

FUNDAMENTALS OF LIGHT TECHNOLOGY

PART TWELVE

ON THE GOOD STATE

Contents: 12.1 Introduction. THE SIXTH ROOT-RACE: 12.2 The Growth of the Sixth Root-Race. 12.3 Marriage and Family in the Sixth Root-Race. 12.4 Death and Rebirth in the Sixth Root-Race. THE GOOD STATE: 12.5 The Necessary Discrimination as to the Idea of the State. 12.6 Twelve Characteristics of the Good State. 12.7 The Concept of the Good State. 12.8 Conditions of the Realization of the Good State. 12.9 The Study Group, the School, and the Good State. 12.10 The Aquarian Epoch of Law and the Reign of the Fourth and Seventh Rays. 12.11 The Leader. 12.12 Possession in the Good State. 12.13 Work in the Good State. 12.14 Law and Justice in the Good State. 12.15 Education in the Good State. 12.16 Religion in the Good State. 12.17 The Three Classes of the Good State. 12.18 Only Mental Selves Can Become Citizens of the Good State. 12.19 The Mathematical Representation of the Good State. 12.20 The Collective Form of the Secret Symbol is the Founding Place of the Good State. 12.21 Language in Mankind outside the Good State. 12.22 Etherization and the Good State. 12.23 The Relation of the Good State to Other States. 12.24 The Proselytes. 12.25 The Presence of the Great Ones in the Good State. 12.26 The Presence of the Great Ones Outside the Good State. 12.27 The Virtues of the Public Spirit. 12.28 Preparations in the Present for the New Races and the Good State. 12.29 The Necessary Pioneering Spirit. 12.30 Alice A. Bailey's Error of Dissuasion from Taking an Interest in the Future Races. 12.31 Do Not Make Propaganda for the Good State before the Immature! 12.32 Twelve Rules for Those Who Want to Prepare Themselves for the Good State.

12.1 Introduction

¹This twelfth part of *Fundamentals of Light Technology* treats particularly of such things as have a close relation with the will petal of the fourth or inmost row of the causal centre: realization, especially the realization of those parts of the plan drawn up by the planetary government for consciousness development in which mankind can participate.

²This last part treats of the good state, but is not so much concerned with giving detailed information about it as with discussing the general principles and laws governing this, the collective form of life of the sixth root-race. In this discussion, possible misconceptions and fictitious concepts will be eliminated.

THE SIXTH ROOT-RACE

12.2 The Growth of the Sixth Root-Race

¹In accordance with the general plan, the sixth root-race will be created from the sixth sub-race of the fifth root-race. The sixth subrace is the concentration of what is best in the five older subraces of the fifth root-race. As that sixth subrace grows, the decay of the older subraces accelerates.

²The name of the sixth root-race has not yet been given out for exoteric knowledge. It will eventually have its own continent on which to build its culture and civilization, a continent that will rise in the Pacific, just as the seventh root-race in an even more distant future will inhabit a continent, which will be situated where the Atlantic now extends.

³The epochs of the root-races are separated by geological processes that remodel the surface of the Earth, sinkings and raisings of the earth crust, and it is to be foreseen that such upheavals will presage the appearance of the sixth root-race. Among other such earth changes,

North America will be shattered into pieces, the western strip, on which the sixth root-race will be founded, then becoming the easternmost strip of the new Pacific continent.

⁴In the sixth root-race, divine selves (third selves) incarnate of necessity, since they are the lords of compassion and the masters of wisdom, and come to mankind's succour when mankind expresses its will to receive that guidance and teaching which that succour implies, all according to the law of invocation and evocation.

⁵The sixth root-race is that part of mankind which wills the reappearance of the planetary hierarchy, and this is true of all individuals of that race without exception. In fact, this is one of the definitions of the sixth root-race.

⁶And why should it be the will of the people of the sixth root-race that the planetary hierarchy reappear, if it were not also their will to be guided by these, the fifth and sixth natural kingdoms of our planet?

⁷The sixth root-race will have its own Manu and its own Bodhisattva, 43-selves, or initiates of the 7th degree. These two individuals are in their most recent publicly known incarnations 44-self M. and 44-self K.H. respectively, those two members of the planetary hierarchy who took the initiative in publicizing esoterics in our times. A third 43-self, who together with the Manu and the Bodhisattva will lead the sixth root-race, is the Mahachohan.

⁸The Manu himself incarnates in order to set the physical type of the race and bring it into line with the thought-form of the planetary ruler for the sixth root-race. The race is white in colour, and there are individuals of both the Nordic and the Mediterranean type. All individuals are muscular and well-proportioned, and preserve a free and graceful carriage even to extreme old age.

⁹After about 150 years the new root-race numbers about 100 000 individuals, all of them, with a few exceptions, direct descendants of the Manu.

¹⁰The individuals of the sixth root-race possess etheric vision and develop eventually even higher objective consciousness, which should not be confused with emotional clairvoyance, which is highly unreliable on account of the usually huge element of illusionism it contains.

12.3 Marriage and Family in the Sixth Root-Race

¹Man and woman fall in love much as now, though duty to the community, the good state, is stronger than personal preference. Ordinary sex passions have been dominated, the creation of healthy bodies for incarnating monads being regarded as a religious and magical act, and marriage as based on that fact and motivated for that end.

²The Manu decides on marriages and in so doing gives husband and wife and their future children his blessing. The Manu is the father of all. Thus marriages are contracted only with the sanction of the Manu and are regarded almost entirely from the point of view of the prospective offspring. Parenthood is planned between all parties concerned.

³Large families are the rule, it being deemed essential to let as many highly developed individuals as possible incarnate in this new, higher race. There are no cripples or deformed organisms, there is no infant mortality, and the labour of child-birth has diminished to the vanishing-point.

⁴The greatest honour of all is to be born in the family of the Manu, but of course he selects his children himself.

12.4 Death and Rebirth in the Sixth Root-Race

¹Death is usually voluntary. Disease has been practically eliminated, so that except for rare accidents no one dies save of old age, and they do not drop the physical envelopes as long as they are useful. Nobody appears old until at least eighty, and many pass beyond the century.

²When an individual feels his powers are waning, he selects his future father and mother. If they agree, he hands them any personal effects he wishes to carry over to his next life. When a

man at an advanced age wishes to cease living, he merely loses the will to live, and generally passes away peacefully in sleep. Often he has by then moved in with his prospective parents and dies at their house. Individuals reincarnate almost immediately, since thanks to their more highly developed consciousness they do not need sojourns in the emotional and mental worlds.

³There is no funeral ceremony of any kind, nor do relatives and friends assemble. Earth burial is prohibited by law. The organism having been abandoned by the monad with its higher envelopes is placed in a retort and reduced by chemical and electric means to a fine powder free from toxic and other harmful components.

⁴As a general rule people are free in respect of reaping to choose their next birth, though in rare cases the Manu may alter the plan, if he does not approve of it.

THE GOOD STATE

12.5 The Necessary Discrimination as to the Idea of the State

¹States, communities decline, since the human collective does not know, does not understand, let alone can realize, the true purpose of the state or of the community: the furtherance of the individuals' consciousness development.

²Therefore, all true political art can be summed up in three words: Stop the decline!

³To stop the decline is the duty of the guardians of law. Mechanical change can only be for the worse.

⁴In qualitative respect states are divided into three classes: such as cannot stop their decline, such as can, and such as can even replace the decline with progress.

⁵A minimal requirement for the ability of a state to stop its decline is the clear realization of its ruling classes as to what is true decline and true progress. If that realization does not exist, then decay sets in sooner or later. If the opposite of that realization obtains, that is, the celebration of the manifestations of decay as "progress" or "development", then the decline is unstoppable.

⁶There cannot be such a thing as a classless society. The simplest intellect should suffice to see that. Belonging to a class is the natural order of things, is determined by the individual's qualities and abilities, his quality, capacity, and calibre, quite independently of his opportunities of upbringing and education.

⁷In a rationally governed and organized state, where it is possible to assess everybody by the understanding of life he has acquired and help him to his right position in the social fabric, the stage of development will determine to which class the individual will belong. In such a rational state, all having equal knowledge and understanding of the problems of state, society, economy, and supranational issues have equal political influence. Such an ideal state will not be brought about, however, until the planetary hierarchy has been called back and has taken over the management of the affairs of our planet. Kingship "by the grace of god" was originally the sojourn of these gods in the human kingdom. The gods reigned in wisdom until the black lodge, which has always succeeded in misleading and idiotizing people, got the masses over to its side and thereby put a stop to the evolution of consciousness.

⁸A primitive mankind cannot realize ideals at once. This is a fact that idealist reformers have never been able to grasp. An ideal state presupposes ideal people. It is people who make up and support society. If people are egoists, then all attempts at ideality are turned into their direct opposites, a truth demonstrated by the Soviet Union and all the other dictatorships. It is no use trying to explain this to fanatics, however. They believe in their theories blindly. What is lacking is the psychological understanding of the possibilities of mankind.

⁹The big psychological error of the political ideal systems – socialism, communism, anarchism, etc. – lies in the fact that they can be rightly applied only by individuals at the stage of ideality and are turned into caricatures at lower stages of development. They are so wonderfully obvious and fascinating to simple intellects. These people have no idea of the

immense difference there is between the theoretical possibilities of unselfish individuals and the practical application by those incurable egoists who make up about 90 per cent of present-day mankind.

¹⁰Even if it were possible – which it is not – to construct a truly ideal system, this would collapse, since the nations cannot adapt themselves to or uphold other systems than those which they have formed themselves and which they have developed from their own experience. An ideal form of government presupposes of necessity ideal people. If people do not change, no system will do. If people change so far as to rate unity highest and value it more than anything else, then the worst system would do. For it is people who make up the content of the system.

¹¹The talk about a “world state” and “world government” is one of the countless ways the tools of the black ones use to stupidize people with a view to driving them into slavery. It has never entered into the plan of the planetary hierarchy that there should be a world government but rather a league of nations, a brotherhood of nations based upon mutuality regarding needs, understanding, and aid. A superorganization of states into one single world empire, demanding its special unity, would counteract evolution. Every race, every nation is a unity and has its particular purpose, its contribution to make to the common development. This presupposes that there is general freedom for all within the limits set by the laws of nature and of life, freedom in relations between the states. A larger contribution by some nation does not give it the right to speak about superiority. The law of freedom is valid for both states and individuals. What is essential and common is the understanding of the meaning and goal of life.

¹²Unity can never be achieved by violence or cunning, forcible means or suppression of freedom. Everything that wars against the law of freedom and the law of unity is bound to crumble.

¹³According to esoterics, the purpose of the state is to enable the collective to attain culture and the individual to attain higher levels of development, so that individuals who are at the stage of culture can incarnate and serve mankind and the nation efficiently. The nation fulfils its historical function by contributing to the all-round activation of consciousness in its unique way. It does so in the best way by cooperating with other nations, thus not by seeking isolation and obstructing interchange.

¹⁴Where the limits of freedom are transgressed, where the right of others is violated, there the knowledge of life is absent. The prime purpose of the state is to defend the freedom of the individual. Without freedom, everything is robotized and the individual is a soulless machine. “The higher kind of human being is not a machine.” (Confucius)

¹⁵In a rationally governed state the individual has as much freedom as he is able to use in a rational way. There goes the limit to freedom.

¹⁶The citizens’ full freedom can be the aim of the state only when the citizens know how to use their freedom to develop their consciousness.

¹⁷It is the task of the state to bring the common laws into harmony with the Law.

12.6 Twelve Characteristics of the Good State

¹1. The good state is the reign of quality, the presence and rule of the elder ones.

²2. In the good state the main activity of the citizens is the development of consciousness, the acquisition of good qualities and good abilities.

³3. In the good state the citizens pursue an intensive study of the Law, including the laws of life and the laws of the harmonious development of man and society.

⁴4. In the good state there are the seven right relations between people.

⁵5. In the good state physicalism is obliterated, the hylozoic world view rules.

⁶6. In the good state the citizens participate in public affairs, so that there are no special bodies, cliques, or fraternities of politicians, political “experts”, officials, civil servants, jurists, etc.

⁷7. In the good state there are no organizations working for or promoting inner division, such as political campaign organizations or parties, pressure or lobby groups; let alone such groups as work to overthrow the ruling order generally approved of.

⁸8. In the good state the children are brought up from the earliest age to have an altruistic attitude, to show consideration, to sacrifice themselves for the common good, and to be fit for work, individually and together with others.

⁹9. In the good state no plans, no preparations are made for the overthrow of, violence or compulsion against other states, such as wars of aggression, occupation, annexation, colonization, etc.

¹⁰10. In the good state, the citizens are intent on cooperating with and helping other states that wish to be like the good state.

¹¹11. In the good state the school is promoted in all ways. In fact, the school is an inseparable part of the good state, is its higher and governing part.

¹²12. In the good state there is economic equality and universal moderate prosperity, so that nobody possesses more than anyone else in physical material respect, nobody is in need, and nobody lives in excessive luxury. Monetary economy with all its outgrowths, such as interest on capital and income from landed property, is non-existent.

¹³There are seven human relations, five exoteric and two esoteric ones. The good state is good in virtue of these seven relations everywhere being good, being characterized by mutual loving understanding and good-will. Three of these relations are within the family: between parents and children, between husband and wife, and between siblings. There is in addition the relation between friends. Then there is the relation between foreman and those under him or, on a larger scale, between leader and citizens. Finally the two esoteric relations or the relation between teacher and disciples and that between disciples.

12.7 The Concept of the Good State

¹To be born into the sixth root-race is the same as to become a citizen of the good state, and to become a citizen of the good state is the same as to be enrolled in the school. From what is said here it is clear that every monad being born into the sixth root-race must be a disciple of the planetary hierarchy.

²The good state is also called the rational state, and so on several grounds: 1) Its citizens are all of them rational, that is, are guided by their reason, have definitively left the emotional stage and are found at the mental stage. 2) Not the majority but the most rational minority are the ones who govern most, wield most influence. 3) Evolution is constantly moving in the direction of increasingly higher degree of reason, since the *raison d'être* of the state itself is the furtherance of consciousness development, collective and individual alike.

³The good state is above all a manifestation of the will. Its members therefore must be men and women of will themselves, must be bent on realization.

⁴Since the human monad's potential for second self is unconditional, also the potential for the good state is unconditional.

⁵The word "state" is used here instead of the word "society", since the good state is sovereign on its own territory. Consequently, the good state is not bound by the laws of other states; it makes its own decisions and takes its own measures independently of the decisions and measures of other states.

⁶If the founding fathers are faced with the choice between constituting the good state as a societal community subordinate to another state from which the good state has received certain concessions, and constituting it from the very outset as a sovereign state, the founding fathers will choose the latter, even if this option may entail certain real or merely apparent disadvantages, since it is difficult for a community, which has begun its existence by recognizing the suzerainty of another state, to later claim its sovereignty. A good beginning does more

than half the work.

⁷In several European languages, English included among them, the word denoting state is ambiguous, since it means a community vested with sovereignty and territory and also a state in the sense of condition, that is, state is associated in thought by something relatively stationary or stagnant. To prevent the confusion of two different ideas that such an ambiguous word may entail it must be clearly said that the state – in any case if the good state is meant – is not a standstill, but on the contrary a movement, a process.

⁸So little is the good state but a condition, so much it is a process, a progress to ever higher qualitative conditions, that the beginning of its realization is being made even now, in our times, by the few ones capable of it.

⁹The reign of quality is not a state but a continually ongoing process. The procedure, led by the Manu, the final aim of which is the formation of his new race, is characterized by multiple raisings of its quality. This must bring with it the separation of such individuals as cannot keep up with the continually accelerating pace of evolution. Those who are sorted out in that manner have to revert to older races. The procedure is analogous to that applied when aspirants are accepted as disciples. Such acceptance is always conditional, and that is why those accepted are called “disciples on probation”. As the term indicates, they are probed in various manners, tested to demonstrate the strength and reliability of essential qualities. Those who pass the tests are accepted as disciples; those who do not pass them must revert to aspirantship. This is the procedure always used when a new root-race is to be formed. There is here an analogy with alchemy as well: by means of numerous purifications the dross is separated step by step, and the philosopher’s stone is finally obtained. Emotional thinking may regret those separations or purifications. Mental thinking realizes their necessity for the establishment and maintenance of the reign of quality, is grateful that the procedure is steadily moving forward towards the final goal anticipated by the Manu.

¹⁰The fact that the good state is a movement, a process, is also connected with the fact that the good state exists in order to further the consciousness development of its citizens, which is a process, no standstill, a process obeying the law of development. It is a movement from something, a starting-point, to something, a goal. The starting-point exists in physical time and physical space as well as in world 46, the world of unity, whence the essential idea of the good state has been scaled down into a causal idea in the causal world, so that advanced mental selves, such as have incipient contact with the ideas of the causal world, can conceive this causal idea somewhat. The starting-point is the time and the place where the state actually begins as well as that essential (46) idea from which the state begins. The state is dissolved according to law and according to plan when it has reached its goal, which is the attainment of the stage of unity by all its members, just as the school is disbanded when all its disciples have reached the stage of unity, the stage of essential consciousness.

¹¹In the case of a final cause, which is also a hierarchic idea, the starting-point is also the terminal point. The idea of the good state is an essential idea, the goal of the good state is the essential world, its consciousness and will, and the good state has realized its purpose when all its citizens have essentialized, have become 46-selves. Thereupon the good state is dissolved.

¹²Just as in chemistry atoms of certain elements in the presence of each other and in certain conditions react with each other so as to form definite compounds having definite proportions, the corresponding is the case with individuals or groups of the fifth and sixth natural kingdoms as well as individuals or groups of the higher two stages, the mental and causal stages, of the human kingdom. When individuals of the fifth and sixth natural kingdoms are physically present among advanced human beings, this leads, not mechanically and not by natural law only as in chemistry, but intentionally, consciously and by laws of life, to the expedient unification of individuals of three natural kingdoms, the good state being the result thereof.

¹³The double judgement days, those of the fifth root-race and of the fifth subrace, begin in

the mental world, continue in the emotional world, and end in the physical world by thoroughgoing revolutions. The mental judgement day, having already begun and now gaining strength, manifests itself in discrimination between what is just and unjust, true and false, in the open rejection by conscious people of everything unjust and false.

¹⁴Also the good state is defined as the necessary state. Because from the logical and factual point of view it is the necessary expression of a human collective all the individuals of which have reached a definitely higher stage, that is, the stage of discipleship, the higher mental stage.

¹⁵Also the good state is defined starting from the idea of the good superintelligence. Then the good state is said to be the concentration in time and space of the good superintelligent people of mankind, a concentration that can be made only when the sixth root-race has been formed and the planetary hierarchy has reappeared.

¹⁶The good state implies the realization of the idea expressed in the words “right people, right time, right place”, that is, what the good superintelligent are able to accomplish when they cooperate within their own organization, freely and perfectly unhampered by the compulsory associations of the bad mediocrities, as our present states should justly be called. Just as in nuclear physics there must be a certain quantity of fissile material, a “critical mass” of it, for a chain reaction to start in it, there must be a certain number of the “right people”, the good superintelligent, disciples of the planetary hierarchy gathered at the right time and in the right place for the founding of the good state.

¹⁷“Right time” in this respect means the time right after the double judgement day after which the periodic incarnation of human monads at lower stages – the stages of barbarism and civilization – has ceased for the remainder of the globe period, thus approximately 287 million years.

¹⁸“Right place” in this respect means that the Earth, being at that time more sparsely populated, offers sufficient space for the sixth root-race to have its own ample territory on which to live and develop without being disturbed by remaining groups of the older races.

¹⁹In the fourth and fifth root-races, in the absence of the planetary hierarchy and without its rule, the good state is an impossibility. In the sixth root-race, after the planetary hierarchy has reappeared and taken over the rule, the good state is a necessity. The good state is simply the well-organized collective of that élite in mankind who have the will and the ability to obey the laws of life and let themselves be guided by the planetary hierarchy. The good state is made up of the people of the sixth root-race, and the social system of the sixth root-race is the good state.

²⁰The good state is a hierarchic idea, and of every hierarchic idea it is true that nothing can hinder its realization when the time for this has come.

²¹Unity, consciousness of unity, group consciousness finally finds mental, emotional, and physical expression in a societal organization. When this organization is sovereign in relation to surrounding communities, the good state is a fact also in the physical world.

²²The good state is the physicalization of a collective, higher state of consciousness than the ordinary human one.

²³If human beings realize the good state, the good state realizes human beings, that is, assists them in every way in their consciousness development, furthers their acquisition of good qualities and good abilities, which in their turn of course benefit the common cause.

²⁴The collective life and activity of the good state is the community of destiny of those who can understand the good, that is, consciousness development, and can will and realize this good, that is, work for consciousness development, their own and that of other people. The good state is the community of friends. The good state stands united against those who cannot understand the good and cannot will the good, and therefore must hate the good, be enemies of the good. Since the black lodge is finally defeated only in the sixth eon, we realize that this division into friends and enemies will outlast the life-time of the sixth root-race as well as that of the seventh root-race.

²⁵The good state bears this name because it is the place where the good people may rule themselves without running the risk of being disturbed, hampered, harmed, or even killed by worse people.

12.8 Conditions of the Realization of the Good State

¹After the double judgement day, after the natural disasters connected with it, and after the reappearance of the planetary hierarchy, the good state can be realized by the people who are by then the most advanced in consciousness development under the guidance of the planetary hierarchy. These are the five general conditions of the realization of the good state.

²The good state is founded when at least five members of the planetary hierarchy, more precisely, five 45-selves representing the first, second, third, fourth, and seventh departments are in physical incarnation for the purpose of leading that state, and about eight thousand disciples of the planetary hierarchy can make up the state as its citizens. Long before the founding the future citizens have been divided into classes, have collectively been given all necessary training as to the laws of the state, the performance of its functions, etc., have individually and in group formation been given the additional education and training they need to begin to fulfil their functions, and, last but not least, the territory of the state has been secured for its sovereign possession.

³The sixth root-race must be allowed to grow and develop in a world where its existence and survival cannot be threatened by hostile groups of people, hostile races and nations. To the extent that such groups may be in incarnation at all after the double judgement day and its concomitant natural disasters, they must be at such a low stage of military technological development that they are easily pacified in cases of aggression against the good state. The divine selves of our planet have had more than enough of the abuse of science and technology at the hands of civilizational barbarians. And not just the divine selves, but also all 45-selves, 46-selves, causal, mental, and higher emotional selves!

⁴When the good state subsequently grows thanks to the incarnations of increasingly more human beings at higher stages, the leaders will in consultation with the people decide how the partition into lesser states will be done in the fashion most expedient in all respects, for the formation of a league of lesser, independent states is more natural than the expansion into one single great unitary state.

12.9 The Study Group, the School, and the Good State

¹The study group, the school, and the good state differ in quantitative as well as in qualitative respect, but they also evince similarities.

²In quantitative respect they differ in the fact that the study group numbers around twenty members, the school twenty times as much, or about four hundred disciples, and the good state at the initial stage twenty times more than the school, or about eight thousand citizens.

³In qualitative respect they differ in the fact, among others, that the study group is built from below, by human beings for human beings, whereas the school and the good state are built from above, by individuals of higher natural kingdoms. To be precise, the school is founded and led by a superhuman individual of the fifth natural kingdom, a 46-self. The good state is led by a divine individual, one of the sixth natural kingdom, the first or lowest divine kingdom, Manu himself. In time, almost all the citizens of the good state will be direct descendants of the Manu, so that the good state in its entirety participates in his divinity also in physical-biological respect.

⁴The rules of the study group are downscalings of the rules of the school, and the laws and customs of the good state are a more complete realization of the school rules.

⁵One school rule says: When the teacher offers his help and guidance to the disciple, the

disciple must not reject the offer, must not display mechanical, unwarranted self-reliance. Correspondingly, those who have reached the higher mental stage and have made the voluntary decision to be aspirants to discipleship must not reject the offer of guidance made by second and third selves. Out of this acceptance of guidance arises the relation between the guides and the guided and so the good state.

⁶There are important differences in the manner in which the schools are led and organized before and after the double judgement day and the reappearance of the planetary hierarchy. Prior to the events mentioned, there may exist schools that are led and organized by disciples of the planetary hierarchy who are still members of the human kingdom, are causal selves. After the events mentioned, each school has at least one member of the planetary hierarchy – at least a 46-self – as its leader and foremost teacher. Another noteworthy difference is the fact that the schools after the events mentioned will wield a much stronger influence on the communities in which they are active.

12.10 The Aquarian Epoch of Law and the Reign of the Fourth and Seventh Rays

¹The fourth ray penetrates into the physical world from about the year 2025 or the year 76 Aquarian. The fourth ray is the ray of the golden mean. Its colour is golden yellow.

²The effect, among others, of the incoming fourth ray on mankind is that human monads whose causal envelopes belong to the fourth department incarnate to a greater extent than before. As aspirants and disciples they will work at harmoniously combining the new with the old, seek out what is valuable and indispensable in the old and explain it, comment on it by means of the new. They will do such work at the collected wisdom literature of both the Oriental and Occidental nations. In so doing these aspirants and disciples of the fourth ray will pursue the middle path of wisdom between the two extremes: uncritical adoration of the old and equally uncritical rejection of the old.

³These zodiacal vibrations will work together with new planetary departmental vibrations. The emotional vibrations of the sixth department, which were dominant during the past zodiacal epoch, are superseded by the physical vibrations of the seventh department. Emotional illusions will lose their power, and common sense will discover how law rules in everything. One result of this will be that aimlessness, hitherto prevalent, will yield to expedient re-organizations of state, society, upbringing, and education, so that a true culture will be possible and available for all, not just for an insignificant minority, for the first time in human history.

⁴In the older races, in the fifth and fourth subraces of the fifth root-race in particular, the talent for shaping forms was directed at creative activity in art and technology, and this activity was largely the work of isolated individuals. In the sixth subrace of the fifth root-race and in the sixth root-race, this form-shaping talent through the energies of the fourth department will find powerful expression in the construction of social forms with a view to their perfection, a group activity.

⁵Only a very small portion of the conceptions prevalent during the Piscean epoch will be considered by the sixth subrace and, a fortiori, by the sixth root-race. It may even be said that one characteristic of these races is their understanding of the fact that those conceptions are generally empty of truth and viability for life, be they theological, philosophical, or scientific conceptions. The facts of science may be correct, but the physicalist views with which those facts are complemented, explained, and combined into a whole are misleading. This is particularly true of causal explanations.

⁶The Piscean epoch, that epoch of division and disorientation, did not produce very many great thinkers, celebrated as such by the elder ones.

⁷Why should that particular epoch, a brief phase in the life of mankind comprising many millions of years, be seen as adding to the future heritage of knowledge more valuable treasures

than any older epoch? What else than ignorance of the advances of past generations makes modern people overrate the creations of their own age?

⁸The time-binders liberate themselves from attachment, limitation to the present, establish continuity with the past, live in eternity, overcome death. Memory is what they cultivate, keep alive, in contradistinction to the modern, who live exclusively in the present and their imaginings about the future.

⁹Rational man asks himself the question: “Do I bind time or does time bind me?” And he answers: “If time binds me, it means that I am caught in my own time with all its limitation, ignorance of the past and cluelessness about the future, and the consequent distortion of perspectives on things past and future. If I strive to bind time, I seek to overcome this limitation, ignorance, and distortion of perspectives. Binding time means preserving everything of value in the experience of the past but also eliminating all that which is of no value in it. To decide what is of value and what is not I must possess discrimination of a high degree, vast knowledge, and deep understanding, capabilities connected with higher mental and at least incipient causal consciousness.”

12.11 The Leader

¹On the two greater scales embodied by the esoteric school and the good state, the leader is one, for he is a member of a higher natural kingdom than the disciples of the school and the citizens of the state, is at least a second self, a 46-self who has 45-consciousness somewhat activated. Such a leader is not under the command of any human being, but he is under the Law inviolable, which limits his exercise of power and which he has sworn an oath to obey.

²The leader is the one who perfectly fulfils his dharma to lead and who makes all the others fulfil their dharma. Dharma is everybody’s task determined by his destiny.

³It is a matter of mutual attraction between the divine selves and the people of the sixth root-race. No more than the shepherd can be separated from his flock can the Manu, the Bodhisattva, or the Mahachohan be separated from their people.

⁴The citizens of the good state are a selection of a selection. They are perfectly aware of the work of their Manu and leader and are utterly devoted to him. He is their leader, teacher, and father. In him they have the fullest possible confidence, and they have thoroughly trained themselves to put aside their personalities in order that they may carry out his wishes wholeheartedly.

⁵The Manu’s rule is undisputed. He has a council of his closest disciples. The council members constantly make new experiments to increase the welfare and efficiency of the race. All council members can function freely in the worlds of man (47–49). They are therefore in constant contact or in perpetual session, consulting even in the very act of administration.

⁶The leader, being a member of the sixth natural kingdom, or the first divine kingdom, can lead his own disciples as well as the race in its entirety. Just as the best people of the fifth root-race strive individually and in small groups to realize those hierarchic ideas which the sixth root-race will realize collectively and in concert, so the corresponding is true of the best people of the sixth root-race: their endeavour at realization is live reality to the seventh root-race. Those people, the best of the race, become leaders of the others.

12.12 Possession in the Good State

¹Platon (Plato) said that every state, however small, really is divided into two parts, the state of the rich and the state of the poor. And Aristoteles (Aristotle) said, 2200 years before Marx, that the economic structure of the state determines its nature. The experience of latter days has but confirmed the fact that great economic differences between individual citizens as well as between entire social classes always cause strong frictions within the state, prevent the sense of unity and public spirit in the citizenry, and so are harmful. If all people capable of

work make contributions that benefit the community, why then should some of them be better salaried than others? If no one is prepared to take more than he needs, so that everyone receives enough, why then use a monetary system to regulate supply and demand?

²Consequently, in the good state there is no use of money, no private wealth, no privately owned land, no privately owned building, no privately owned activity for the production of goods or services. It is common understanding of the citizens that greed, the craze for possessions, and the mania for collecting things belong to lower human stages of development and appear only in people at those stages, and so the citizens are on their guard lest they evince such tendencies, which they regard as subhuman.

³It is commonly understood by the citizens that you should not collect anything but such things as you can take with you to use them in your next incarnation to benefit not just yourself but also other people, that is, knowledge, understanding, skill in action gained; abilities and qualities acquired. The motto will go: If you cannot take it with you, rather leave it alone!

⁴It has been possible to abolish money since citizens in their entirety are at that higher stage where individuals are prepared to give more than they take and where they never tire of being useful. They feel nothing being as alien to them as egoism and its various manifestations, such as exploitation and parasitism, craze for possessions, laziness, evasion of work and responsibility.

⁵The abolition of monetary economy and of extensive private property is a condition of heeding the individuals' merits, not their wealth, when appointing them to public functions.

12.13 Work in the Good State

¹Machines have replaced all heavy, laborious, tiring, dirty, and monotonous work. The work that still requires human input takes a much smaller part of the old working week. Those who have a self-chosen creative occupation are absorbed in it so as to blot out the boundary between work and leisure.

²Individuals choose their profession and occupation on the basis of what objectively benefits the whole. Everybody is at home in several professions so as to be able to switch from one to another according as objective needs make themselves felt. The narrow specialist is a thing of the past.

³Besides all such work as is required for the maintenance of physical life, work in the good state is also research, study, work for consciousness development, work at formulating causal ideas in mental concepts and linguistic form, striving to elevate the rest of mankind, work with the animal, vegetable, and mineral kingdoms and their consciousness development, work with the deva evolution, work in preparation for etherization. Many new esoteric sciences are pursued. All such things are promoted as for their pursuit require the ability to work in the etheric envelope without the organism.

⁴The members of the race work at eliminating remaining negative and harmful influences left by the older races in the gross physical world, such as pollutions and poisons in nature, in the physical-etheric, in the lower emotional, and in the lower mental world. This work of detoxification, clearing, and purification will take hundreds and thousands of years. The contribution made by Laurency and others at weeding out fictionalism in philosophy and occultism is an example of such work in mental matter.

⁵Meditation and contemplation are the general activity of the good state. All good and expedient work in physical reality presupposes right preparation, which means right meditation and right contemplation, right pondering on the causal ideas applicable to the work.

12.14 Law and Justice in the Good State

¹It is abnormal that laws in our present states are so many, so complicated, so changeable, being made and remade without cease, and the administration of justice so intricate and abstruse

that a particular profession of lawyers must exist to keep this monstrosity up. In contrast, in the good state the laws are few, simple, clear, understood by all, and permanent, and the administration of justice is correspondingly simple, clear, and understood by all, so that every legally competent citizen is expected to participate in it.

²In the sixth root-race people take a keen interest in the Law and even more so in the seventh root-race. Laws are both simpler and fewer, at the same time penetrating more deeply into people's consciousness and understanding.

³Essential selves (46) are sovereign in all the worlds and envelopes of man (47–49). Sovereignty means that the monad controls surrounding matter (worlds, envelopes). The good state strives to realize essentiality in mankind. The citizens therefore should be sovereign, which implies that they are very little burdened by compulsory laws. The monads will what the Law wills; only lower envelopes may desire what is unlawful, but the monad controls those envelopes.

⁴The laws in the good state are always accompanied in writing by explanations of their intent and purpose, their spirit. These explanations of the purpose or spirit of the laws may also include references to errors made by other states in the past and which the lawmakers of the good state intend to forestall by all means.

⁵Neither courts of law nor police exist, for there is no crime or violence. The only punishment would be expulsion from the community, and no one would run the slightest risk of incurring such a penalty. As everyone has higher objective consciousness developed at least to some degree, all can see for themselves something of the working of the forces with which they have to deal, and form at least some idea of the enormously greater advancement of the Manu, the Bodhisattva, the Mahachohan and their disciples and closest associates.

⁶The sense of justice is highly developed on three grounds. First, people having criminal dispositions and tendencies hardly exist in the good state. Second, in their childhood and youth the citizens are given a thorough and extensive teaching on the laws and then as adults take part in the collective observation of them. Third, the great ones are present in the good state as living examples to all.

12.15 Education in the Good State

¹In the good state, education is considered of paramount importance. All sorts of adjuncts are employed, such as colours, light, perfumes, sounds, forms, etheric energies, and the devas, who take such a large part in the work, use armies of nature-spirits. All teachers must possess higher objective consciousness, and they are both men and women indiscriminately. Devas frequently physicalize to give certain lessons. Most people have some memory of their past lives, so that even tiny children are fully aware of the purpose of the community, and endeavour to get control of their envelopes as quickly as possible. A child of twelve usually has remembered all he knew in his most recent past incarnations. In teaching great importance is attached to the training of the will, and the effect of this is seen particularly in the intensive luminosity of the causal envelope. The heightened activity of the causal envelope re-acts upon the mental envelope and the physical brain.

²The prevalent world view is that of hylozoics, but in that future presented in greater detail than now and more thoroughly understood by the people.

³Devas habitually come among the people, who derive much benefit from the constant intercourse and instruction the devas afford. The devas work under the Bodhisattva, who is in supreme charge of education.

⁴The members of the sixth subrace and the sixth root-race will from their teachers in the planetary hierarchy receive treasures of knowledge, treasures kept secret thitherto from all save the initiates. The esoteric archives will be partially opened to them.

⁵Art is no specialized activity, but all life is permeated by art, even the simplest objects for

everyday use being beautifully made.

⁶In the good state, only that individual can be a citizen who knows and understands the purpose of the state and works towards that end. In the good state, even small children are taught the purpose of the good state, as soon as they can form adequate ideas of it.

⁷From a very tender age the minds of children are impressed with the sense of decorum, courtesy, veneration for their parents, and for elder people generally.

⁸The training in law given young citizens is directed less towards teaching them concrete commandments and more towards helping them to raise their consciousness, increase their knowledge, and deepen their understanding so that they realize by themselves what is just and unjust starting from a small number of basic laws.

12.16 Religion in the Good State

¹The citizens of the good state hold the members of higher natural kingdoms and divine kingdoms in veneration, but they sense no need of worshipping them. Therefore, organized religion, if by the word “religion” we mean the phenomena denoted by that word in present times and in the exoterically known history, does not exist in the good state. The extensive cooperation with mental devas being practised collectively, arranged by departments and in ritual form, is not so much of a religious as of a scientific (or “magic”) character and is so perceived by both human beings and devas.

²Nor is there any need of worshipping some external deity when each member of the sixth root-race knows himself or herself to be a child of a divine self in physical incarnation, a son or a daughter of a god, a son or a daughter of the Manu. The mere sensing of the god’s blood streaming through one’s own organism must in its exaltedness transcend any such religious emotion as people of the older races could nourish. Such sensing of the god’s blood is no instance of emotional imagination, but is physical sense perception, not of a gross physical but of an etheric physical description, and possesses the reality criterion of physical perception. It is, moreover, more intensive than physical etheric perceptions usually are in the individuals of the present races, since the human being of the sixth root-race is equipped with an etheric envelope that functions much better than it did in the older races, is better organized, is more awake, also as the result of his expedient work at the activation of the centres (“sense organs”) of his etheric envelope, and above all thanks to that raising of the quality of the functions of the etheric envelope which he has received through initiation performed by the planetary government.

³Whatever were the causes that impelled people in the older races, at lower stages, to worship gods, they have ceased working in the sixth root-race and in the good state. Fear of the unknown and desire to avert the wrath of enigmatic and capricious gods belonged to the stage of barbarism; the desire for a comforter in anxiety and despair characterized the stage of civilization. Praying to god or gods to be relieved of disease and be succoured in need was for poor and sick people, but in the sixth root-race disease, organic and psychic alike, has been eliminated, and moderate general prosperity reigns, so that those causes of worship of god or gods have been overcome. The more intellectual people, who ponder on the nature of existence and the meaning of life, in olden times found the answers to their queries in theology. As the capacity for thought increased somewhat, they abandoned theology for philosophy and science. Developing their mental capacity even further so as to connect it with causal consciousness, they see that hylozoics is superior as an explanation.

⁴Religion is sectarianism, and so is one more ground for the tearing apart of the state into warring factions, and, precisely because of that, is utterly foreign to the sixth root-race, the race of unity.

⁵The mastery of the hylozoic mental system, the knowledge and understanding of the laws of life, the cultivation of the twelve essential qualities, and the exercise of light technology for

mentalists fully replace and supersede, in respect of consciousness and understanding, in qualitative respect, all religion and all theology.

12.17 The Three Classes of the Good State

¹The three classes of the good state coincide with the three categories of human beings discerned by causal objective consciousness with respect to the degree of unfoldment of the individual's causal centre. The individual of the lowest class has the three petals of the outermost row fully unfolded and at least the middle petal of the middle row in process of unfolding. The individual of the middle class has the six petals of the outer two rows unfolded, and the petals of the third, inner row in process of being unfolded. The individual of the highest class has all nine petals of all three rows fully unfolded and the inmost bud in process of unfolding. The lowest class is made up of junior mental selves with incipient, although still faint causal consciousness. The middle class is composed of senior mental selves having stronger causal consciousness. The highest class is constituted by causal selves having incipient essential consciousness (46:5-7). In addition there is the classless élite, the majority of whom are essential selves (46), the minority being superessential selves (45) and still higher selves (44 and 43). This élite of true supermen are all full members of the planetary hierarchy and are characterized by their possession of such causal envelopes as have been formed by the monads themselves.

²The definitions of, and distinctions between, animal, man, and superman starting from the matter aspect lie herein: the monad of the third natural kingdom, the animal, has no causal envelope; the monad of the fourth natural kingdom, man, has a causal envelope given him by Augoeides; the monad of the fifth natural kingdom, superman, has dissolved that causal envelope and forms, as need arises, for activity in lower worlds (47-49), a perfect causal envelope consisting of mental atomic matter (47:1) only.

³The citizens of the lowest class unfold the sixth petal and in so doing gain deeper understanding of the fact that everything conforms to law and the necessity of working with the plan of the planetary government for consciousness evolution. When the seventh petal displays signs of opening in a group of individuals, they can be moved up to the middle class. The citizens of the middle class unfold the seventh, eighth, and ninth petals. These three petals all have to do with the development of mental will and plan consciousness. When some petal of the inmost, bud-like row shows signs of opening, the citizens in question can be moved up to the highest class.

⁴The citizens of the highest class have unobstructed access to the world of Platonic ideas. Technically, this requires that the individual has been able to vitalize by himself all the centres above the diaphragm in all his aggregate envelopes. The technical procedure is not taught to others than those who have attained the stage of humanity, the higher mental stage, and have definitively refrained from desiring anything for themselves, have consecrated their lives to the service of evolution. The firmness of that resolve is thoroughly tested to the utmost during many incarnations.

⁵The 43-selves decide to what class citizens belong and when they shall be moved up to the next higher class. They are moved up in connection with the planetary initiations.

12.18 Only Mental Selves Can Become Citizens of the Good State

¹Only such mental selves are eligible for citizenship in the good state as have acquired the twelve essential qualities more than fifty per cent. This means that they have more than half of the seventy levels of the stage of humanity behind them and have unfolded at least the first five of the nine petals of the causal centre.

²Anyone who is not a citizen of the good state can acquire citizenship by meeting the requirements as to individual consciousness capacity, knowledge, understanding, capacity for

realization, etc. After the first few generations, however, it will not be possible for those not born into the good state to become citizens of it. Thanks to the fact that all issues concerning citizenship and assignment to class are decided by third selves, no individual who is “worthy and ready” can be overlooked. If this monad meets the requirements, it will be born into the good state. If it does not meet them, but is “almost done”, it will incarnate in some other state, whereupon this individual will be supervised by a 46-self, who will make all requisite preparations when the time for his reception in the good state approaches.

³Emotional selves cannot be granted citizenship in the good state, no more than discipleship in the school or membership in the sixth root-race or even the sixth subrace. Nine grounds for this are cited:

⁴1) Emotional people are not fully dependable. “Generally, man at the stage of barbarism is a chaos. He feels one thing, says another, and does a third. At the stage of civilization, he thinks one thing, feels another, says a third, and does a fourth thing. At the stage of culture, he begins to feel, say, and do one and the same thing. And at the stage of humanity, he thinks, feels, says, and does the same thing. Only then he is a unitary individual and reliable in all conditions.” *The Way of Man*, 3.26.4.

⁵2) They lack, generally speaking, the mental connection with causal consciousness (the connection from 47:5 to 47:3 and from 47:4 to 47:2, respectively).

⁶3) They really do not need hylozoics and light technology but are content with the older presentations of esoterics (theosophy, etc., formulated at the end of the Piscean zodiacal epoch, the period of 1875–1950), occultism, and mysticism.

⁷4) If emotional people were permitted to live in the good state, they would not merely because of that understand the higher mentality. Such an individual could mimic certain expressions of it, not really understanding it or even needing it. In so doing he would hamper his self-realization at his own stage and also be a drag on individuals at higher stages.

⁸5) Just as the sixth subrace, the good state is intent on the activation of higher mental and causal consciousness, not just on the activation of higher emotionality.

⁹6) Citizens of the good state must be at least mental selves, since all must be able to use mental, not emotional telepathy, at least to some extent.

¹⁰7) Emotional selves have their natural place, determined by destiny, in the older races, where they may continue incarnating and whence some of them, in so far as they reach the mental stage, can incarnate later in the sixth subrace of the fifth root-race and in the sixth root-race. When all mankind in incarnation is made up of people who have reached the stage of culture, then the good state must be a community of those who have reached at least the stage of humanity.

¹¹8) The good state is a collective human formation, determined by destiny to appear after judgement days of the third and fourth orders; an ingathering of those who are expected to manage to keep up with the continually increasing pace of consciousness evolution characteristic of the sixth and seventh root-races. When not even all present mental selves are eligible for membership in the sixth root-race and citizenship in the good state, how could any emotional self expect to be eligible?

¹²9) Emotional selves cannot constitute a class in the good state, since only mental selves can constitute the lowest class. This is so because otherwise there would be two lower classes and two higher ones, and a lower class means a class from which individuals can turn renegades eventually to join the black lodge. Only causal selves cannot turn renegades. It is inadmissible that the number of potential renegades be great; hence there will be no class lower than that of mental selves.

¹³When emotional selves reject hylozoics or in any case do not take pains to study it, this is something akin to rejecting or not taking pains to inform oneself about existing laws, considering oneself above existing laws. Hylozoics is the planetary hierarchy’s gift to

mankind. Also the good state with its laws is a gift to mankind from the planetary hierarchy and its disciples. In the good state the hylozoic world view and life view based on it reign supreme. How can anyone believe it possible to be a citizen of the good state and reject hylozoics? How can anyone believe it possible to both enjoy and reject the gift of the planetary hierarchy to mankind?

¹⁴All causal selves have made the hylozoic world view their own. To become a causal self the mental self must do likewise. Anyone who will not or cannot do so demonstrates that he will not or cannot work at becoming a causal self.

¹⁵Even if an emotionalist studies hylozoics, he will sooner or later be drawn away from it and into some mystic, emotionally accentuated doctrine, since such a one better corresponds to his own being, attracting him emotionally and so more strongly than hylozoics can do. If in addition he has a disposition for clairvoyance and-or mediumship, then he will have “confirmation” that the emotional teaching is correct through his own emotional visions or messages from the “spirits” or “guides”. Anyhow, the emotional suggestion is too strong for him to resist it.

¹⁶“You may also hear ‘esotericians’ say that, for instance, a 45-self must economize on his energies, supposing that he has just a certain amount of them at his disposal. It is not the lack of energy, however, but the lack of time that forces higher beings to weigh which tasks are the most important and must be done first. Indeed, the planetary hierarchy has (because of an idiotized and brutalized mankind which by and large only makes mistakes) an immense burden of work, for which they quite simply never find enough time. Their disciples, who could assume some of the easier work and thus relieve the 45-selves, all too often become extra burdens instead. It is by no means remarkable that they are not particularly anxious to have such extra hangers-on. The disciple must see to it that he is fully capable of his discipleship. In this century, too, so many people have qualified for discipleship that only those who are in all essentials ready for the higher kingdom are eligible, since it is necessary to make selections also in this matter. Competition makes itself felt.” *Knowledge of Life One*, 4.10.13

¹⁷Competition of the same kind as the one discussed above makes itself felt also in the selection of those who are to become members of the sixth root-race and citizens of the good state.

12.19 *The Mathematical Representation of the Good State*

¹The secret symbol of the new group of world servers was briefly treated in *Fundamentals of Light Technology, Part Nine*. There it was also said that this symbol is a structure in the physical etheric world. Therefore, the symbol must be given also a three-dimensional geometric representation. This is that pyramid the base of which is the square of the side of the triangle. Thus the two-dimensional representation of the secret symbol first given appears as one of the two cross sections which this pyramid presents when divided vertically along the centre of two opposite sides.

²In their relation to the pyramid, the two cross sections make us understand that the cross of the secret symbol in three-dimensional representation has four horizontal arms at right angles to each other, and that its rhombus in three-dimensional representation is an octahedron.

³In this pyramid six more, smaller pyramids are discerned, all of which have the same proportions. To prevent confusion of ideas, let us give these pyramids distinctive designations; let us call the great pyramid the “first pyramid”, and the six smaller ones the “second pyramid”, the “third pyramid”, and so on to the “seventh pyramid”, inclusive. In the order of their respective magnitudes from below up, the second pyramid is the one whose base coincides with the horizontal arms of the cross; the third pyramid, the one whose base is that horizontal plane which is touched by the lower vertex of the octahedron; the fourth pyramid, the one which makes up the upper half of the octahedron. We realize that the fourth pyramid

can be structured in the same manner as the first pyramid, that is, so as to have a base, four horizontal arms and at the top an octahedron, which by its lower vertex rests on a horizontal plane and in its central plane is divided into two lesser pyramids. In this manner, three smaller pyramids are obtained within the fourth pyramid; that is, the fifth pyramid the base of which coincides with the horizontal arms of the cross of the fourth pyramid; the sixth pyramid the base of which coincides with the lower vertex of the octahedron of the fourth pyramid; and the seventh pyramid, which coincides with the upper half of that octahedron.

⁴Just as the two-dimensional structure of the secret symbol is defined by the horizontal and vertical arms of the cross and also by the rhombus with its upper and lower halves, which are equilateral triangles, so the three-dimensional structure of the symbol is defined by the pyramids just described. Just as the two-dimensional structure has its symbolic significance, so the three-dimensional structure has one of its own.

⁵The values of the volumes of the pyramids express this symbolic significance.

⁶If the volume of the first pyramid is assigned the value = 1, then the values of the respective volumes of the second, third, etc. pyramids to the seventh pyramid, inclusive, are expressed by the following series:

$$\left(\frac{\sqrt{3}}{1+\sqrt{3}}\right)^3, \left(\frac{\sqrt{3}-1}{\sqrt{3}+1}\right)^3, \left[\frac{\sqrt{3}-1}{2(\sqrt{3}+1)}\right]^3, \left[\frac{3-\sqrt{3}}{4(2+\sqrt{3})}\right]^3, \left[\frac{2-\sqrt{3}}{2(2+\sqrt{3})}\right]^3, \left[\frac{2-\sqrt{3}}{4(2+\sqrt{3})}\right]^3.$$

⁷It is seen from this series that the quotient between the volumes of the first and second pyramids is approximately 4/1 (more exactly: 4/1,0196); that between the volumes of the third and fourth pyramids, exactly 8/1. The quotient between the volumes of the third pyramid and the octahedron (the octahedron being the doubling of the fourth pyramid) is exactly 4/1.

⁸These numerical values correspond to the numbers of initiates of the different degrees and so to the relative numbers of citizens distributed in the classes of the good state: its lowest class is close to thrice as large as the higher two classes combined, or approximately 298:102. The relative ratios of the three classes are approximately 39:12:1. If the classless supermen are included, the relative numbers are: 1 classless, 7 of the highest class, 98 of the middle class, and 310 of the lowest class. One hundred fifty thousand individuals are thus distributed as follows: 361 classless, 2525 of the highest class, 35 335 of the middle class, and 111 779 of the lowest class. Incarnated members of the planetary hierarchy thus are 1 individual out of 416 or 361 individuals out of 150 000.

⁹The good state has reached its full extension when it is led by three 43-selves, that is, three initiates of the 7th degree, who have as their disciples and closest co-workers 21 initiates of the sixth degree (44-selves), 294 initiates of the fifth degree (45-selves), and 930 initiates of the fourth degree (46-selves), followed by the three classes of the good state distributed as follows: 8732 of the highest class, 122 211 of the middle class, and 386 593 of the lowest class.

¹⁰The 1248 supermen constitute the planetary hierarchy incarnated into the physical world, are the higher part of the good state, the classless. The combined numbers of citizens of the three classes amount to 517 536. The total number of classless and classed, supermen and men, is 518 784.

¹¹The above figures of course represent the ideal, the good state when fully developed, a procedure that will take many centuries. Even at an early stage of its growth, however, the good state will be led by the three 43-selves, although initiates of the lower six degrees (three classless and three classed) will be rather few in comparison with their numbers when the community has reached its stage of full maturity.

¹²As presented above, the system of seven pyramids shows the relation between quality and quantity, that is, between the degree of initiation and the number of initiates of that degree, between the class and the number of citizens belonging to that class. The science of the antah-

karana is not a science until it is treated mathematically.

12.20 The Collective Form of the Secret Symbol is the Founding Place of the Good State

¹The great collective form of the secret symbol, the three-dimensional structure in the physical etheric world, is the physical starting-point, the anchorage and the founding place of the good state. Where its physical form is concerned, the good state is not formed first in gross physical matter, but in etheric matter, just as the organism is formed starting from the etheric envelope. Where the consciousness aspect is concerned, the good state is not formed through human mental ideas (47:4-7) or even causal ideas (47:2,3), but through superhuman essential ideas (46:1), mediated by 46-selves. The understanding of this fact requires the knowledge of the fact that gross physical reality (49:5-7) relates to etheric physical reality (49:1-4) as the lower three solar systemic worlds (47-49) relate to the higher four (43-46), the worlds of man to the worlds of the planetary hierarchy.

12.21 Language in the Good State

¹What language the good state will use as its own is not given out exoterically yet. That much may be said that it will not be any one of the natural languages used by our present nations. It cannot be, and this on grounds that it is worthwhile to detail.

²Natural languages change unceasingly in a mechanical fashion and therefore decay.

³This constantly ongoing, mechanical change is made even worse by the division into different dialects, the deviating linguistic forms of different social classes, the specialized jargons used by various professions and interest groups, etc. This unceasing differentiation has the effect that the language of older times becomes difficult to understand or even unintelligible to younger generations. All told, this process finally leads to the birth of new languages and so of new nations, which become more or less antagonistic towards each other.

⁴If the good state is to preserve its unity, it must therefore preserve also its linguistic unity. Thus the language of the good state cannot be anything that participates in such mechanical and so separating, differentiating, and antagonizing processes.

⁵The language in the good state must be unitary, which means that it is the same for all the classes of the state, the same in all parts of the state, geographical as well as social, the same in all working teams. It must change very little in the course of time, so that the writings of the past remain fully intelligible to younger generations.

⁶It is true that the law of change rules in everything. The changes permitted in the language of the good state, however, should all be intentional, expedient, true improvements. Such improvements always meet the demands for better linguistic expressions voiced by increasing collective knowledge and understanding, such as the introduction into the general use of new words for new concepts, that is, new experience and new knowledge, in so far as they are really new and not just seemingly new because there is a collective forgetfulness of experience long past, which, by the way, obtains in ninety-nine cases out of a hundred.

⁷The principle of “stopping the decline” is applicable to the expedient guidance to be given on language usage as well. Language is culture, culture is heritage, and so language is heritage, too. This culture, this heritage must be attended to, must be cared for conscientiously. “Does a nation possess anything more valuable than the language of its fathers? All tradition, all history, religion, and existential foundations rest here; all its heart and soul.” (Herder)

⁸The language of the good state, of the sixth root-race, must be given from above, by one of the divine fathers of the race, by the Mahachohan, just as other hierarchic individuals and groups are to use it with human beings.

⁹The unity and very low degree of change of the language are conditions of the emergence and development of that collective mental consciousness in which telepathy can arise.

¹⁰In people of the older races, speech is unconscious and mechanical production of thought-forms, in the people of the sixth root-race it is the intentional and conscious creation of thought-

forms. This intentional and conscious speech is their pre-formation before their training to become white magicians.

¹¹White magic presupposes the force of words, and the force of words presupposes that words do not change either in form (words said and written) or in meaning (concepts). “Without knowing the force of words, it is impossible to know men.” (Confucius)

¹²In FofLT 9.7.6ff, there was brief mention of the writing of books in etheric matter; reports on their work written by group members. This subject needs some elaboration with more facts to explain it. Therefore the following information is given.

¹³What is meant here are not ordinary texts written with conventional characters (letters, figures, etc.) in some present, exoterically known language; but it is about clearly formulated thoughts, well-structured thought-forms anchored in physical etheric matter.

¹⁴The anchoring in physical etheric matter is done in such a manner that one mental molecule (47:5 or 47:4) connected with the thought-form is intentionally involved into a physical etheric form created for the purpose. The involved mental molecule carries the consciousness content of the thought-form, so that this content immediately determines the shape, texture, and colours of the etheric form.

¹⁵This action establishes a definite analogical relationship between the mental thought-form and the physical etheric form. Thanks to the fact that the individuals of the sixth root-race, in addition to their capacity for etheric vision and for work at etheric forms, have also developed the faculty of telepathy, that person who views such an etheric form has immediate telepathic contact with the corresponding thought-form and experiences its consciousness content as if it were his own thought.

¹⁶Since the individuals of the sixth root-race without exception are eminent mentalists, sensing no need of colouring their thought-forms with emotional matter, their thought-forms are purely mental. The mutual differences in human languages are almost exclusively due to differences in their physical and emotional forms, whereas such differences are virtually non-existent in the mental world. It is because of this that also in the emotional world after so-called death people need knowledge of languages to communicate with others and that each language has its own peculiar emotional forms, whereas in the mental world individuals communicate directly by means of the conceptual forms common to all languages. The implication of what is said here is that those etheric forms, which sixth root-race people create by analogy with their thought-forms, are read and understood by all those people.

¹⁷The group of sixth root-race people who work in the manner here indicated at perfecting the conformity of physical etheric forms with mental thought-forms, a work which, as said, requires the faculties of mental telepathy and etheric vision, develop soon enough, thanks to their growing common and shared experience of this work, a complete language, that is a sign system commonly agreed upon.

¹⁸In their work at developing this language they are, from the very outset, guided and taught by a 46-self of the third department of the planetary hierarchy. Should those sixth root-race people need further guidance and instruction in that work, they will receive it from the experts of the planetary hierarchy, which has done such work at mental and etheric forms during millions of years and so possesses the collected experience of it. Consequently those people need not experiment blindly; they need not “reinvent the wheel”.

¹⁹If, in addition to the physical etheric forms of the new language, there is need of developing a gross physical language, that is, a system of speech and writing perceptible to the senses of the organism, then that will be done in a manner analogous to the one employed when organisms are formed on the framework supplied by etheric envelopes. Here, too, laws and rules governing analogies will be applied.

²⁰The work at coordinating physical etheric forms with mental forms will be begun in group formation in the sixth subrace of the fifth root-race already, will be intensified in the sixth

root-race, in its first subrace, and will be completed in the second subrace, for in that subrace there will be important groups of people capable of communicating with each other and with the members of the planetary hierarchy entirely in this manner, by means of mental telepathy and viewing of etheric forms, without the intervention of the gross physical and emotional forms of ordinary human languages intervening. In the second subrace there will also be small groups of people capable of perceiving the mental forms directly, by means of mental telepathy and mental objective consciousness, and who consequently will not need the etheric forms as support. All the pertaining groundwork must be expediently concluded before the founding of the third subrace.

12.22 Etherization and the Good State

¹The four ethers (49:1-4) correspond in some respects to the higher four centres, that is, the crown, forehead, throat, and heart centres. In so far as the activity of the lower three centres fall below the threshold of waking consciousness and the pertaining body functions are not heeded by the monad, to the same extent physical waking consciousness passes to the etheric envelope and etherization is accelerated.

²Etherization is a natural process, one conditioned by law, in those who have moved their waking consciousness to the higher four centres.

³Essentialization drives etherization. That is to say: the more of essential consciousness (46) the individual acquires, the deeper he can penetrate into the etheric world, the more of its energies and the more important energies he is permitted to use and the less constrained by gross physical matter he is in consequence of this. That process has as its final result in accordance with law that the individual dispenses with his lower physical envelope, the organism. The process is more collective than individual, becomes finally a mighty group expansion that runs in a parallel fashion in the physical etheric world and the essential world.

⁴The individuals of the sixth root-race will cooperate consciously with the devas. Therefore they must in respect of their physical consciousness be centred in the etheric envelope and proficient in its use. The centres of the etheric envelope are actually devas, consist of deva matter.

⁵Early in the existence of the sixth root-race, the Manu and his closest disciples conduct extensive experiments using essential and causal will to form prototypes of the etheric envelopes to be used by the race later, when it has etherized, that is, when individuals will incarnate into the physical world without organisms, with etheric envelopes as their only physical envelopes. Those prototypes then serve as guides for the causal selves of the race when being trained by their teachers – disciples of the Manu – in how to form their own etheric envelopes. It will take thousands of years before all causal selves are able to do this. How long it will take before the third subrace, the first of the etheric races, will be able to appear cannot yet be established. That much is certain, however, that it is required to be at least a causal self having incipient essential consciousness (46:5-7) to be a member of the third subrace, and even stricter requirements apply for the latter subraces. According as the third subrace grows in numbers, most causal selves will pass to it. A minority of causal selves remain in the older two subraces to guide them. This is necessary, for otherwise the two older races would become exclusively mental and so start decaying. When the third subrace has established itself, this race will carry the good state in the most excellent manner.

⁶Etherization drives the increasing freedom from physical needs and desires. The more the individual approaches final etherization, the less dependent he will be on gross physical objects and the less he will desire to possess them. Using etheric vision he can see them wherever they are. Using etheric hearing he can hear them wherever they are. Using etheric touch he can feel them wherever they are. The three faculties mentioned are included, together with several other ones, in what may be called remote sensing (remote “viewing” is

too narrow a designation for this faculty), which along with mental telepathy eliminates the need for travel, that is, of moving one's organism, in most cases.

12.23 The Relation of the Good State to Other States

¹One important task of the good state is that of cultivating good relations with the best of the other states and building co-operation with them on that basis. The purpose of this is, first, to enable the most advanced of the individuals and groups of those states to be received as citizens in the good state and, second, to enable those states to become allies with the good state.

²The good state does not strive to establish one single universal state. It is implied in the reign of quality that quality alone shall rule, not quantity in the form of size and numbers. The good state is content to see the laws of life being applied by increasing numbers of people in increasing numbers of states outside itself. It is also content to see increasing numbers of its own citizens being asked for as advisers and teachers of the citizens of those states. Thus it is in such cases a matter of the good state spreading its qualitative influence, not quantitative power. The interest taken by other states in receiving and profiting by that influence of the good state must be based on sufficient understanding of consciousness development, what it is and why it is necessary for human beings.

12.24 The Proselytes

¹The citizens of the good state are all disciples, two classes of relatively advanced mental selves and one class of causal selves. They receive instruction and guidance from their teachers in the planetary hierarchy. In other states and communities there are individuals who earnestly strive after discipleship. Most of them are emotional selves; some of them are mental selves. There is a path for them to be walked to the good state, to citizenship in the good state, for this is the same as the path to discipleship under the planetary hierarchy. Anyone who wishes to set out on that path must begin as a proselyte and as such show his capacity for right attitude, right decision, and right effort.

²The majority of the proselytes are certainly emotional-mental in their consciousness, are not yet mental selves. Yet they follow the minority of mental selves, receive their instruction and guidance willingly, just as the compass needle aligns itself with the magnetic north pole. The mental selves receive instruction and guidance at the hands of causal selves, who are emissaries from the good state.

³The citizens of ordinary states are controlled by their emotionality, their passions. The citizens of the good state are increasingly centred in essentiality of which emotionality correspondingly becomes a clear mirror and which it obeys without resistance. This condition eventually becomes perceptible as an ideal even to those on the higher levels of the emotional stage, and this ideal becomes a factor that accelerates their transition to the mental stage once they have learnt that they must pass that stage as well as the following causal stage before they can reach unity to which they aspire.

⁴Their mentalization is facilitated by their understanding that it is desirable to pass from the stage of the aspirant to the stage of the disciple, to be able to serve better, to work better, and to be reborn in the good state in a future life.

⁵They have overcome that self-assertion, self-sufficiency, intensive individualism, which characterize most of those who are at the stage of the mystic.

⁶Their study of hylozoics all the way to mastery also serves to mentalize their concepts more efficiently than is possible if they did it on their own or through the study of philosophy and science. Most seekers are such emotionalists who are content with their emotionalized concepts. However, such concepts are a hindrance to the definitive attainment of the mental stage and so of discipleship.

⁷Collective de-emotionalization is necessary also to neutralize the adversary.

⁸The emotional-mental among the proselytes are expediently divided into several classes and receive the instruction and guidance that are adequate for them.

⁹Ponder in this connection what Laurency says about how people at the higher emotional stage should be mentalized: “The different stages of development entail different abilities to understand ideas and to handle energies of ideas consciously or unconsciously. That was the reason why there was never any interchange of knowledge between the different degrees of the knowledge orders. Knowledge is to be given those who are able to understand it right. If knowledge is given to others, it will be distorted and its energy abused. In these democratic times when all knowledge is preached freely, all kinds of misconceptions are obtained, resulting in idiotization and a lowering of the level of ‘public opinion’. The results will prove so disastrous that a reaction against democratic ‘wisdom’ is inevitable. Within five hundred years, a new differentiation has ensued, being a mental counterpart of the ancient physical caste system. This will not entail an external division of the community, just an attitude full of understanding to individuals at the different stages but nevertheless an instinctive respect for the ‘law of understanding’, something similar to ‘talking to peasants in the peasants’ way but to learned men in Latin’. The schools will be correspondingly differentiated. The present ‘comprehensive school’ will soon enough demonstrate that it is unworkable. What is esoterically tenable in democracy is the recognition of every individual’s human dignity and of the function of the human kingdom in consciousness development. But this democracy does not imply that all people are ‘equal’ in all respects, does not promote the belief that all people are found on the same level of development.

¹⁰“When the majority of mankind has realized that hylozoics is the only tenable working hypothesis, it will be possible for those who have become causal selves to appear in the open and become teachers of esoterics. It will depend on the general stage of mankind’s development how much of their knowledge they will be allowed to teach. As long as it is possible to abuse the knowledge to the detriment of the consciousness development of all people, of course only those parts of the knowledge will be made exoteric which are deemed ‘safe.’”
Knowledge of Life Three, 1.13.5,6

12.25 *The Presence of the Great Ones in the Good State*

¹The Manu of the sixth root-race will be its progenitor even in a literal, purely biological sense. Practically all the members of the sixth root-race will be his lineal descendants. It stands to reason that those organisms, “sanctified by the divine seed”, must be exclusively reserved for incarnations of advanced human monads, at least such as are at the stage of humanity, or the higher mental stage, but hardly on the lower levels of that stage.

²The good state is necessary also as that defence in the physical world which the members of the planetary hierarchy need to the extent that they are to work incarnated in physical organic forms.

³Those second selves and third selves need to be incarnated in physical organic forms also first to found and then further to ennoble the new races in a biological sense. The citizens of the good state are the children of the Manu in the same biological sense. Consequently the good state is not just one and the same race; it is even one and the same family. Brotherhood is realized also because it is a biological reality.

⁴For those second selves and third selves it is a sacrifice to live and work incarnated in human shape; how great a sacrifice it is cannot be understood by any human being. It goes without saying that such a sacrifice must not be useless but must yield results according to plan and according to purpose.

⁵In the formation of the good state first appearing it is led by five 45-selves, five masters of esoterics. The 45-self of the first department is the leader; the 45-self of the second depart-

ment is the teacher: the 45-self of the third department is the builder, that is, builder of the community, its institutions and language; the 45-self of the fourth department is the regulator of art and music and the planner of the community; the 45-self of the seventh department is the guardian of the law. All five have their disciples of four degrees, such 46-selves, causal selves, and mental selves as take an especial interest in some one of the five fields of work indicated, each of which actually contains much more than what the given catchwords appear to intimate.

12.26 The Presence of the Great Ones Outside the Good State

¹Of course the members of the planetary hierarchy are active in mankind outside that minority of it which constitutes the good state. Members of the hierarchy have their disciples in other states and visit them there. Such disciples have voluntarily accepted to live outside the good state, in other states, to inspire and guide receptive people wherever such can be found.

²However, the great ones have their permanent abode and their headquarters in the good state. There they are well hidden from the enviroing part of mankind. They are well hidden, since a lower kind of consciousness cannot perceive and understand a higher kind. People in the other communities and states are at the emotional stage of the mystic, and as such they cannot conceive of members of the planetary hierarchy or citizens of the good state, in so far as they meet them, as being at higher stages than their own. Usually they sense some distance to them and therefore assess them as being at a lower stage, a notion that is reinforced by the fact that they are themselves religious people, taken up by mysticism and striving to lead “saintly lives”, an aspiration that such people often desire to display in external appearance such as divergent clothing and way of life, such as self-imposed asceticism, etc. (the second way, that is, the way of the monk or the nun), whereas the representatives of the planetary hierarchy and people from the good state are no such emotionalists, sense no need of deviating from ordinary people; quite the reverse, for purposes of camouflage they project an aura of ordinariness and so appear “ungodly” to the mystics. “Nothing is as well hidden as what is evident.”

12.27 The Virtues of the Public Spirit

¹The public spirit in the good state is best seen as the expansion of that right attitude to work on the third line which prevails in zealous pupils of an esoteric school. The expansion has reference both to the much greater number of people comprised by the good state and to the much vaster field of activity in which the good state works. The school is in these two respects more limited, and especially so in our present mankind with its races.

²Zeal for the common cause, the common good, manifests itself, among other qualities, in watchful attention to one’s own doings so that it is distinguished by order, exactitude, and absence of carelessness. The underlying, supporting, always present insight is: Is there now in my work some deficiency such as it places a heavier burden on someone else or on the community? Or in other words: Do I leave this work in an imperfect or incomplete condition so as to force others to spend time and energy on its correction or completion?

³Gautama the Buddha’s last words to his disciples before entering nirvana: “Well then, brethren, this I admonish you: Impermanent are all composite things. Work without negligence at your perfection!”

⁴Of particular significance is creative power in the work for the common good, creative power that in the individual was usually hampered in the states of the fourth and fifth root-races.

⁵According to Aristoteles a state could no more be made out of paupers than out of slaves, but only out of free men who have taxable property. That principle should be given a more general formulation: The good state must be made out of individuals who are wealthy enough to give to the community more than they take from it during their life-time. The word “wealth” does not

mean only or even principally the presence of gross physical assets, but also and mainly superphysical assets and advantages: qualities and abilities belonging to the consciousness aspect and will aspect, knowledge, experience, and skills that are used for the benefit of the collective; that this is so will be evident in the etheric races of the future, if not before.

⁶And in the human kingdom no ones are wealthier than the perfect causal selves, who not only have much larger and richer causal envelopes than has the average individual, causal envelopes containing the quintessence of all their experience in the human kingdom, but also possess causal consciousness in their waking consciousness, so that they have direct access to the causal ideas and their collected experience, whereas people at lower stages are like minor heirs who are certainly legal possessors of a fortune but are not old enough to be permitted to use it.

⁷Mental selves (47:5 and 47:4), who have reached halfway from the stage of the average individual to that of the causal self, are characterized by the independence, creativity, and therefore wealth of their own thought. This is particularly true of the higher category (47:4), who have become disciples of the planetary hierarchy and are in increasingly closer contact with causal consciousness. They are the mental leaders of mankind, contribute with their thought power to the emancipation of mankind from illusions and fictions and its approach to the truth. The emotional selves, being principally reduced to employing the lower mentality (47:7 and 47:6), are intellectually dependent, lack largely mental creativity, and being emotionally impressionable let themselves be carried away by public opinion and unreflectively parrot its “truths”. They are the mentally poor, followers and not leaders.

⁸When the state is made up of individuals who give the community more than they take from it, the result is a powerful expansion of the state in qualitative respect. And since that which they give is more of the consciousness aspect and will aspect than of the matter aspect, it is of course expansion in consciousness and will, collective expansion; and precisely this is what is meant by the expression “qualitative expansion”. As a result, the good state becomes a downscaling of the superhuman kingdoms, the fifth and sixth natural kingdoms, which are precisely characterized by such expansion.

⁹“There was a short period in the history of early Rome when ‘none was for the party and all were for the State’, as Macaulay put it. Pythagoras, speaking to the people at Taormina, told them that the State was more than father and mother, more even than wife and child, and that every man should always be ready to give up his own thoughts, feeling and wishes for the sake of unity – for the *res publica*, the original of ‘republic’, the common weal or well-being of the whole, to which everyone should be willing to sacrifice his personal interests. In England, too, in the days of Queen Elizabeth [Elizabeth I is meant; L.A.], there was a period of such true patriotic feeling and activity.

¹⁰“I do not mean that in ancient Egypt or in ancient Greece, or anywhere else in the world, all the people were unselfish. Not by any means, but all the educated people took a very much wider view, a much more communal view of life than we do. They thought very much more of the State and very much less of their individual welfare or progress. We shall attain to that too, and when we do we ought to realize it more fully than any of the ancient races, and also bring to it some development which the older races had not.” (C.W. Leadbeater)

¹¹Platon’s four cardinal virtues represent the most desirable ability in the individual at the different stages of development: the physical “courage” of the stage of barbarism, the “self-control” of the emotional stage, the “wisdom” (right knowledge) of the mental stage, the “justice”, only possible when there is real knowledge, of the intuitional, or causal, stage. Compare these with the esoteric “to dare, to will, to know, to be silent”, where “to be silent” means the ability of being silent about what one knows before those who do not understand.

¹²Of course these cardinal virtues must be understood in the sense that the virtues of the lower stages of development are kept and even strengthened by the individual as he reaches

higher stages of development; in other words, that the causal self possesses all four virtues. Courage, for example, is strengthened from being exclusively physical so as to become also emotional (“moral courage”) and mental. Emotional courage is displayed by the individual who dares to stand for what is true and right even when those around him condemn, reject, and persecute him; he demonstrates mental courage when he dares to familiarize himself with facts that threaten to topple his world view or system of thought constructed with much toil.

¹³The virtue of the individual citizen is the condition of the good state, for in its collective expression the virtue of the citizens is the same as the virtue of the state.

¹⁴Pythagoreanism was always part of the fourth way, that is, never exhorted disciples to withdraw from the world, always encouraged them to be good members of the social community – the exact opposite of the yogi’s and the hermit’s striving after loneliness.

¹⁵Care, attention to every detail in the execution of the work, absence of the feeling of boredom just as with the devas – this must characterize the citizens, and in addition loyalty to their word and punctuality.

¹⁶Their most important quality is fearlessness in the face of the enemy.

¹⁷The guardians must be awake themselves, for if you are asleep you cannot keep guard.

¹⁸The public spirit has its exact opposite in the separative tendency manifesting itself in cowardice, laziness, lack of responsibility, negligence, lack of faith, weak will to sacrifice, etc.

¹⁹The public spirit manifests itself in the individual’s power of initiative, that right attitude which sees what needs to be done, and also takes the initiative in doing it. This is the exact opposite of the “it’s somebody else’s business” attitude.

²⁰People of a higher kind do not obtrude themselves with their imagined superiority, but refrain voluntarily in favour of the really competent.

²¹An illustration of the public spirit is given in the following account from ancient China. Duke Wen of Jin turned to Jiu-Fan, asking him: “Who should be appointed governor at Western River?” He replied: “Yu-Zi-Gao should be appointed.” The Duke said: “Is he not your enemy?” Jiu-Fan answered: “When Your Grace asks who should be appointed governor, it is not a question about who is my enemy.” Thereupon Yu-Zi-Gao paid a visit to Jiu-Fan and thanked him, saying, “You were so kind as to forgive me for my wrongdoing and recommend me to the Prince, so that I was appointed to the post at Western River.” Jiu-Fan answered: “That I recommended you is a public matter. That I was your enemy is a private matter. I shall never for the sake of a private matter injure my public duty.” From the dynastic annals of China. The events described occurred in the 7th century BCE.

12.28 Preparations in the Present for the New Races and the Good State

¹The group that has for some time been preparing for the manifestation of the good state is composed of a number of members of the planetary hierarchy, led by a third self of the first department. These third selves and second selves have at their disposal a group composed of a greater number of disciples belonging to the human kingdom. The group last mentioned was formerly called the “new group of world servers”, a name that has been abandoned by the planetary hierarchy and the group itself, however, after it started to be misused by diverse mystics and other imaginative people. The new name of the group is not for exoteric knowledge. A cover name that will do for the time being is the “group of the pioneers”, or simply the “pioneers”.

²The work of the pioneers is divided into twelve fields five of which concern the present age and the near future and seven the more distant future. Each pioneer does work in more than one field.

³The tasks of the fields of work connected with the present and the near future are concerned with the spread of the knowledge of reality and life for the purpose of gathering those who are

determined by destiny to become members of the sixth root-race but who have not yet awakened to that realization, the elementary education and disciplining of those already gathered for the purpose of making them, too, spreaders of the knowledge.

⁴The publication of the knowledge of the five stages of human development is preparation for the appearance of the sixth root-race and the good state.

⁵Esoteric groups can prepare aspirants for life in the good state provided that the latter do not merely study esoterics theoretically, but also work, apply school rules, and practise consciousness activation according to Pythagorean methods of activation. All four conditions must be fulfilled. The majority of groups currently existing are insufficient in one or more respects.

12.29 *The Necessary Pioneering Spirit*

¹The pioneers should not just participate in, but also lead the way for, that revolution in thought which hylozoics is to make (*The Way of Man*, 1.64.12); they must not be such as passively follow, believers just as all the others at the stages of civilization and culture.

²That persecution of all ideally desirable regenerators, breakers of new ground, and pioneers, which in our present-day nations and races is the rule rather than the exception, is replaced in the sixth subrace of the fifth root-race, in the sixth root-race, and in the good state with appreciation, welcome, and respect, because the higher consciousness – the higher mentality in contact with causal consciousness – in the individuals of those races realizes the truth value, reality value and life value of the thoughts and proposals of the regenerators, and also because the individuals of those new races have general knowledge and understanding of consciousness development and consequently of the principle of constant renewal.

³How can it be otherwise when these new races in their essence represent what is new, the pioneering spirit? When their leaders themselves were pioneers from the very beginning?

⁴“If you can one day renew yourself, do so from day to day! Yea, let there be daily renewal!”

⁵Work on the third line is done also by anyone who through his intensive study of the publicized part of esoterics in general and of hylozoics in particular contacts some exoterically unknown causal idea, reality idea, and makes it known to a large circle of students.

⁶Just as the soldier thanks to his discipline, training, and experience overcomes fear of danger, the aspirant must in a corresponding manner allow himself to be disciplined, trained, and must be intent on gaining experience so as to overcome all fear. Such experience includes exposing oneself to the disdain, slander, and persecution of the unconscious ones, and in so doing make oneself indifferent to the valuations of those sleeping ones. The disciple must under no circumstances refrain from right decision, right speech, and right action on account of cowardice and fear, fear of “what other people say” included.

⁷The human individual exploits or is exploited. He is to experience the consequences of forcing others to obedience and recklessly exploiting them. Man is in all countries the victim of powerful personalities or allows himself to be led by traditional and habitual thinking. The citizens of the good state are recruited from precisely the small minority in all countries who have not let themselves become victims of powerful personalities or allowed themselves to be led by traditional and habitual thinking. They are beyond, above such things; they are at a higher stage than those at which man allows himself to be influenced in such a manner.

⁸“A state cannot be made up of slaves.” Also he is a slave who unresistingly yields to the tyranny of those in power, just as ninety-nine per cent of people today also in nominally democratic states, where individual freedom is gradually being lost. The good state must be made up of none but freedom-loving people. And he is freedom-loving who doggedly, nay, unto death, if that be required, refuses to give up his freedom once he has understood in what it consists.

12.30 Alice A. Bailey's Error of Dissuasion from Taking an Interest in the Future Races

¹Alice A. Bailey dissuaded disciples from taking an interest in the future races: "A deep interest in the final root races and speculation as to the life going forward on other planets may be of interest, but it is relatively futile and useless; it fertilises unduly the imagination, causing love of unchecked detail, loss of time in wild surmises, and the chimeras of an unenlightened intellect. That part of the Plan which relates to its immediate application is of interest and usefulness. Obedience to the immediate purpose and duty is distinctive of the trained disciple. Those who know far more of the Plan than we can, refuse to let Their minds dwell on the unprovable, yet possible, hypotheses for future racial development. They focus Their attention on that which must be attended to at this immediate time." (*Esoteric Psychology*, Volume Two, page 73, first published in 1942.)

²To this assertion by Alice A. Bailey the following objections should be noted: 1) The final and "future" races are not so distant that they are out of reach of all but wild surmises and the chimeras of an unenlightened intellect, as A.A.B. sought to aver by placing them in the same category as the life going forward on other planets. Quite the reverse obtains, because the sixth subrace of the fifth root-race, which is to become the mother-race of the sixth root-race, is already forming and was so even when she was writing. In other words, the preparations for the sixth root-race are already being made. 2) In the planetary hierarchy preparations for important events are made at least seven hundred years (one decanate) before the activity being planned. 3) Those who are aspirants to discipleship under the planetary hierarchy must also strive after qualifying for membership of the sixth root-race. 4) A.A.B. says that the sixth root-race will be begun in about nine hundred years. (*A Treatise on Cosmic Fire*, page 467) Aspirants and disciples, who propose to participate when the sixth root-race is founded, must therefore take the attitude that they have but a few incarnations, at the most, in the older races and that, consequently, in their own preparation for life in the sixth root-race they have no time to lose. 5) Since the planetary hierarchy's work for the "final" root-races has already begun, also disciples of the planetary hierarchy must contribute to that work. This is particularly the case with disciples belonging to the first department who already have their assigned tasks to perform within the work for the new racial formations. 6) If disciples are determined by destiny to belong to the "final root-races", then also the interest they take in this subject and in the pertaining work is determined by destiny and so is right for them. 7) More than seventy-five years have elapsed since A.A.B. wrote the passage quoted. During that time three generations have grown up, implying three successive steps further into the age of Aquarius and closer to the realization of the plans. Also during that time it has become even more obvious that the present mankind, its social system, world view and life view, etc., are no basis on which to build for the future. It is only natural that old initiates, who have been born into those latter generations, direct their efforts to the future rather than to the present. 8) How can you work right in the present, if you have no clear and right conception of the future goal? 9) "Without vision the people perish", A.A.B. emphasizes. That vision must be about the future; for what should it otherwise be about? 10) To sum it up: It is evident that A.A.B. did not know that, from the planetary hierarchy's point of view, the primary object of that entire movement which has served to spread esoteric facts and ideas is to act as a net to draw together those people who possess the necessary special qualifications to help the Manu in the founding of his new race, the sixth root-race. (*Fundamentals of Light Technology*, 9.15.3)

12.31 Do Not Make Propaganda for the Good State before the Immature!

¹The idea of the good state cannot be understood taken out of its context, which is the esoteric world view, hylozoics, and esoteric life view in agreement with it, which is the

understanding of the laws of life. Consequently, it is useless trying to spread the idea of the good state to those who are not yet mature for esoteric study and work.

²The good state is not for our times, not for average modern people who are at the emotional stage. Emotional people emotionalize ideas. They cannot receive causal ideas, reality ideas. They distort the little they are able to perceive of them into some senseless ideology. Learn something from the failure of all political ideologies, learn something from the failure of all religions, learn something from the failure of all theosophical sects!

12.32 Twelve Rules for Those Who Want to Prepare Themselves for the Good State

¹1) The good state is the state of the knowers. The knower must fulfil a function. If you want to become a citizen of the good state, find your function determined by your knowledge and fulfil it!

²2) Do not let even one day pass without work at yourself, work for the group, work for the school!

³3) Do not content yourself with what you can do! Work at increasing your capacity, increasing your power, increasing your knowledge, and increasing your understanding! Excel yourself!

⁴4) Have unconditional confidence in the leaders! Lighten their burden!

⁵5) Enrich yourself with everything you can take with you from this life to your next: knowledge, skills, understanding!

⁶6) Do not waste your energy and time on acquiring such things as you cannot take with you from this life to your next: earthly power, honour, wealth!

⁷7) Strengthen and deepen your knowledge and understanding of laws of life and school rules! Take no impression from those who are ignorant of the laws of life!

⁸8) Overcome sleepwalking behaviour still remaining! It is your right and your duty to be self-conscious! Exercise your right, do your duty!

⁹9) Study the plan, cultivate plan consciousness! Make the plan part of yourself!

¹⁰10) Seek least of all to challenge those who are far from the good state! Let those sleep who prefer to sleep!

¹¹11) Seek your equals! Help the younger among them just as the older among them helped you!

¹²12) Do you want to live in the good state, lead the life of the good state now!

L.A. March 27, 2018.

Last corrections entered February 25, 2023.