israel's enemies in the process. The original plans of the neo-conservatives aimed at the elimination of all of Israel's foes in the region: Lebanon, Syria, and, above all, Iran. These plans were never kept secret, so there is no point in speaking of a "conspiracy" in this respect. Israeli peace activist Uri Avnery wrote in April 2003, just after the invasion of Iraq: "The United States controls the world and the Jews control the United States. Never before did the Jews exert such immense influence over the center of world politics." Uri Avnery is a member of an expanding circle of right-minded Jews who do mankind a great favour by standing up to Zionism using facts and rational arguments.

<sup>19</sup>*Feminism* begins by demanding equality, equal pay, etc., appealing to men's sense of justice. It does not stop there, however, but soon the second abstraction follows from the first one, with depreciation and abuse of men as a group, degenerating into naked hatred such as it appears in the SCUM-manifest the Swedish translator of which is currently a member of the Swedish Academy. Many sensible women, who deprecate feminism for its transformation into pure hatred of men, have wondered how such unreason could take over and corrupt a movement which perhaps could have been worth supporting. They have been ignorant of the fact that the force lying behind it, its "inspiration", did not come from the causal world, the world of Platonic ideas, from whence all good inspiration of mankind must derive, but that this movement, being deprived of this higher inspiration with ideas, took its "ideas" from the lower regions of the emotional world, the abode of the black lodge. Therefore, such a movement must degenerate or, more precisely, it must follow the destiny determined by its essence, which lies embedded in it from the beginning, is found in its first sprout. The same is true of the other movements or ideologies described here. Therefore, they cannot be "reformed" or improved; they can only perish, being



crushed under the weight of their own absurdity.

<sup>20</sup>Also the *LGTB movement*, which purports to fight for the equal rights of homosexuals and other sexual deviants, has made the second abstraction from the first one, that is, has not been content with achieving equality and equal rights with “heterosexuals”, but has aimed at special legislation and even succeeded in forcing through such to its own advantage, so that criticism of that movement is classified as “incitement against an ethnic group”, and also privileges so that public facilities (medical care centres, dentist’s surgeries, etc.) are specially adapted to suit the demands of that movement. Just as in the previous example of the degeneration of modern art, the inversion of values is clearly to be seen here: the normalization of abnormalities. However, this dissolves the very concept of norm, which means guiding principle. We human beings are also biological creatures, divided into two sexes, not three, four or more “genders”. Our biological task is to reproduce. We do so in one normal way, namely, as men and women are mutually attracted, marry and have children. Without biologically, sexually, and psychologically normal men and women there will be no children, no new generations, and consequently no further consciousness development for mankind, and of course no new, higher races which will make consciousness development their principal aim.

<sup>21</sup>The LGTB movement is particularly dangerous, since it seeks to pervert children and young adults through its propaganda in nurseries and schools, in books and feature films aimed at young readers and viewers, etc. There are two important facts that are devastating to that movement, facts that of course are not mentioned in its lying propaganda. The first fact is that homosexuality is inseparable from paedophilia, which is clear from the history of the LGTB movement (and has been admitted by homosexual activists), and also from the fact that homosexuals have a huge overrepresentation – at least by factor 10 – among convicted paedophiles. The second fact is that the homosexual “life style” does not make its practisers happy and glad, as the propaganda flummery “glad to be gay” asserts, but on the contrary that among homosexual men there are far higher rates of depression, anxiety and suicide than among straight men; far higher rates of self-destructive behaviour; substance abuse and sex addiction; and high levels of issues around intimacy and forming relationships, all according to a research report from the London University College hospital in 2010.

<sup>22</sup>So-called *anti-racism* begins, it too, by proclaiming equality, the equality of all coloured races with the white race, thus appealing to both reason and the sense of justice of white people. Anti-racism does not stop there, however, no more than the other movements instanced above, but likewise makes the second abstraction from the first one, attacking, slandering, and disparaging in all ways the white race and its achievements, highlighting crimes committed by whites but saying nothing of crimes by coloured people. It is characteristic of activists of this movement that they label everything whites do, or just allegedly do, against coloured people as motivated by “racism”, everything from real crimes to pure trifles (such as hoisting or displaying national flags), whereas they never use the “racism” label for serious crimes committed by coloured people against whites. One over-explicit example is the extensive, organized sexual criminality that was perpetrated against under-age white girls in the English town of Rotherham and that was allowed to go on for many years while councillors turned a blind eye, since they feared being labelled “racists” more than they sensed their responsibility to the children. After the scandal had exploded and the evils had been stopped and investigated, Professor Alexis Jay estimated in her official report, made public in August of 2014, that more than 1400 girls had been sexually exploited in the town from 1997 to 2013, mainly by gangs of Pakistani men. The crimes described were grooming, rape, torture, and trafficking; nearly all of the children were white.

<sup>23</sup>Unlimited immigration to the European nations from the third world is the logical consequence of the second abstraction of anti-racism. Since according to it, only white peoples can be “racist”, and this “racism” of theirs is a radical, inherent, and “structural” evil, the only

solution, as anti-racists see it, is to annihilate this evil by annihilating its carriers, that is, the European peoples themselves by pushing them out, making them minorities in their own countries. Instead of being dominated by white Europeans our nations shall become multi-cultural and multi-racial; a condition that has never in history been compatible with preservation of low levels of criminality and high levels of solidarity and mutual trust among the inhabitants.

<sup>24</sup>These ideologies or movements all have the same aim, that is, the break-down of right human relations, the creation of insecurity in people's psyche as well as in their communities, disorder, chaos, and finally the impossibility of a functioning, well-organized society. Many of the activists of these movements are probably unaware of this aim, but it is obvious to any unbiased observer.

<sup>25</sup>Some common characteristics of the destructive ideologies and movements are the following:

<sup>26</sup>1. The proclamation of equality instead of the knowledge of developmental stages. However, this is promoted, as said, only in an initial phase.

<sup>27</sup>2. The reign of quantity instead of the reign of quality, or the promotion of the worse instead of the better.

<sup>28</sup>3. In this appears the lack of responsibility before, indifference to, or even perverse joy in, the destruction being wrought.

<sup>29</sup>4. Contempt for the collected experience of mankind in favour of absurdities, errors, divorced from reality, hostile to knowledge,

<sup>30</sup>5. Imagination, emotionalism, and irrationality instead of intelligence, clear thinking, knowledge, and understanding. Resistance to facts which often manifests itself in fury and other aggressive behaviour against those who refute the false "ideas" with real knowledge.

<sup>31</sup>6. An alien ethnic agenda. This is manifest in several of the ideologies and movements described, not just in Zionism but also, as said, in Marxism. In their endeavour to abolish Occidental nations as dominated by white Europeans, Jewish organizations have been the only clearly discernible collective activists, which has been shown by Professor Kevin MacDonald in his book *The Culture of Critique*. According to Prof. MacDonald, their motive is the transformation of ethnically relatively homogeneous European societies, where Jews often were the only salient foreign element and so were exposed to assimilation pressures and persecution, into multi-ethnic societies where Jews, due to this diversity, will not be very visible and so can go on living as a separate, non-assimilating group.

<sup>32</sup>7. Measures curtailing freedom resulting in the tyranny of the government or of separative groups instead of individual freedom of expression, organization, and assembly. When it has proved impossible for the activists of the destructive movements to assert their absurdities with knowledge, facts, and logic, they have tried to silence their critics in various ways. Lawless violence against critics, assaults, and disturbance of meetings and, when such things do not advance their cause, campaigns in the mass media against individuals and whole movements that have put up resistance. The extreme measure in this war against the freedom of expression has been legislation, after evil forces have taken over entire political parties and national legislative assemblies.

<sup>33</sup>Discrimination as to the modern disorienting ideologies is sharpened by insights such as "It is error alone which needs the support of government; truth can stand by itself"; that the protagonists of lies are always aggressive against dissidents and, whenever they find an opportunity, resort to violence with or without the support of government, whereas the representatives of truth are content to proclaim it calmly and peacefully; that right relations between people are the essential thing and that such can be cultivated only with loving understanding and will to unity, never with ideologies that take their nourishment from hatred and untruth.

<sup>34</sup>By discrimination is meant not only the clarity of the perception of reality which is attracted to what is true, lawful, valuable, and beautiful, and is repelled by what is untrue, unlawful,

useless, and ugly, but also discrimination as a force forming the group: it draws those together who are to join the new group of world servers and the new races, and keeps those away who are not to join them.

### 9.12 *The Reign of Quality*

<sup>1</sup>Esoterics is the qualitative viewpoint, not the quantitative viewpoint reigning in our times. Questions of quantity are about what and who are bigger and more, questions of quality are about what and who are better, possess a higher degree of conformity to purpose, or finality. The esoteric world view, hylozoics, is qualitative: describes a series of realities of ever higher kinds, qualitatively higher worlds to be attained by the monads. The ever higher kingdoms of ever higher worlds are higher in a qualitative sense, since they constitute higher stages in the realization of the meaning of existence, are increasingly better aligned with the all-embracing cosmic purpose, cosmic finality. That this is so is connected with the fact that the kinds of consciousness and kinds of will that are possible and are acquired in those worlds and kingdoms enable individuals and collectives to have increasingly better understanding and equip them with increasingly better tools for this realization. In the most simple formulation: The higher the world and kingdom, the better the individuals and collectives work for what is best for the whole. The esoteric life view is qualitative: it is concerned with issues of how the monads are to learn how to obey laws of life, laws of finality, in ever better ways (with increasingly better understanding). Therefore, esoteric thinking must be qualitative, must start from quality. This implies a constant, unflagging effort of raising oneself out of the mechanical and automatic tendency of undeveloped man to think quantitatively in everything.

<sup>2</sup>The reign of quality is connected with valuation, and valuation means that you do not place everything on the same level. Discrimination is a kind of valuation, the directing of your attention at your own being, your own action, and in this choosing to do what amounts to assuming more responsibility; not fleeing from the directing of valuation at your own being.

<sup>3</sup>One example of the difference between quantitative and qualitative thinking. Quantitative thinking has a tendency to view things in categories of “everything or nothing”, “all or none”. It disregards the fact that a certain quality may exist, a certain qualitative force may operate, even though not “all individuals” or even the “majority” participate. For this qualitative factor to assert itself with force, it is sufficient that “local dominance” or “local concentration” is achieved. A certain bucket contains nothing but lingonberries, and it does so regardless of the fact that not all the lingonberries growing in the wood enter into it. The *quality* here is in principle lingonberries and nothing but lingonberries (not bilberries, not cloudberries, etc.). The *quantity* is negligible compared to the totality of lingonberries of our particular wood, all woods. A similar reasoning is valid when discussing the influence wielded by various human groups, the appearance of schools in mankind, etc.

## THE SIXTH SUBRACE OF THE FIFTH ROOT-RACE AND THE SIXTH ROOT-RACE

### 9.13 *Judgement Days*

<sup>1</sup>The lower the level of development, the longer it takes to activate consciousness. The higher the level, the more rapid is the tempo of development and the greater are the distances between the different levels. The crescendo of the races increases in the third root-race and still more in the sixth root-race. Those monads who keep up with the heightened tempo remain in the globe (“the meek shall inherit the earth”), whereas those who do not keep up are transferred to the globe best suited to them in the seven-globe. This separation with its subsequent transfer of monads to another globe is called “judgement day”, an expression which exoteric religions have picked up and given a distorted meaning.

<sup>2</sup>A judgement day is always connected with the number five, for five represents separation and discrimination. There are judgement days of different orders. The judgement day of the first order concerns the entire manifestation of the seven-globe and falls in the middle of the fifth eon, thus more than four billion years hence. On that occasion forty per cent of mankind, those who have become only mental selves but have not acquired causal consciousness, will be separated. The remaining sixty per cent will be allowed to continue their consciousness expansion in our globe. A judgement day of the second order occurs in the fifth globe in each eon. That of our eon thus will occur when the mass of monads has reached the fifth globe several hundred million years in the future. A judgement day of the third order occurs in the fifth root-race in each globe; and a judgement day of the fourth order, in the fifth subrace of each root-race. Impending, therefore, is a double judgement day of the third and fourth orders, namely in the fifth subrace of our present fifth root-race. It will be a necessary preparation for the appearance of the sixth subrace and later of the sixth root-race.

#### *9.14 The Sixth Subrace of the Fifth Root-Race*

<sup>1</sup>The members of the sixth subrace reach up to subjective causal consciousness, display particular sensitivity and receptivity to reality ideas. This distinctive trait is necessary, for otherwise they do not rise above the fifth subrace, and cannot be selected by the Manu to become the progenitors of the sixth root-race. They receive hylozoics with joy, are not repelled by it from emotional reaction, and so demonstrate that they possess higher mental and causal consciousness, at least to some degree, and in any case do not allow their mentality to be emotionally determined.

<sup>2</sup>The members of the sixth subrace shall work for the future, but shall not neglect working for the present age, for people in the present, for they love people regardless of their race. In addition, they do not know for sure, at least not in the beginning, who belong and who do not belong to their own race.

<sup>3</sup>Within the sixth subrace two classes are distinguished. The higher class is made up of those who live in causal consciousness; the lower class, of those who live as first selves and only make short excursions to the causal world. Those of the higher class swiftly distinguish reality ideas and as rapidly reject lies and errors. Therefore this class leads the way, informs and teaches those of the lower class who in the beginning may be occupied with worse materials and may have swallowed some of the false teachings, but set themselves free from them as soon as they have received the right guidance. The right teaching is clearly separated from the errors.

<sup>4</sup>The fact that the sixth subrace and the sixth root-race are both born under the reign of the seventh and fourth rays predisposes them to be interested in legislation, in expedient, harmonious community planning as well as in the art of living.

<sup>5</sup>Ongoing etherization in the sixth subrace and in the sixth root-race in particular prepares the members of these races for “relative immortality”, since the individual life-time in the etheric races amounts to 30,000 years. Pre-formation before the acquisition of immortality is not to forget. This, too, disposes the sixth subrace and the sixth root-race to make good use of the collected experience of mankind, for it is up to mankind to recover lost knowledge of life.

<sup>6</sup>To disdain the experience and work of previous generations is to disdain our own parents, their parents, and so forth. You do so, if ever, only in rebellious and thoughtless youth. At a mature age, if not before, you hold the wisdom of your elders in esteem. Left-wing radicalism proves to be a delayed teenage rebellion.

<sup>7</sup>The members of the sixth subrace, who either prepare to acquire or have already acquired physical etheric objective and causal subjective consciousness, will use these capacities of consciousness to survey long ages far away in the past so that, supported by the collected experience of mankind, they will reject the false ideas and misleading ideologies of the modern in all spheres. Their conception of life will not be any such ideology (from the Greek *idios* = one’s

own, and logos = teaching), but an ideology with Platonic ideas, true ideas, reality ideas, causal ideas.

<sup>8</sup>The capacities of consciousness of the members of the sixth subrace mentioned enable them to see something of the future – of course only probabilities are possible, but nevertheless greater the closer to the present. Therefore they know that they will be the mother race of the great sixth root-race. That knowledge affords them an idea of chosenness, a justified idea in contradistinction to the one prevalent in certain modern religious communities. They also know, however, that chosenness entails responsibility: they must do their best and their utmost to be of avail to their Manu.

<sup>9</sup>Visions entertained by some present-day people as to an ideal future and fragments of such visions may in certain cases be glimpses received from awakening causal consciousness as to probable reality, the continuation of causal chains in the future. To the extent that such visions contain truth, they refer to the coming sixth and seventh races.

<sup>10</sup>The stronger the attraction to the coming races is felt, the more definite is the sense of alienation in relation to the civilization of the present races. The threads of attraction increase in numbers and are twined together into inseverably strong ties that attract the individuals and groups into the future.

<sup>11</sup>A number of destructive, misleading ideologies and movements bent on disorder and chaos were described above. Their ultimate aim, namely as seen from their instigator, the black lodge, is as always the attempt at stopping consciousness development. In particular their aim is the attempt at preventing the growth of the sixth subrace and the sixth root-race; hence most of those movements direct their energies at destroying not only Occidental communities, but also that which is the basic unity of every community: the family.

<sup>12</sup>But they will not succeed. Behind human consciousness development and, therefore, behind the growth of the new races as well, stand, as always, the planetary hierarchy, and behind the hierarchy, the very planetary government; they are the guarantors that this plan will be realized, so that is certain.

### *9.15 The Sixth Root-Race*

<sup>1</sup>It is a principle of the process of manifestation that something lower and appearing earlier hides the seed of something higher and appearing later. This fact that seeds of, and preparations for, everything higher exist in the lower is explained hylozoically and from the matter aspect by the fact that higher atomic kinds exist in all lower atomic kinds and even in all molecular kinds. For instance, the sixth root-race will hide in it the seed of the seventh root-race. This implies, among other things, that the individuals of the sixth root-race shall strive so as to begin to acquire at least the beginnings of those abilities and qualities which will be possessed by the individuals of the seventh root-race: the cultivation of the will of the third self, the conquest of superessentiality.

<sup>2</sup>Only in the sixth root-race will the building of the antahkarana be general, an activity that concerns the entire race and all its members. In the sixth root-race the building of the antahkarana from the first triad to the second triad will be general, whereas only small groups (“seed groups”) will build the antahkarana further, from the second triad to the third triad. Only in the seventh root-race will the building of the antahkarana up to and including the third triad be a general activity.

<sup>3</sup>The theosophists thought that the primary object of their Society was that of spreading esoteric truth. But this object was actually subordinate to the really primary object of acting as a net to draw together those people who are not only sufficiently interested in esoterics but in addition possess the necessary special qualifications to help the Manu in the founding of his new race, the sixth root-race. Rigorous self-training will be necessary, involving supreme self-sacrifice, as well as complete trust in the wisdom of the leaders.

<sup>4</sup>People's work at the secret symbol, work at etheric matter in the state of samādhi, or contemplation, is pre-formation they have to effect for their entry into the sixth root-race, for it is required that all those who join the ranks of the first two, organic subraces of the sixth root-race will be able to live later also in its etheric subraces, that is in the third, fourth, fifth, sixth, and seventh subraces.

<sup>5</sup>Likewise the work at visualization and writing of individual etheric samādhi books is a necessary preparation, pre-formation, for the entry into the sixth root-race.

<sup>6</sup>The capacity for visualization does not alone entail the right to be born into the sixth root-race, for many other qualities and abilities are required in addition to this. Nobody lacking this capacity, however, may become a member of the sixth root-race.

<sup>7</sup>"There are always individuals who can be in the right where the largest collectives are not." (*The Philosopher's Stone*, 3.14.4). "At mankind's present stage of development, not even the valuations of the largest collectives have any authority but can be just as arbitrary as the individual ones." (*The Knowledge of Reality*, 5.7.12)

<sup>8</sup>Only in the sixth root-race will the majority of the people be reliable as to right vision and right action, will democracy be suitable, will quantity be quality by its own virtue and by virtue of always obeying the wise decisions of higher authorities.

## THE REAPPEARANCE OF THE PLANETARY HIERARCHY AND THE RE-ESTABLISHMENT OF THE SCHOOLS

### *9.16 The Dying Off of the Older "Esoteric" Organizations*

<sup>1</sup>No occult or "esoteric" schools that are active at present were founded by teachers from the planetary hierarchy. All the old, genuine schools were closed in 1875 when parts of the esoteric knowledge were released for publication. The planetary hierarchy is preparing new schools; however, these will not be opened yet for close on two hundred years. It is true that the Theosophical Society and the Arcane School were founded by disciples of the planetary hierarchy, but no disciples have for a long time been active in those two organizations. In these times aspirants would be wise not to join any occult or "esoteric" schools or organizations whatever; disciples of the planetary hierarchy do not.

<sup>2</sup>The time from the year 1950 to about 2200, or the years 1 to about 250 Aquarian, is characterized by the dying off of the older occult sects or "esoteric" schools, which is a necessary because lawful process prior to the formation of the new, genuine esoteric schools. This dying off manifests itself in a qualitative sense as the decline of knowledge and understanding in the older sects, since those who understand either never join or, if they have joined, soon leave those sects, so that only the leaders and members of scant understanding remain. Those remaining, not realizing the necessity for the renewal of esoteric knowledge, react emotionally in a negative way against the new form from their identification with the old form, the form of their own organization and their own teaching. Little they surmise that in so doing they are repeating a pattern, for old believers have in all times related thus to inevitable new teachings.

<sup>3</sup>In all esoteric study the main thing is to apprehend the causal ideas, not to get stuck in the mental and mental-emotional forms, always deficient, in which the reality ideas must be clothed to be perceptible at all to those who have not yet become causal selves.

<sup>4</sup>According to our elder brothers, occult and "esoteric" organizations not founded and guided by themselves are the most disoriented of all kinds of groups.

<sup>5</sup>Therefore, it is necessary for aspirants to discipleship to learn how to use discrimination as to such organizations, particularly if they call themselves schools and purport to be able to guide aspirants all the way to discipleship

<sup>6</sup>The list below gives 24 characteristics of false schools. It is not complete. A small number

of characteristics have been omitted; anyhow those described here should suffice for the aspirants' surer guidance and steadier wandering forward on the path.

<sup>7</sup>1. A false school has no responsible leader wielding authority by virtue of knowledge and capability, but appoints its leader by applying "modern" methods such as democratic elections, internal power struggle, or kinship such as handing the leadership down to a relative irrespective of that person's actual competence.

<sup>8</sup>2. A false school strives to live on at any cost, also after the "spiritual life is extinct from the body". In contrast, a genuine school rather dies than commits itself to an incompetent leader.

<sup>9</sup>3. A false school is under the reign of quantity. Thus it recruits pupils by using scant or no discrimination as to their suitability, brings pressure to bear upon the hesitant to try to enrol them. In contrast, a genuine school recruits quality, tests candidates with a view to suitability and rejects the unsuitable.

<sup>10</sup>4. A false school tries to keep objecting pupils by giving in to their objections, for example by exempting them from exercises to which they object for some reason. In contrast, a genuine school is characterized by knowing that it commands its magisterium, its authority or office to teach, and that it better than its pupils knows what they need to study and practise.

<sup>11</sup>5. The teachers of a false school cannot explain their own knowledge system completely, satisfactorily, and consistently, but reveal themselves to have gaps in their command of it. The teachers of a true school, in contrast, can explain their own knowledge system completely, satisfactorily, and consistently, even if not everything to all pupils at once. One of the definitions of a school is "a place where finally everything will be explained".

<sup>12</sup>6. A false school cannot interpret its own symbols right, let alone those of other schools. A true school, in contrast, interprets both its own symbols and those of other schools right.

<sup>13</sup>7. A false school changes or adapts its teaching according to the demands of the ruling earthly powers and ideologies, public opinion, or political correctness even to the extent of annulling, playing down, or explaining away statements by its own older teachers when such statements appear not to agree with the spirit of the times now ruling. In contrast, a true school stands firm in its well-founded teachings not overcome by time.

<sup>14</sup>8. It is a characteristic of a false school that its leaders bicker among themselves, which gives rise to expulsions and consequent splits. It is a characteristic of a genuine school that its leaders live in concord and harmony and that the school consequently preserves its unity and does not split.

<sup>15</sup>9. A false school is characterized by not demanding the observance of school rules or not even knowing them. A genuine school is characterized by both knowing school rules and requiring its pupils to observe them.

<sup>16</sup>10. A false school does not distinguish a better presentation of esoterics from a worse one, does not, for instance, realize that hylozoics is superior to both theosophy and the Alice A. Bailey teachings. A genuine school realizes that hylozoics must be the basis of its teaching.

<sup>17</sup>11. A false school may certainly be characterized by desiring to check emotionalism and astralism in its pupils, but in practice, in exercises which it assigns, nevertheless furthering such things. A genuine school, in contrast, makes efforts to restrain emotionalism and astralism both in its theoretical teaching and in practice, in the last case by orienting its exercises towards physical life, towards mental and causal consciousness.

<sup>18</sup>12. A false school does not teach or does not even know that the primary objective of school activity is to prepare for the appearance of the sixth root-race. A genuine school both knows and teaches this.

<sup>19</sup>13. A false school does not distinguish between genuine esoterics from the planetary hierarchy and quasi-occultism, but places teachings of these two different origins more or less on the same level. A genuine school both distinguishes between the two and tries to teach its pupils to distinguish as well.

<sup>20</sup>14. A false school teaches erroneous methods of activation that harm pupils both in “mind and body”. A genuine school teaches only beneficial methods that do its pupils no harm.

<sup>21</sup>15. A false school claims to be in contact with the planetary hierarchy and to receive directives from it on activities, which of course fail. A genuine school makes no such claims but lets actions speak instead of big words.

<sup>22</sup>16. A false school defends itself and tries to excuse itself when being blamed and accused by outsiders of holding “wrong views” as to exoteric matters, in religious, political, etc. respect. A genuine school does not stir a finger to “clear” itself, on the contrary it deems it an excellent instrument of discrimination to be thus attacked and to see who of its pupils take to their heels.

<sup>23</sup>17. It is a characteristic of a false school to adorn itself with the name of an older school, which in such cases has always been assumed without permission.

<sup>24</sup>18. It is a characteristic of a false school that it uses in its own name the name of an elder brother, a member of the planetary hierarchy, something which this individual of course would never permit.

<sup>25</sup>19. It is a characteristic of a false school that it appeals to belief and assumption without sufficient grounds. In contrast, a genuine school is characterized by warning against belief and encouraging its pupils to accept the teaching as a working hypothesis pending their confirmation of it by their own experience.

<sup>26</sup>20. It is a characteristic of a false school not to distinguish true members and disciples of the planetary hierarchy from false ones. It is even typical of a false school to praise false disciples and to disdain genuine ones or give them the silent treatment.

<sup>27</sup>21. A false school may talk much about serving and helping people. It is nevertheless a characteristic of such a school that it cannot help and guide even its own pupils when they have been affected with health problems because they have done exercises recommended to them by the school.

<sup>28</sup>22. It is a characteristic of a false school not to understand the problem of evil; namely that evil is a reality in human life to such an extent that the physical and emotional worlds are in the power of evil. Instead such a school may praise, fawn on, leaders of this world who are pawns in the power system of evil.

<sup>29</sup>23. It is a characteristic of a false school not to have sufficient discrimination to clearly inform its pupils about erroneous and misleading teachings so as to deter them from those influences.

<sup>30</sup>24. It is a characteristic of a false school that its leaders have their pupils undergo initiations and take degrees, which in name but not in deed correspond to those of genuine schools, that is, schools founded and led by teachers from the planetary hierarchy, without being able, as the teachers from the hierarchy are, to determine whether the pupils are ripe for those, if only nominal, elevations.

### *9.17 The Reappearance of the Planetary Hierarchy*

<sup>1</sup>Ever since in Atlantis the planetary hierarchy withdrew in order to show men that they could not do without its help, the hierarchy has waited to be called back. It is ready to reappear as soon as mankind has reached that insight. But that is also an indispensable condition, since the hierarchy otherwise would not be able to do what is required. According to the law of freedom, the hierarchy cannot force anybody to receive help; according to the law of destiny, the hierarchy cannot help if the help given cannot be rightly apprehended or used; according to the law of reaping, the hierarchy cannot do anything if it does not have the right to help. The overwhelming majority of mankind must have had sufficient experience of life and power of judgement to realize this.

<sup>2</sup>The hierarchy also takes measures to demonstrate this. Then it will be able to fulfil its mission: to help mankind with its consciousness development and solving of problems that cannot be



solved without its assistance. If conditions were normal, as they are on other planets in the solar system, then evolution would go on without resistance in accordance with the Law and extra help would not be necessary. But since mankind on the whole consists of monads with a repulsive basic tendency, the will to unity is lacking, the instinct for brotherhood is lacking, the basic goodwill and readiness to help are lacking, the desire to understand is lacking.

<sup>3</sup>The planetary hierarchy will not come in order to satisfy the excessive material demands of egoism. When men recognize each other as brothers, then all problems of physical necessities will be solved automatically. If will to unity existed, then life in the physical world could be what it is on other planets: a paradise. Without the will to unity there can never be “peace on earth”.

<sup>4</sup>Such as things have developed, the energies of emotional attraction are not sufficient to overcome hatred. Essential energies from world 46 are required for this. It is these energies that the planetary hierarchy wants to help men to learn to apprehend and to assimilate. And for this the visible presence of the planetary hierarchy is required.

<sup>5</sup>The reappearance of the hierarchy before the public does not at all mean that mankind may enter some paradise arranged by the hierarchy. That belief is one of the innumerable illusions of the ignorance of life.

<sup>6</sup>Life is consciousness development through work and toil. No external forces lift mankind up the rungs of the ladder of development. The law of self-realization is, like all other laws of life, an imperturbable law.

<sup>7</sup>The appearance of the planetary hierarchy means a changed atmosphere with a scattering of those illusions and fictions which now dominate even that portion of mankind who are seekers, the demonstration of the total disorientation of man-made ideologies. Falsehood will not as now rule mankind, will not be unchallenged.

<sup>8</sup>From the ideological point of view the reappearance of the hierarchy will rather mean an aggravated struggle between “the children of light and the children of the world”; between those who want to enter the world of Platonic ideas and the essential world of unity (46) of the fifth natural kingdom and those who refuse to renounce power, glory, wealth, and are content with the level of development they have attained, who want to go on living in the religious etc. views of the past, and above all those who seek to counteract evolution by all means.

<sup>9</sup>When the planetary hierarchy reappears, the needs of mankind will be provided for. Without its assistance it will take millions of years. For love requires essential (46) energy and willingness to receive it. And it is the hierarchy that conveys this energy.

<sup>10</sup>In just a few generations many more people will have realized the untenability of theological, philosophical, and scientific fictionalism. There are already millions who, unaffected by dogmas, work for the establishing of right human relations. What is lacking in them, however, is the certainty as to the manner in which to realize the good in the most adequate way. Many have thought that democracy would lead the way. This very diffuse ideal is a piece of wishful thinking, however. You do not build a better world by satisfying an ever-increasing desire for possessions where envy is the actual driving force. You cannot build society on the principle of envy. A society constructed without due consideration for the stages of human development cannot be maintained in the long run.

<sup>11</sup>At the present stage of mankind’s development, with a mankind that is capable of accepting the current ideologies, these illusion and fiction systems that bear witness to such a great ignorance of life, such an endeavour would be completely hopeless. Not until a decisive élite has acquired the esoteric knowledge of reality will there be such a general understanding of the necessity of calling the planetary hierarchy back that the endeavour has any prospect of success.

<sup>12</sup>The immense distance between our mankind and the planetary hierarchy makes its reappearance a true sacrifice. If we were to wait for the day when mankind by itself had realized the necessity of calling back the planetary hierarchy, then there is a risk that it would take

several thousand years. But there are other possibilities, thank goodness. The impending double judgement day implies that most of those human monads who are at lower stages and so will not be able to incarnate in the sixth root-race will be taken out of incarnation and transferred to another globe, while clans of monads at higher stages – the stages of culture, humanity, and ideality – will incarnate. Their concerted work will sweep away the ideologies of the prevalent ignorance of life. Thus we can expect a true mental revolution, a revolution in culture, politics, philosophy, and science.

<sup>13</sup>When the intelligentsia finally recognize the faultiness of prevalent opinions, then they will be more observant of what basis so called authority is built on. For an esoterician, that basis can only be an elaborated hylozoic world view and life view. It is true that facts are always facts. But these facts must be put into their correct contexts and, ultimately, into the correct system. And a better system than the one provided by the planetary hierarchy cannot be produced even by the black lodge, even if it makes desperate attempts, working at it with its usual frenzy.

<sup>14</sup>When the planetary hierarchy can appear among men again as in Atlantis, then, according to what it has said, the nature of religion, the purpose of science, and the goal of education will be clarified. These are not what people think today.

<sup>15</sup>When the planetary hierarchy reappears and becomes the “spiritual guide”, then those who have the qualifications of acquiring higher kinds of consciousness will get immensely greater chances to do so thanks to the enormous stimulation they will receive. Mankind will also get all the proofs it will need to realize the correctness of hylozoics. That will of course bring about a complete revolution in people’s attitude to each other and to all other life. Hylozoics will be recognized as the only rational working hypothesis. To those who can only comprehend it, hylozoics will be a religion, of course. To those who understand, it will be a hypothesis with overwhelming probability. It cannot be anything else until man has become a causal self and can ascertain facts for himself.

<sup>16</sup>The reappearance of the planetary hierarchy will entail that the worlds of the fifth natural kingdom become accessible in quite another manner than is the case now. People will not reckon with just the physical, emotional, and causal-mental worlds any more, but also worlds 46 and 45 will be included in the worlds of mankind. And that will give us the “kingdom of god on earth”, which has been so much talked about and which the theologians have never been able to understand right.

<sup>17</sup>By publicizing the esoteric knowledge the planetary hierarchy has taken a great step towards that mankind which banished the hierarchy in Atlantis. Ever since that catastrophe, the hierarchy has waited for mankind to realize that it was a fatal mistake to banish the only ones possessing knowledge of reality and able to solve the problems of mankind, those representatives of wisdom and love.

<sup>18</sup>The planetary hierarchy expects to become the spiritual guide of mankind relatively soon, instead of theologians, philosophers, and occultists who have hitherto misled mankind. The planetary hierarchy will not reappear, however, until it is generally recognized that the hierarchy is able to solve the physical, emotional, and mental problems of mankind and arrange the political, social, economic affairs so that there will finally be peace on earth and culture (something totally different from our modern parody of culture) has become a power. The reappearance does not happen until the leading circles of mankind have accepted hylozoics as the only rational working hypothesis and so have some understanding of the existence of a fifth kingdom in nature. Before then it would be meaningless.

<sup>19</sup>In preparation for this, the knowledge of reality, hylozoics, which has hitherto been esoteric, has been allowed for publication and so been made available to all. So many proofs that this mental system agrees with reality will eventually be given through disciples of the planetary hierarchy that even public opinion will accept it despite the resistance met with on the part of the fictionalists.

<sup>20</sup>When the planetary hierarchy reappears, it will not be as a particular organization. Its members – causal selves and essential (46) selves – will be members of the nations as ordinary people. They will occupy the highest positions in society because their superior capacity will be recognized. People will see that the reforms they propose are the most sensible ones, so that they will be generally accepted.

<sup>21</sup>When mankind has changed over to applying the brotherhood of all, it will be possible for the planetary hierarchy to appear openly.

<sup>22</sup>There are many advanced mental selves who in the causal world await the suitable time for incarnation. That time probably coincides with the reappearance of the planetary hierarchy.

### *9.18 The Re-Establishment of the Schools*

<sup>1</sup>The new, genuine schools will all be led by people who are at least causal selves, disciples in conscious contact with the planetary hierarchy, and will in their teaching be based on the hylozoic world view, the only one that all causal selves have in common.

<sup>2</sup>The requirements for entry into the new schools will be much higher than in the old knowledge schools, which were all closed in 1875. So it is because these new schools are intended to prepare their pupils for the initiations of the hierarchy.

<sup>3</sup>It is foreseen that the schools will be of three successively higher degrees. In the schools of the lowest degree, the pupils will be prepared for the first initiation; in the schools of the middle degree, for the second initiation; and in the schools of the highest degree, they will be prepared for the third initiation, in which they become causal selves. It is emphasized that these initiations are not effected in, or by, the schools but that the schools prepare for them. The first and second initiations are performed by the head of the second department of the planetary hierarchy, Christos–Maitreya; the third initiation by the head of the planetary government, the planetary ruler.

<sup>4</sup>All the pupils in the schools of the lowest degree are either aspirants to discipleship or disciples accepted on probation. Those in the schools of the middle degree are already disciples who have passed the first initiation, and those in the schools of the highest degree are disciples who have passed the second initiation.

<sup>5</sup>Teaching in those schools will be practical, oriented towards helping the aspirants and disciples to acquire those qualities and abilities which make them increasingly competent as members of the expanding group of world servers, the new natural kingdom.

<sup>6</sup>Theoretical teaching, such as the hylozoic world view or the theory of light technology, will not be given in those schools, since the pupils are expected, even before their entry into the schools of the lowest degree, to have learnt these necessary basics by individual and group study. Schools preparatory in character will organize such group study. Also these preparatory schools will be led or at least supervised by disciples of the planetary hierarchy.

<sup>7</sup>Each school of any one of the three degrees is characterized through its teachers either by the first department and the other three, odd departments, or by the second department and the other two, even departments. However, in all the schools there is a teacher belonging the fifth department.

<sup>8</sup>Formerly the schools belonging under the planetary hierarchy were organized into a stem with two branches: the northern, Trans-Himalayan stem with the mother school, the stem's southern branch with its centre in India, and its eastern branch with its centre in China. All genuine schools, schools of the planetary hierarchy, are ultimately and inwardly subordinate to the planetary government, which has its headquarters in Shambhala (although not in gross physical matter but in matter not lower than of the subatomic ether, 49:2). Schools belonging to the stem and the southern branch served disciples of the fifth root-race; schools of the eastern branch, disciples of the fourth root-race. In 1875 a thorough reorganization was begun. When the schools are reopened in about 2200, a third, western branch will have been added. Its schools will serve those pupils

who are expected to be able to join the sixth root-race.

<sup>9</sup>The opening of these schools will be in such a near future that present-day aspirants and disciples can realistically make efforts so as to gain entrance into them as early as in their next incarnation. Thus from the practical point of view, the most important question they should ask themselves is: How do I best prepare even now?

<sup>10</sup>It is not hard to answer that question because the answer must be: By acting now, in this life, as if you were already living in that future.

## ADDENDUM

### *9.19 How the Description of the Secret Symbol has been Consistently Mistranslated*

<sup>1</sup>*English original:* Its symbol is a golden triangle enclosing an even-armed cross with one diamond at the apex of the triangle. Alice A. Bailey, *A Treatise on White Magic*, page 431.

<sup>2</sup>*Danish:* Dens symbol er en gylden triangel, som indeslutter et ligearmet kors med en diamant på triangelns spids.

<sup>3</sup>*Dutch:* Haar symbool is een gouden driehoek, die een gelijkarmig kruis omvat, met één diamant op de top van de driehoek.

<sup>4</sup>*Finnish:* Sen symboli on kultainen kolmio, jonka sisällä on risti, jonka varret ovat yhtä pitkät, sekä kolmion kärjessä timantti.

<sup>5</sup>*French:* Son symbole est un triangle doré, enfermant une croix grecque avec un diamant à son sommet.

<sup>6</sup>*German:* Ihr Symbol ist ein goldenes Dreieck, das ein Kreuz mit gleich langen Armen umschliesst, mit einem Diamanten an der Spitze des Dreiecks.

<sup>7</sup>*Hungarian:* Szimbóluma egy arany háromszög, amely egyenlőszárú keresztet foglal magába, egyetlen gyémánttal a háromszög csúcsában.

<sup>8</sup>*Italian:* Il suo simbolo è un triangolo d'oro che racchiude una croce a braccia uguali con un diamante all'apice del triangolo.

<sup>9</sup>*Modern Greek:* Τὸ σύμβολό του εἶναι ἓνα χρυσὸ τρίγωνο ποὺ περικλείει ἓνα ἰσοσκελῆ σταυρό, μὲ ἓνα διαμάντι στὴν κορυφὴ τοῦ τριγώνου.

<sup>10</sup>*Portuguese:* Seu símbolo é um triângulo dourado que encerra uma cruz de braços uniformes, com um brilhante em un ápice do triângulo.

<sup>11</sup>*Russian:* Ее символ – золотой треугольник, заключающий в себе равноконечный крест с алмазом в вершине треугольника.

<sup>12</sup>*Spanish:* Su símbolo es un triángulo dorado que encierra una cruz de brazos uniformes, con un brillante en un ápice del triángulo.

<sup>13</sup>*Swedish:* Dess symbol är en gyllene triangel som innesluter ett kors med lika långa armar och med en diamant på triangelns spets.

L.A. April 16th, 2017.

Last correction entered November 25th, 2018.