

The Ascended Master Philosophy of Governance

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To those pursuing the highest ideals in government

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Preface

The purpose of this book is to discuss modern spiritual perspectives on government, using as source material the New Age teachings of Mark and Elizabeth Prophet, founders of the Summit Lighthouse in 1958. Following Mark's passing in 1973, Elizabeth established the Church Universal and Triumphant. Elizabeth herself passed in 2009, although both the Summit Lighthouse and the Church continue publishing and distributing the Prophet teachings today.¹ I am using these teachings as source material for three reasons: I knew Mark and Elizabeth personally and can attest to their sincerity in what they believed; the volume of material published through their organizations is tremendous and easily accessible; and their teachings appear to me, for the most part, to be from a higher level of consciousness which I deem to be spiritual rather than purely mental and reasoned.

The latter point is important, because man has a spiritual as well as a material side to himself, as reflected in the strong culture of religiosity around the world and throughout the ages.² Part of this is a tradition of mysticism and the esoteric.³ The teachings of Mark and Elizabeth Prophet

¹ Links to the Summit Lighthouse and Church Universal and Triumphant can be found on the Summit's homepage: <http://www.summitlighthouse.org/>. For definitions of terms associated with the teachings Mark and Elizabeth Prophet, please refer to the "Ascended Master Glossary," <http://www.summitlighthouse.org/ascended-master-glossary/>.

² "There is no culture recorded in human history which has not practiced some form of religion." So concludes Joshua J. Mark, "Religion in the Ancient World," *Ancient History Encyclopedia*, <http://www.ancient.eu/religion/>. According to the Pew Religious Futures project, roughly 85 percent of the world's population in 2010 were affiliated with a religion. See, http://www.globalreligiousfutures.org/explorer/#/?subtopic=15&chartType=bar&year=2010&data_type=percentage&religious_affiliation=all&destination=to&countries=Worldwide&age_group=all&pdfMode=false.

³ For a discussion of the mystical or esoteric traditions of the world, see Wouter J. Hanegraaff, ed., *Dictionary of Gnosis & Western Esotericism* (Leiden, The Netherlands: Koninklijke Brill NV, 2006); and Wouter J. Hanegraaff, *Esotericism and the Academy: Rejected Knowledge in Western Culture* (Cambridge: Cambridge University Press, 2012). See also, G. William Bernard and Jeffrey J. Kripal, eds., *Crossing Boundaries: Essays on the Ethical Status of Mysticism* (New York: Seven Bridges Press, 2002); and Basarab Nicolescu, *From Modernity to Cosmodernity: Science, Culture, and Spirituality* (Albany, NY: SUNY Press, 2014).

are representative of this tradition, and their teachings are categorized by scholars as being historically linked to the Theosophical Movement.⁴

In the tradition of mysticism and esotericism, the Prophets were considered to be messengers for the ascended masters. The ascended masters are spiritual beings, having once lived on earth as people and then ascended through the grace of God into spiritual dimensions after having completed their earthly missions. Referred to as saints by the Catholic Church and bodhisattvas by the Buddhists, the ascended masters communicate with their messengers in various ways. In the case of Mark and Elizabeth Prophet, this included spoken dictations and written statements, all of which were carefully recorded and preserved in the archives of the Summit Lighthouse and Church Universal and Triumphant.⁵

One way to conceptualize the ascended masters is the deification of God's individual qualities of infinite goodness. Imagine the perfect expression of mercy and forgiveness. That is Kwan Yin. Imagine the perfect expression of wisdom and compassion. That is Gautama Buddha. Imagine the perfect expression of motherly love. That is Mother Mary. Imagine the perfect expression of self-mastery and love of one's fellowman. That is Jesus the Christ. God, in this view of reality, is the sum total of all good qualities in the universe. And we ourselves are in possession of an inner quality of infinite goodness as well. As we identify the unique character of God given our souls at the moment of its inception, and then reflect that inner quality ever more perfectly in our daily

⁴ See, Olav Hammer and Mikael Rothstein, eds., *Handbook of the Theosophical Current* (Leiden: Brill Handbooks on Contemporary Religion, 2013).

⁵ According to the "Ascended Master Glossary" of the Summit Lighthouse, dictations are "a message from an ascended master, an archangel or another advanced spiritual being delivered through the agency of the Holy Spirit by a messenger of the Great White Brotherhood." See, <http://www.summitlighthouse.org/ascended-master-glossary/>.

lives, we are deifying that particular God-like quality. That is what mankind's spiritual evolution is all about: the deification of a quality of God through our individual lives.

In writing this book, I am making certain assumptions. First, that people are both spiritual as well as material. Second, politics and government ought to address the whole person rather than just his material side. Third, that if an ideal government and society is possible of attainment, it can only come about if we successfully integrate these two sides of ourselves. And fourth, that the teachings of the ascended masters as recorded by the Prophets provide a spiritual perspective on politics which can be organized and analyzed in a way that is insightful into an integrated system of governance – that is, a paradigm of governance that includes both the spiritual and material sides of man. As I political scientist, I understand the empirical emphasis on data collection and analysis. However, the approach I am taking in this study in viewing man as spiritual and material is not at all unusual in political philosophy, as can be seen in Appendix A which compares the ascended master perspective on politics with traditional philosophies.

This present book on the *Ascended Master Philosophy of Governance* brings together the teachings of the ascended masters on politics into a common philosophical framework addressing such questions as: What is reality? What is the nature of man? What is the purpose of government? What is the proper balance between idealism and pragmatism in politics? What is the ideal form of modern government? For convenience to the reader, Chapter 1 includes a summary of the essential elements of this paradigm.

I should mention that the book is not intended to be inclusive of all the teachings of the ascended masters, nor does it address all relevant philosophical questions raised historically. Rather, I have attempted to show that there is a considerable body of thought from spiritual sources – religious as well as esoteric – that have potential relevancy in today's political world.

Chapter 1: Introduction and Summary of Political Paradigm

This introductory section summarizes the political paradigm of the ascended masters. Key questions commonly addressed in governance philosophy are: What is reality? What is the nature of man? What is the purpose of government? What is the proper balance between idealism and pragmatism in politics? What is the ideal form of government? Subsequent chapters will discuss these questions in detail, using the teachings of the Summit Lighthouse and Church with my brief commentary [in brackets] for purposes of clarification.⁶

What Is Reality?

Overview of the Ascended Master View of Reality

In the teachings of the ascended masters, God is the Initiator and Creator of all things. The universe is multidimensional, and it includes spiritual dimensions and physical dimensions. In the spiritual domain, the soul of man is created by God in a state of pure innocence, in which the will of God and the will of man's soul are the same. The human soul is intended by God to play a creative role in the expanding universe. For this reason, each soul is given a special, unique quality. This quality is in fact a portion of the character of God. This character of pure goodness in the soul can be referred to as the divine spark, the character of the soul, or the inner quality.

Man's relationship with God is similar to that between parents and children: every human soul is a son or daughter of God. This relationship is a creative partnership. As the individual learns to use free will to duplicate that portion of God within his soul, the universe is increasingly filled

⁶ The principal sources for this and subsequent chapters are hundreds of excerpts of dictations by the ascended masters and lectures from Mark and Elizabeth Prophet during the period 1958-2009, with most sources from the late 1960s through the mid-1980s. Three early Summit Lighthouse publications have been especially useful in various parts of the book. These are: Mark and Elizabeth Prophet, *Climb the Highest Mountain* (Colorado Springs, CO: The Summit Lighthouse, 1972); El Morya, *Encyclical on World Good Will* (The Summit Lighthouse, 1963); and Mark Prophet's transcribed lecture series in July 1971 on the subject of God-Government.

with the goodness of God. This expansion of God's goodwill also extends to the world of politics, where mankind has the opportunity to establish ideal societies and governments.

To learn to use free will, the soul repeatedly embodies on earth as a human being. The purpose of the soul's life on earth is to master the creative use of free will in physical dimensions within time and space. When the soul has mastered the use of free will, the soul goes through a ritual of ascension to become permanently spiritual, thereby becoming an ascended master. This path was exemplified by the life of Jesus. The ascended masters are organized into a spiritual hierarchy under God, where they work to help mankind realize his true self as a son or daughter of God. This spiritual hierarchy is known by many names, including the Great White Brotherhood, and the Brotherhood and Sisterhood of Light.

The soul of man learns the correct use of free will through the operation of the moral laws of cause and effect, called karma. Making choices and reaping the good or bad karma that inevitably returns from that choice is a primary means for teaching the soul whether its decisions are correct or not. Good karma results in the return of positive conditions to the life of the soul in embodiment. Bad karma has a negative effect on these conditions. Karma is like money in the bank, in that it can be accumulated over time.

In previous eras (called golden ages), the souls of man were more pure and therefore able to learn the proper use of free will by following direct instructions from God and His hierarchy. For several thousand years, however, the human soul has accumulated negative karma as the result of wars, atrocities, immoral behavior, and other activities not in keeping with the will of God. One result of this bad karma is that most people have gradually lost direct awareness of God's intentions for the soul. The state of consciousness allowing the separation of God's will and man's will has allowed the introduction of evil into the affairs of man. The forces of evil,

personified as Satan or the Devil, have as their goal the permanent separation of man from God. One of the goals of the Brotherhood is to help mankind return to a state of oneness with God, a process that requires the individual to become increasingly aware of his inner quality and Christ Self, or true self as it is sometimes called.

Government plays an important role in this process of recovering the true self-identify of the person in embodiment. The ascended master philosophy of governance blends all of these elements together in a grand vision of how mankind should govern himself both personally and socially in today's world, with an objective to one day regain his direct connection in consciousness with God. This will enable people to establish a golden age or ideal society, build an ideal form of government, attain their own Christhood, and become an ascended master themselves.

The ascended masters in God's hierarchy have confidence that they can succeed in achieving this objective, because of the soul's original connection to God and the soul's fundamental character of goodness. The ascended masters view mankind's chief problem as having forgotten who they really are. The main task for the ascended masters, therefore, is to reawaken man to his own reality, that is, to the reality of his own true self.

Knowing Truth

The ascended master theory of governance is based on the law of love between God and man as recorded within the soul from the moment of its creation. This means that the will of God can be known by each individual; it is not something perceived only by a priestly class or a governing elite. When men are attuned to their soul, they know the will of God in any situation. In this state of the higher mind, there is no curtain or veil between man's consciousness and knowledge of the will of God.

Over the centuries, because of his misuse of free will and resulting karma, mankind has created in his own mind an artificial reality. First and foremost in this misperception is the view that God and man are separate, when in fact they are closely connected. Since God and man are connected at spiritual levels, every individual has the ability to raise his consciousness to the level of the soul. If men and women do not exercise this right and thereby remain captive in their synthetic view of reality, then government and society can never be reformed to reflect the highest potential of mankind.

The Relationship between God and Man

In the paradigm of the ascended masters, there is a close, personal partnership between God and man. God has given to each of His sons and daughters a seed of divine potential. Until this unique character of the soul has been recognized and sufficiently expressed, mankind is confined to earth to work out his destiny under the laws of karma.

Karma is the administration of heaven's justice; it enables all men and women to become their true selves and create an ideal society. The cycles of karma are spiritually determined and do not correspond to earthly concepts of time and space. Thus, human justice and divine justice function differently – the one in the material dimension, the other in the spiritual dimension – although they should intersect whenever possible in spiritually inspired ethics, morality, and legal codes.

The impersonal justice of karma is balanced by God's mercy and forgiveness, for heaven always prefers the gentler way. The ascended masters teach that the goal of man's life is to learn the proper use of free will so the soul may become a co-creator with God. God's intent is not to punish the soul indefinitely for mistakes made while learning its lessons on earth.

In order to learn its lessons while in embodiment, the soul must have sufficient freedom of choice. Freedom is thus an essential spiritual quality needed by all mankind to progress through life. God gives a certain amount of freedom to every soul through His gift of free will. The soul must master that free will to fulfill its destiny as a co-creator with God. God's plan is furthered by His partnership with man, because mankind can use his creative abilities to expand goodness throughout the domains under his jurisdiction. Because the scope of Creation is so vast, there is virtually limitless opportunity for the soul of man to express his unique inner quality in life.

Freedom is a spiritual quality, but it can be denied to individuals through inappropriate political, social, and cultural institutions. Since mankind has authority over himself and hence the freedom to establish his own governing institutions, the individual is always key to the establishment of improved forms of government. Ideal government can never be created by a directive of the mind, however. The creation of an ideal society and government requires active engagement of the free will of individuals to feel, think, and behave properly.

One of the fundamental principles of the ascended master philosophy of governance is that everyone can instinctively know how to behave properly if they recognize their true value as a son or daughter of God. A sense of self-worth, based on knowledge of one's inner quality and true self, is a necessary condition for the establishment of ideal societies and ideal governments. If this knowledge can be acquired, then everyone has an opportunity to bring great value to life as they express those gifts bestowed on them by God from the beginning.

The challenges facing mankind in recognizing and becoming their true self are such that nearly everyone needs heavenly assistance at times. The ascended masters are willing to provide this assistance. However, under almost all circumstances, the ascended masters may not intervene in the affairs of man unless they are invited to do so. The need to request heavenly assistance is a

feature of the partnership between God and man, whereby mankind has its jurisdictions and authorities over much of earth. This is in keeping with the free will of man and his birthright to be a co-creator with God. A simple prayer is usually sufficient to set the laws of heavenly assistance into motion. One of the reasons heavenly assistance is needed by man is the intervention in human affairs by the forces of evil. Some of these forces are powerful, and many individuals are not as strong as they could be if they were sufficiently committed to follow God's plan for life on earth.

In the ascended master philosophy of governance, there is recognition that mankind and its various social and political organizations are in a state of evolution. Improvement in the quality of men's lives will not occur suddenly, but only gradually as individuals refine their own character and become better people. An ideal government will gradually evolve as individuals gradually awaken to their own Christ reality.

What Is the Nature of Man?

Defining the nature of man is fundamental in philosophies of governance, because politics is about meeting the needs of human beings. According to the ascended masters, human beings are multidimensional (material and spiritual) and there is wide range of human nature that must be taken into account. Within that range are the highest among mankind and the lowest among mankind. The ascended masters address these variances in human consciousness and behavior in their theory of governance. The ultimate goal of the ascended masters in their theory is to help men and women realize their full potential as sons and daughters of God, no matter where they stand on the ladder of understanding their true nature.

The True Self

In the ascended master theory of governance, perfection is the natural state of man and society. Mankind has fallen from this state of excellence because of his misuse of free will. The major task in governance is to create institutional frameworks allowing individual to reawaken to the natural part of themselves. This knowledge resides within each person, because it was given to the soul at its moment of creation by God.

Like any son or daughter, there are distinct stages of being a child and becoming an adult. In the case of souls, there is an initial childlike innocence and a stage of spiritual and material maturity when one becomes an ascended masters. God's plan for the soul requires the soul to master free will in the dimensions of time and space, such as found on earth. However, God's plan does not include the forces of evil testing the souls of men. The challenges imposed by evil have come to the inhabitants of earth because of their karma in steadily misusing free will in many of their embodiments.

Fundamentally, the root of mankind's problems is the individual's identification with his lesser ego as opposed to his higher ego or true self. According to the ascended masters, the first step in becoming one's true self is to enlarge the perception of self to include oneness with God and all of His creation. The process in understanding and becoming one's true self enables the person – step-by-step – to attain his full potential both as an individual and as a member of society. This means that, in the ascended master philosophy of governance, the most critical step toward establishing more ideal forms of government is for individuals to become more of their true self.

Sons and daughters of God are intended to be His co-creators, with the responsibility to use free will to express the beauty and goodness of the special character the Creator has given to the human soul. The true self of every individual has great value and every person is important. The

value of the individual and the personal freedoms that ought to be given to him form the foundation of every legitimate political system. In the view of the ascended masters, without that foundation, political systems are inherently unstable because they are not in alignment with God's will for the destiny of man.

Since governments and other social organizations are comprised of people, the ascended master philosophy of governance concentrates on improving the individual first, then his governing institutions. The process of individual improvement and political improvement proceeds in parallel, but the most important initiating step in this process begins with the individual as he or she discover their true self and deliberately move in the direction of becoming that true self in everyday life. With this decision comes recognition that social and political conditions and institutions can and must likewise improve.

Role of Spirituality in Human Affairs

In the ascended master philosophy of governance, the role of spirituality in human affairs is far reaching, because man – as a creation of God – has both a spiritual and material side to himself. Mankind ought to embrace their spirituality and learn to use it, since the spiritual connections between man on earth and the heavenly hierarchy will bring blessings to the individual and society.

Man is always the author of his own destiny. But men choose to live in a synthetic reality largely out of habit and fear of the unknown. To switch from a paradigm of separation from God to one of unity between man and his Creator presents a challenge to some. The masters teach, however, that it is the sense of struggle that creates the struggle in the hearts and minds of men. Since souls are part of God's creation, it is natural to view their relationship with God as a partnership. The

best approach is to simply let go of the misconception and see oneself as an embodied soul learning one's potential in the schoolrooms of earth.

In the ascended master theory of governance, mankind's problems are mostly self-generated. These problems will be sustained as long as men continue to remain unaware of or to ignore the inner potential of their soul and Christ Self. All that man requires to achieve self-mastery is within his grasp at a higher level of consciousness. To reach that level of consciousness, man needs become aware of his true self, to express more of his inner quality, and to stop creating negative karma by misusing free will.

The ascended masters can play an important role in the freeing of mankind's consciousness to pursue the soul's higher destiny. There are many techniques that can be used to do this, but man himself must take the initiative to improve his own life. Working with the ascended masters, mankind can fulfill his potential both spiritually and materially, including the building of an ideal society and its government.

[What Is the Purpose of Government?](#)

In the ascended master philosophy of governance, the purpose of government is to provide a safe and stable political framework in which individual souls in embodiment can realize their full potential both personally and socially. Government does not exist for its own sake. Government is intended to bring order to society so that the divine image of man and community can be perceived and expressed.

[Principles Governing Key Relationships in Society](#)

The first of these principles is the Golden Rule, which is the keynote of social relations in the ideal society. The Golden Rule can be stated either as: Do unto others as you would have them

do unto you, or Do nothing to others you would not have done to you. The Golden Rule is found in religions and philosophies throughout the world. The logic of this ethical principle is simple and elegant: treat others as you would like to be treated. When followed within a community, this principle maximizes the amount of good that is done by its members and minimizes the amount of harm done to others. It is a principle that is practical, utilitarian, and spiritual.

Another principle of the ascended master philosophy of governance is that society can best be reformed through the power of love. Examples of this principle can be seen in the lives of many of the greatest teachers of mankind, who sought to improve society by first improving the character of the individual. The process of improving society comes naturally as individuals work together in harmony to produce in their community those conditions enabling them to enjoy each day as God intended. Love is the great unifying factor holding society together. Love transcends the need for a legalistic society in which all aspects of life are controlled by human law and regulation. Love results in harmony and justice; and love gives birth to a sense of goodwill that contributes to civic responsibility, social order, and enlightened policies.

Another principle of ascended master philosophy is that government is created by and for the people. The citizens of a given society must develop, control, and sustain their own government. This requires that people rule themselves, take responsibility for life under their jurisdiction, and be concerned with events in their social groups. There is no other way for man to create an ideal government than for man to first master himself and then apply that self-mastery to the challenges facing society.

A further principle of the ascended master philosophy of governance is recognition and respect for the complementary role played by the masculine and feminine aspects of life, often referred

to as the yin and yang. No ideal government can be created or sustained if society does not recognize that the feminine is critical to social order, starting in the family.

Another principle is that the roles of church and state are complementary in society; neither can exclude the other. However, the dual roles of church and state must start within the individual, who integrates in Christ consciousness the material and spiritual aspects of himself. Integrated consciousness enables everyone in society to use both material and spiritual tools to share and enjoy the creative experience life is intended to be.

The ascended masters teach that society has a divine image or ideal, just as individuals do. An ideal society is one in which every member of the community identifies with their true self. As individuals become their true self, they strive to contribute to the blueprint established by God for their community, which is a group of souls evolving together as a hierarchical unit. Being my brother's keeper is a spiritual fact and fiat. All men are interconnected, and all men in their decisions and character influence the lives of countless other people.

Justice and How It Is to Be Maintained in a Political System

In the ascended master philosophy of governance, justice is a natural condition of life due to the laws of karma. Injustice as found in the world of men is a perversion of the natural order of things. The simplest, most elegant definition of just law is the Golden Rule. When men are aligned with this principle, then their actions are in keeping with the will of God. In the teachings of the ascended masters, it is the absence of the application of the Golden Rule that requires mankind to institute the rule of law. Since mankind's nature is naturally good, if men would be their true self, then they would be honest in relationships and social harmony would be maintained.

In the ascended master philosophy of governance, honesty of heart is capable of adjudicating all human differences. Because goodness is within each person, everyone knows and recognizes just laws. However, virtue in government and in social relationships can only become universal standards if the people are unwavering and uncompromising in their demands for truth, integrity, and justice. People's constant vigilance is required, because ideal government will fail if the agencies that are supposed to administer justice are actually administering injustice.

Since men do not universally follow the laws of God written in their hearts, lawful government is required to preserve order, security, and peace in society. The absence of government will result in anarchy, chaos, death, and destruction. Because anarchy is so destructive to the human soul, law and order are supported by the ascended masters.

In the ascended master philosophy of governance, the ultimate arbiter of justice is the law of karma and its administration by God's heavenly hierarchy, whose duty it is to ensure that, when inadequacies exist in human systems of justice, accountability and fairness will be maintained.

[Human Rights and Their Protection by Government](#)

In the ascended master philosophy of governance, human rights exist with their source being God. These fundamental rights of man include freedom to be, to live, to learn, to love, and to enjoy the blessings and the bounty of the abundant life. The ascended masters teach that the inalienable rights of every man, woman, and child must be made secure through law and justice.

The ascended masters follow the principle that man's free will should never be subject to conquest and control. The guideline for all men – leaders and citizens alike – should be reverence for life. This moral guideline is based on the inherent worth of each individual as a son or daughter of God and mutual respect for human rights, including the right of every person to be

governed by conscience rather than through arbitrary laws and decisions. It is a God-given right for people to be able to think for themselves, to learn, and to act in ways they determine to be the right course of action based on their best understanding. It is also a God-given right for men and women to mature in their soul's understanding of the purpose of life and their personal relationship with their Creator. It is also a God-given right for every individual to be an instrument of Holy Spirit, when God so chooses to act.

One important element of the ascended master philosophy of governance is that sameness is not justice. Nor is sameness among men an appropriate social goal. People are unique and, while opportunities should be equitably distributed to all members of society, personal achievements will always be different. It is for this reason that the ascended masters have voiced disagreement with political and economic theories advocating equal distribution of wealth. One's condition in life reflects what karma has returned to the individual. For government to level society along the lines of a common denominator is to usurp spiritual justice.

[What Is the Proper Balance between Idealism and Pragmatism in Politics?](#)

One long standing debate in political philosophy is whether discussion of politics should focus on what government ought to be or on how government works in practice. From the perspective of the ascended master philosophy of governance, politics and government should be examined from both idealist and realist points of view. This is because man has both a spiritual and material side. Government, if it is to serve the needs and interests of the people, must take into account these dual sides of mankind.

In the ascended master philosophy of governance, there needs to be parallel spiritual and material evolution. In most societies today, mankind's spiritual evolution has lagged behind his

material evolution. Under this condition of imbalance, an ideal state cannot become a reality.

What the masters hope is that, through their teachings, mankind can reawaken to the necessity of greater material and spiritual alignment, so that humanity's dual evolution will work in harmony.

The Role of Ideals in Political Theory

Much of modern political science emphasizes empiricism with attendant data collection and analysis. In the ascended master philosophy of governance, the pursuit of ideals in government is equally important because the key to overcoming many of mankind's problems is to correctly align his life with spiritual reality. That alignment will sharpen his vision of what needs to be accomplished, set into motion divine assistance as requested, and heightened humanity's ability to resolve practical problems through the power of the higher mind. This is what man's soul was intended to do from the beginning.

In the ascended master philosophy of governance, the consciousness of the individual is key. Man's consciousness is the origin of his thoughts, feelings, and actions. An individual's consciousness must be controlled by the individual himself, for only the individual has the God-given right to exercise his own free will. Free will gives the individual both power and responsibility to achieve good in life.

The ascended masters believe the most immediate political goals for mankind should be universal freedom, liberty, and brotherhood. Universal freedom means that no person should be deprived of his free will. Liberty means that no government should restrict the essential freedoms of its citizens. Brotherhood means that everyone should share a common feeling of being part of the family of mankind. If freedom, liberty, and brotherhood are universally applied as goals toward which governments and individuals strive, the ascended masters believe a sense of global goodwill is possible and ideal society and government will soon follow.

From the perspective of the ascended masters, one of the main challenges facing mankind is proper self-identification. If man identifies himself solely in terms of having evolved as an animal, then he will accept his animal instincts as proper behavior. If individuals identify themselves as sons or daughters of God, then they will accept the soul's instincts to raise its consciousness to the level of the Christ within. This elevated state of consciousness gives people the sense that they are worthy of ideal society and government, and then motivates them to make the ideal a physical reality.

The Relationship between Church and State

In the ascended master philosophy of governance, there is a close relationship between the spiritual and material sides of humanity. Politically, these separate roles are sometimes referred to the balance between church and state.

In the teachings of the ascended masters, order is the first law of God. It is upon that principle that government is based, because – without government – order could not be maintained in society and chaos would reign. While maintaining order is the business of the state, the business of the church is maintaining the health of man's soul through purity of heart, mind, and purpose.

In an ideal society, church and state function well together for the benefit of mankind. In this arrangement, spiritual laws such as the Ten Commandments influence the legal and judicial systems of the state. Political leaders are expected to rely upon their moral values to judge the appropriateness of policy.

The ascended masters teach that, even in an ideal society, the laws of state are subject to specific circumstances. This is because laws and regulations are generally directed toward specific social needs. What may be appropriate policy in one set of circumstances may not be appropriate in a

different set of circumstances. Since there are always interactions between the spiritual and material sides of life, a holistic approach to politics is needed. The masters say that ideal leaders of past golden ages were priest-king-scientists, able to integrate the differing perspectives of spirituality, politics, science, and technology.

Another important concept in the ascended master philosophy of governance is that no single church or teaching has a monopoly on access to God or truth. God is available to all people at all times and under all circumstances. Respect for the spiritual beliefs of others is a characteristic of all ideal societies.

God, man, and government all have certain responsibilities to ensure the proper evolution of humanity. The essential goals are that every man, woman, and child upon the planet should be well fed, well housed, and well taken care of. Every individual ought to have the freedom to carve out for himself the fullness of the good life which God intends for his children. All people of the world have two sets of duties: those to self, family, neighbors, society, and government; and those to God, including an effort to understand and adhere to His laws.

In the ascended master philosophy of governance, man has the capability to resolve all material and spiritual issues he may face. However, this ability is only a potential until it is realized. For an ideal form of society and government to emerge, mankind must overcome his baser instincts and replace them with the character of his soul. As an individual begins to always do his best to reflect his soul's character, he benefits not only himself but also the society of which he is a part.

The ascended masters place tremendous responsibility on individuals to use free will correctly. Free will is a gift from God enabling mankind to have the necessary freedom to learn and use the creative powers of Divinity. Using free will, mankind can determine whether an ideal society and

government will be established. In the ascended master teachings, both government and education are instruments for the development of an individual's potential in harmony with other members of society.

The ascended masters understand the challenges that men and women face in trying to establish ideal government. These challenges must be recognized for what they are. If mankind wishes it so, a partnership can be formed with the hierarchies of heaven to develop solutions which will enable an ideal government to emerge on earth. Before that can happen, however, mankind must learn to distinguish between good and evil based on the moral principles placed in their hearts by the Creator. Until man has that moral clarity, the ascended masters must work with the soul of man to move humanity – step by step – in the proper direction.

What Is the Ideal Form of Government?

The ascended masters in their philosophy of governance do not support a single form of government as being the ideal. There is reference to golden ages of the past in which a monarchy existed, based on the principles of hierarchy in heaven, and there is suggestion that the U.S. model of representative democracy has great merit in an age in which mankind are experimenting with a full range of personal freedom. There is also discussion of a global commonwealth of goodwill that might be established as an ideal form of government as mankind draws closer to his individual Christ Self. An ultimate or final ideal government is not defined.

General Principles of Ideal Government

According to the ascended masters, government and society in past golden ages shared certain characteristics, including:

- Order and perfection

- Inner communication between hearts the world around
- The absence of social inequities
- The sharing of prosperity with the poor
- Educational systems teaching integrity and justice.

The motto of these golden age societies was: “Learn to love to do well, and you shall.”

In the ascended master philosophy of governance, life on earth is a schoolroom for the soul to learn mastery over the creative use of free will. The institutions created by men are proving grounds, not ultimate statements of truth. The institutions men create to govern themselves evolve as mankind’s understanding and self-mastery evolve. The goal is to ever increase the individual’s realization of his true self. Social institutions are not ends, but rather means to serve mankind’s self-realization.

In an ideal society, there is a stability of purpose in contributing to the goodwill and commonwealth of all. The Golden Rule guides the attitude of the people, resulting in limited need for legal adjudication of viewpoints. The law is just, so people obey the law; individuals don’t have to fight the law, they follow the law because it is fair. There is minimum conflict of interests and maximum cooperation to achieve mutually beneficial ends.

Under such conditions, the common purposes uniting mankind transcend national boundaries. This results in the empowerment of people of goodwill everywhere to come together in international forums to discuss ways to overcome the problems of the world. In the ascended master philosophy of governance, differences between people, nations, and cultures are settled in light of higher law and universal truth – the understanding of which resides naturally in every man as a birthright from God.

The sense of people loving and respecting each other enables the establishment of ideal societies. It is love which makes possible unity and brotherhood among people. At the same time that this sense of unity and goodwill exists among all men, every son and daughter of God recognize their personal responsibility to master free will in the pursuit of their individual spiritual and material destiny.

In the ascended master philosophy of governance, the lifting of mankind's consciousness is drawn by the magnetism of God. Mankind has its role in realizing man's full potential by making proper choices. The role played by God and the heavenly hierarchy in this process is to provide the spiritual guidance and energy necessary to enable mankind to achieve the ideals of self and society.

Models for an Ideal Government

In the ascended master philosophy of governance, there are three systems discussed in detail: hierarchy, representative democracy, and global commonwealth of goodwill.

Hierarchy is often pointed to as an ideal government found in past golden ages. The rationale for this form of government is that it mirrors the hierarchical structure of heaven, with God at the top and various levels of authorities under that Supreme Authority. This particular form of government is not recommended for today's world, however, because people are not sufficiently perfected to enable it to work properly. The major test for souls today is learning how to properly use freedom of choice, not how to unquestioningly obey their leaders.

In modern times, the ascended masters say that nation-states are intended to serve as a transition between the golden ages of the ancient world and more perfect societies in the future. The purpose of the nation-state system is to enable individuals in groups to work out their unique

blend of karma and dharma. In the ascended master philosophy of governance, groups of people sharing a destiny or karmic debt often embody together to form societies, cultures, and civilizations. Modern nation-states are examples of these kinds of social groups.

In this current stage of the soul's development, the ascended masters point to representative democracies as being suited for individuals to learn the proper use of free will while working out their karma and mastering the skills necessary to fulfill their dharma. Often used as an example is the constitutional federal republic of the United States. The U.S. form of representative democracy has a Constitution, divided sovereignties, and representatives elected by the people. The ascended master teach that it is the karma and dharma of the United States to experiment with God-government. The United States provides a proving ground in which individuals can develop proper means of education, master science and technology, and learn how to balance the spiritual and material sides of life. Most importantly, the U.S. political system provides sufficient personal freedom to allow individuals to discover and become their true selves.

The major test for souls in the future is to learn to become co-creators with God. In the ascended master teachings, most discussions of future forms of government focus on global systems. In general, a one-world form of government is not recommended by the masters until all people adhere to the rules of Christ in their hearts.

One ideal form of future government spoken favorably of by the ascended masters is a commonwealth of goodwill, founded on law and united through a compact of nations and peoples for purposes of the common good. In the ascended master philosophy of governance, this form of global government would only be possible under certain conditions. The most important of these conditions would be a universal sense of brotherhood among all mankind based on sincere love.

Qualities of an Ideal Leader

Ascended master theories of governance pay close attention to the qualities of political leadership. A basic principle is that leaders are accorded special consideration by heaven's hierarchy, because political leaders can exert great influence over the lives of millions of people under their jurisdiction. The masters express a willingness to work with almost any leader, no matter their qualifications for office.

There are, however, certain qualities which ideal leaders ought to have. The most important of these is a personal goal and commitment to externalize God's plan for His children on earth. Leaders stand at the nexus between the will of God and human society. The ideal leader should seek to discern the will of God for his nation and to work toward its realization. Ideal leaders should also strive to understand global problems affecting all of mankind and to contribute to their resolution through cooperation with like-minded leaders of other countries. It goes without saying that ideal leaders should also adhere to a high personal moral standard. These ideal leadership qualities are necessary if a commonwealth comprised of goodwill nations is to be established.

Distribution of Power in Society

The distribution of power in society has also been the subject of ascended master commentary. One important guideline for both leaders and citizens is the maintenance of a sense of personal integrity as a standard for civic behavior. Another guideline for public policy is recognition that people are not the same. They have differences in karma, dharma, talents, experiences, personalities, and many other characteristics and circumstances. Because of these differences, social and political efforts to make all people the same are wrong in both theory and practice. As

noted by the masters, if the economic standard of the whole world is reduced to a common denominator, the laws of karma could not function.

Two other principles of the distribution of power are the learning of proper free will choice through participation in political processes and the institutionalization of checks and balances. The value of public participation in politics is that it provides a mechanism for the soul to work through and debate ideas rather than to have social decisions made for them. This helps mankind learn creative decision making in the context of following God's will. In terms of checks and balances, the great value of this political mechanism is that it helps to prevent the abuse of power by the few at the expense of the many.

Key Policies

In the ascended master philosophy of governance, the main policy formula for world goodwill is to feed the hungry, teach the ignorant, and love the people as yourself. The masters advise that individuals take part in the public policy process, because such activity imbues everyone with a sense of responsibility to develop political and social programs supportive of a global commonwealth of goodwill. Examples of such programs could include:

- Building a sense of international citizenship and responsibility through education
- Encouraging individual expression of ideals through essays on integrity
- Strengthening universal conscience through global participation in world affairs
- Uniting faith through united action on global issues
- Empowering world citizenship through cultural exchange programs
- Confronting social evils through improved monetary and other systems
- Addressing civil inequities through an ombudsman system

- Ensuring universal equality before the law through a public-defender system
- Adopting the byword of universal goodwill: “I AM My Brother’s Keeper”

The ascended master philosophy of governance also includes certain basic principles that should guide international relations. From the masters’ point of view, relations between states ought not to be zero-sum negotiations in which there are only winners and losers. Nation-states, like their citizens, should seek mutual benefit for spiritual and practical reasons. The ascended masters believe the key to world peace is not dominance by a global superpower or bloc of nations, but rather increased international cooperation and harmony. The deliberate destruction of harmony between nations and peoples is unworthy of the highest ideals of mankind and runs counter to the will of God. The masters teach that the Golden Rule is applicable in relationships between nations, as it is between individuals. An historical era characterized by peace and enlightenment is far preferable to an era known for its violence and conflict.

Yet another international policy principle is that negotiation should not be conducted with those who desire only the destruction or manipulation of mankind. As the masters point out, Jesus would never sit down at the table with Satan to bargain over the fate of the world.

In the ascended master philosophy of governance, it is the integrative power of love that enables world peace to become a reality, that allows individuals to live in a peaceful environment conducive to their mastery of free will, and that enables nations to join in a commonwealth based on goodwill towards all. The ultimate goal of the ascended masters in their philosophy of governance is to create the human conditions necessary for God’s love to be expressed between individuals and nations.

Chapter 2 begins a more detailed exploration of the political philosophy of the ascended masters by considering their views on what is reality and how does it influence our views of the political behavior of mankind? Subsequent chapters will examine the nature of man, the purpose of government, the proper balance between idealism and pragmatism in politics, and the ideal form of government.

Chapter 2: What Is Reality?

The Ascended Master View of Reality

The ascended master view of reality starts with God as the Initiator or Creator of all things. In this paradigm, the universe is comprised of many different dimensions, including spiritual dimensions and physical or material dimensions. The soul of man is created by God in a state of pure innocence. In that state of innocence, the choices of man's free will and God's will are the same. God intends the human evolution to play a creative role in the universe, using the special qualities given to the soul by God to expand goodness throughout all of Creation. Mankind has the responsibility to oversee parts of Creation, using his gift of free will. God's plan for the universe includes the creative expression of man's free will, utilizing the individual character of goodness given to every person. Human beings, in other words, are meant to be co-creators with God within their sphere of responsibility.

The human soul has a divine spark of individuality given by God. The unique character or distinguishing quality of that divine spark is the character of the soul, which can be referred to as the inner quality. The character of the soul, or an individual's inner quality, contains the blueprint of the divine spark given by God to each individual soul. This blueprint holds the frameworks and forms through which the individual creatively expresses his or her inner quality. When the individual uses free will to create and live according to this blueprint, the will of man and the will of God are one and the same.

The human being in all of its levels of consciousness – the I AM Presence, the Holy Christ Self, the soul, the person in embodiment – has a special relationship with God that is akin to a

partnership. This partnership is a commitment to use the energies of God to create universal goodwill through mankind's actions, thoughts, and feelings.

To learn the correct use of free will in the planes of matter, the soul must embody in human form. Here, in time and space, the soul learns through its several embodiments as a human being how to use free will in accordance with the inner blueprint provided to the soul by God at the moment of the soul's conception. The earth, therefore, is like a schoolroom for the soul. The purpose of the soul in embodiment is not to remain forever on earth or to be overly concerned with earthly matters like the accumulation of wealth and power, but rather to learn self-mastery and self-control as prerequisites to the proper use of God's energies in creative endeavors to expand goodness in the domains of responsibility given to man by his Creator.

The dimensions of time and space are much denser than spiritual dimensions, so the individual in embodiment often makes mistakes in how he or she use free will. Good choices lead to good karma, bad choices lead to negative karma. Good karma advances the soul on its maturation process; negative karma complicates circumstances in the soul's many lifetimes, resulting in a prolonged duration in the classrooms of earth.

For some souls, being repeatedly embodied in the denser planes of matter results in habitual patterns of misbehavior and a consciousness not attuned to spiritual reality. The soul finds itself increasingly out of alignment with the will of God. When this separation between the will of man and the will of God occurs, man finds himself vulnerable to the misguided notion that God is separate from man and, therefore, an individual must go his own way without being concerned what God's will might be. The moral differences between good (that which is aligned with God's will) and evil (that which is counter to God's will) become confused in the minds of man.

Blindness to God's will, wrong decisions, and the return of negative karma create in man's mind a sense of separation from God that replaces the sense of oneness with God. In this state of disoriented consciousness, external forces of evil intrude themselves into man's world and terrible conditions in life occur with greater frequency. The soul in embodiment finds it difficult to remember that earth is a schoolroom for self-mastery. What becomes most important is survival in a threatening environment. The baser instinct of using all means to achieve survival and status in a highly competitive world becomes acceptable. Universal kindness and altruistic love become exceptions rather than the rule of common behavior.

This mixture of influences in individuals and society greatly complicates the evolution of the soul in its mission to become a co-creator with God. Since man has free will, neither God nor the ascended masters can directly intervene in human affairs. The question becomes: How can man individually and collectively be reunited with God, so that man's decisions focus on advancing his soul's purpose in life? To the ascended masters, part of the answer to this question involves the role of government, because political institutions provide the framework within which large groups of individuals function in daily life.

In their philosophy of governance, the ascended masters place less emphasis on precise forms of government and instead concentrate on political and social conditions enabling mankind to rediscover its proper relationship with God. This requires that individuals know their true identity as a son or daughter of God. To know the true self, the individual needs to recognize himself as being both spiritual and material in nature. Government's role is to create favorable conditions in which this self-discovery can take place.

The ascended master paradigm of reality is a holistic view of man, in which man and his political institutions are an integral part of God's plan. The ascended master philosophy of governance

considers the entire spectrum of human existence, while concentrating on how to refine the consciousness of the individual. Once this process is initiated by man's free will, society and culture can be improved, and government itself can become an instrument for advancing the soul's evolution.

The remainder of this chapter discusses the political teachings of the ascended masters as they relate to perceptions of reality. The format used in this and subsequent chapters will be to include direct quotes or summaries of ascended master teachings as conveyed by Mark and Elizabeth Prophet, with commentary from me [in brackets] to elaborate on key points relevant to governance.

First Principles

Order Is God's First Law of Being

As Mark Prophet explained during his lecture series on God-Government in the summer of 1971, order is God's first law of being.

[Comment: This is a foundational principle of government in the ascended master philosophy of governance. The idea is that God imposed order on the universe, which means that there are physical and spiritual laws functioning in their respective dimensions, and that government is an expression of that order in human affairs. The alternative to order is chaos and anarchy, which if allowed free reign nullifies God's plan for man and society. When man himself destroys order in society through war, revolution, or anarchy, then negative consequences occur. There is a natural cycle of creation and decay of all things temporal, when the new arises out of the ashes of the old. This natural cycle is part of the order of the universe. The premature destruction of

government and society, however, are not part of the natural cycle of mankind's social order and should not be allowed to occur.]

Men Forget Who They Are

One of the major problems among men is that there is “a slow rotting away of an identity until few among mankind today actually remember who they are, who I AM, who and what is reality.” (Gautama Buddha and Jesus, July 4, 1976)

[Comment: Another basic principle of government is that people have mostly forgotten that they are sons and daughters of God, souls who embodied on earth for the purpose of learning the proper use of free will. The proper use of free will is to further God's plan for humanity and for the planet. Without knowing one's relationship to God, knowledge of one's true self is impossible. Without that understanding, man's actions are often not in keeping with God's will and negative karma keeps piling up.]

Past Golden Ages

Records of Past Golden Ages Reside in Subconscious

According to Mark and Elizabeth Prophet in their book, *Climb the Highest Mountain* (CHM), the records of ancient golden ages reside “in the subconscious recesses of all evolving on this planet.” The citizens of the early golden ages “never lost sight of the vision of their Reality. They saw the Christ in one another and loved all with whom they shared the goal of becoming more of God. They loved a man for his intrinsic worth and the unique design of his lifestream even before the God-idea matured.” (CHM, p. 55, 57)

One such golden age civilization was ruled by the master Saint Germain in an earlier embodiment thousands of years ago. The messengers wrote:

“Here, while men acknowledged their God Source, true cosmic freedom was known by every individual....In the latter days, men began to forget the Source from whence their energies came; and they forgot to acknowledge their talents as originating in Him who is ever the author and finisher of every perfect work realized by and through man. This civilization fell when, after repeated warnings from the Ascended Masters who had guided its destiny, the people continued their separatist ways. Inevitably, when man attributes his victories and his accomplishments to the plane of the ego instead of to the plane of the Superconscious Ego, he eclipses the Light of the Cosmic Sun within his being; and his power, his wisdom, and his love are correspondingly diminished....The Hierarchs withdrew, and the people went down into the consciousness of duality that always brings toil and suffering as the scourge of individual and group karma that is intended to spur a renewed search for the pristine state.” (CHM, p. 63)

[Comment: Four further principles of government are seen in the above quote. First, ideal societies and governments have existed in the distant past. Second, these previous golden ages remain in the subconscious of the race of man. Third, these ideal societies and governments were made possible because man’s will and God’s will were aligned in a partnership intended to nurture and educate the human soul. And fourth, for these ideals to once again become a reality, people in society must reestablish their ties with God.]

Reason for Collapse of Golden Ages

Eventually, these early golden age civilizations collapsed because the harmony between God and man and between men themselves was lost. As described in CHM:

“When man ceased to identify with his Super Ego, the Christ Consciousness, when he ceased to live in the similitude of his Superconscious Ego, the God Consciousness, his

existence became ego-centered at the level of the human consciousness. This shift in the polarity of man's consciousness marked his departure not only from innocence but also from the ideal society....The first to fall were the high priests whose subtle sense of superiority over the people yielded to spiritual pride.” (CHM, p. 66-67)

[Comment: The principle here is that even ideal societies can decline under certain conditions. These include unwise leadership, a deterioration in the behavior of citizens, or a reorientation of human consciousness away from oneness with God to a self-centered view of reality. The identification of these points of failure also suggest that their opposites are required for the success of ideal societies: i.e., leaders must be wise, citizens must properly behave, and individuals must perceive and function as sons and daughters of God.]

The Search for Utopia

Golden ages usually refer to ideal times in the past, whereas utopias normally mean ideal future societies. The ascended masters describe past golden ages to illustrate what has previously worked in ideal forms of government. Descriptions of utopia are used to depict visions of ideal future forms of government. This use of ideal utopias is very common in political philosophy, with examples found in the writings of Plato, St Augustine, and Thomas More.

In a lecture given on May 5, 1980, Elizabeth Prophet stated that the universal search for utopia reflects the soul's memories of etheric cities where souls go for training in between embodiments on earth. She said:

“This will to Utopia...comes from the fact that on the etheric plane there are etheric cities of light....These etheric cities are the archetypes of the heavenly city, or the New Jerusalem....those who have light in between embodiments gravitate to the etheric plane.

We not only go to etheric retreats, but we actually live in etheric cities. The greatest inspirations of art, government, and science reflecting God's laws have come forth through people who have spent their between embodiments in those etheric cities, and who go there while their bodies sleep at night. So they tap the real utopia. They understand the goal of life is that the individual become the individual Christ, the individual kingdom of God come into the inner temple, and that the collective goal of those individuals is the precipitation of the City Foursquare – the etheric city, the city of God become the city of man. So that utopia is inherent within the human spirit as a goal of life. Perfectionment is inherent as a goal.”

In the same lecture, she linked the ideas of historian Arnold Toynbee with the teachings of the ascended masters on utopia. She said, “The conclusion of Toynbee, as well as the conclusion of the ascended masters, is: Civilization must attain Utopia – or collapse. We must move toward the golden age or cease to be.” To save the collapse of society, the sword is never sufficient. There must be “God incarnate in man,” as recognized by Toynbee. She paraphrases him:

“History demonstrates that religious revelation is the fount of wisdom from which civil law is derived and that the acceptance and application of God's law given by revelation, provides the basis for the spiritual elevation of the individual and the society. Spiritual ideas penetrate society by the imitation of the creative minority by the masses.”

[Comment: Once again, several principles of ascended master governance are contained in these quotes. First, etheric cities exist where souls go between embodiments or during sleep to continue their education and receive inspiration for new ideas in science and in government.⁷

⁷ As defined in the “Ascended Master Glossary,” the etheric is “the highest plane in the dimension of Matter; a plane that is as concrete and real as the physical plane (and even more so) but is experienced through the senses

Second, the concept of God incarnate in man does not only mean Jesus. It also means each soul as the soul fulfills its purpose on earth. To fulfill this purpose recognizes the individual to recognize the true self and to use free will creatively to duplicate the patterns of God's consciousness in the dimensions of time and space. Third, a creative minority exists in society, who are leaders among men, recognize their true self, and show what is possible for all mankind when they work in cooperation with God.]

Good and Evil

In the paradigm of the ascended masters, there is clear distinction between moral good and moral evil. Evil is alluded to in many religions as fallen angels and principalities and powers of darkness (Ephesians 6:12). Jesus had to overcome the power of Satan on his way to Christhood (Matthew 4:1-11). According to the ascended masters, how mankind deals with evil is very much tied to the realization of ideal government.

Mark and Elizabeth Prophet address evil in *Climb the Highest Mountain*: “When God made man and the universe, He did not include evil as essential to the plan, as a necessary backdrop for God, or the night as contrast for the day.” (CHM, p. 57)

[Comment: The important principle of governance being discussed here is that evil is not created by God. Evil is a deliberate choice of free will made in opposition to a known good. By the laws of karma, it is the responsibility of the actor creating evil to rectify it. It is the responsibility of the individual and society not to accept or be influenced by evil.]

of the soul in a dimension and a consciousness beyond physical awareness.” See, <http://www.summitlighthouse.org/ascended-master-glossary/>.

The Return of Man to God

In CHM, the messengers explain that the way out of mankind's dilemma of duality is to return to a state of obedience to God. The masters teach that as man surrenders his all to God, so God surrenders His all to man.

[Comment: The key principle being noted is that man can always return to God and thereby find his way back to the original intent of the Creator. Mankind's current state is the result of mankind's past decisions. Current conditions in man's life can be improved if individuals seek to realign their free will with the will of God, which is to bring goodness to all of His creation. If man decides of his own volition to move in this direction, then God and the ascended masters will work with individuals and society to help them realize their full potential.]

Knowing Truth

God's Law Is Written in Man and Was Lost by Man

The ascended master Paul the Venetian was quoted in CHM as saying: "The despoiling of the pristine state [of man] came about as the result of man's violations of the unwritten law – for the perfect law of love between God and man does not require recording without; it was already recorded within the soul of man from the founding moment when his Creator gave him individualized existence." (CHM, p. 70)

[Comment: An important concept in the ascended master philosophy of governance is that the soul of man has the will of God written in his heart and conscience, and that it is available to anyone when their attitude towards God is one of love. The simple act of loving God sensitizes man's consciousness with his soul, wherein is written the laws of God. Thus, there is no barrier between man and knowledge of the will of God.

In terms of governance, if men want to create an ideal society and government, they can do so if they elect to return to that state of loving God and wanting to know and implement God's will. This point was made by the messengers in CHM: "The laws of the ideal society are based on that cosmic law which the Creator put in the 'inward parts' of man, carefully wrote in his heart, and then sent His angels to record in the archives of universal Truth." (CHM, p. 60)]

Covenant between God and Man

According to the ascended masters, there has been since ancient times a covenant between God and man whereby there should be "God-government and the rule of the universal law of the one, yet subject unto the free will of men and nations." (Jesus and El Morya, *Pearls of Wisdom*, July 14, 1985]

[Comment: The concept of there being a covenant or contract between God and man in establishing jurisdictions and sovereignties is fundamental in the ascended master philosophy of governance. God and man are considered to be partners in a spiritual agreement that establishes mankind's authority over the earth under the sponsorship and oversight of God.

In man's domain of earth, human beings are responsible for developing government. However, man's government should reflect the principles of God-government, that is, the rules of order established by God for His creation. Mankind has free will and thus can go his own way, if he so chooses. But there is a karmic cost to this. The cost is the separation in man's consciousness from the guidance of God and the high probability that man's political institutions will be imperfect in design and effectiveness. The soul of man cannot fulfill its destiny unless it aligns with the will of God.]

The Real and the Counterfeit

An important concept in the ascended master philosophy of governance is that man has created a counterfeit image of reality because of his misuse of free will and gradual withdrawal from a sense of oneness with his Creator. An ideal government cannot be created when man's consciousness is unaware of or ignores reality. As the ascended master Maitreya said in a dictation given December 31, 1978, "Only reality, the reality of God, can overthrow the counterfeit."

[Comment: The ascended masters teach that the only true reality is the reality of God. If individuals are to distinguish between true reality and counterfeit images of reality, they must align their consciousness with God. Oneness with God is the natural and correct state of being for mankind, and from that oneness comes clarity of vision and understanding. This clarity of what is real and what is unreal will enable mankind to build an ideal society and government.

As Mark Prophet once explained in his lectures on God-government in 1971, seeing reality, being one's true self, and contacting God are characteristics of the New Age and God-government. Being one's true self and having that contact with God enable the individual to perceive reality, to understand the order of things, and to see where one needs to be going with one's life and creative talents.

Man Must Replace Unreality with Reality

Mark Prophet was not only a messenger of ideals, he also was a pragmatist and down to earth in his explanations of how to move from current political conditions to those conducive of ideal systems of government in the future. In his 1971 lectures, he explained:

“The masters do not root up the tares, because in doing so they might also pull up the wheat. They leave the pulling up of the tares to the individual, so that as we come to the place where we have reality in our life, then we can gradually eliminate unreality.” If we don’t do this gradually, “we would be destroying our unrealities and we wouldn’t have anything to replace it.”

[Comment: Mark Prophet is saying that removing all the impurities from our consciousness at once is not a good idea, because it risks upsetting our equilibrium and sense of reality. The replacing of the unreal with the real ought to be a gradual process, because if too much of our preconceived notions of reality are suddenly taken away, then our identity of self might be damaged.

The proper sequence is to love God with all of one’s heart, gradually work on improving ourselves, and incrementally replace wrong perceptions with those of true understanding. Once the vision of one’s true self is recognized by the outer consciousness, the process of clearing up misperceptions can proceed more rapidly. As one’s vision of the true self and the value of one’s society become clearer, the institutions of government can be reformed to reflect the higher purposes and interests of the people.]

[Translating the Ideal into What Is Practical](#)

In his 1971 lectures, Mark Prophet explained that, although nearly everyone has the ideals of God in their hearts and minds, “they stand behind the walls of the ego, bound in the shackles of their own creation.” This creates a great gulf between the ideals of God found in people’s hearts and the feelings, thoughts, and actions expressed in the physical world they occupy. How can the ideal become the reality in the people’s lives? According to the messenger, the only way these ideals can manifest in the world is deliberate action on the part of those who want to see the

ideals become physical reality. The key step in doing this is to absorb into consciousness “the fact that all is One.”

[Comment: This statement reflects the ascended master teaching that God’s plan contains not only His ideals but also the design for the ideal’s implementation. For an ideal government to become a reality, individuals must recognize their oneness with God and identify with His plan. This recognition transforms the paradigm of the individual so that he is able to perceive the ideal of a more perfect government as well as the path and means for its realization.]

Absence of True Vision Leads to Unreality

Mark and Elizabeth Prophet explained in *Climb the Highest Mountain* that mankind loses its ability to perceive truth whenever it loses its sense of oneness with the Creator. They wrote:

“Where man’s vision of Reality is impaired and his perceptions contact only the illusions of duality, his judgments cannot be based upon a comparison of the Real with the unreal.... [He believes] that there are an infinite number of ways of looking at an infinite number of illusions, all of which have their justification and appeal.” (CHM, p. 91)

[Comment: The messengers are saying that if man is in a state of “incomplete self-knowledge” (not knowing their oneness with God), then he will lack the judgment to know what is right and wrong in a moral sense as well as what is real and unreal. From the perspective of the ascended masters, there is no difficulty in distinguishing between what is right or wrong in a given situation. This clarity of understanding was demonstrated in the lives of great teachers such as Jesus, the Buddha, and the saints. At the lower levels of consciousness in which most men dwell, there often is ambiguity and uncertainty as to what correct. Clarity of understanding comes when

individuals perceive the reality of their oneness with God and thereby have a clear standard by which to measure what is real on earth.]

The Relationship between God and Man

In the paradigm of the ascended masters, there is a close, personal relationship between God and man. This is because the soul of man contains within itself, as a divine birthright, a seed of God's consciousness. The individual soul is intended to take and expand this divine potential as widely as possible in his domains of authority and responsibility.

Love Enables Individuals and Civilizations to Move Forward

This point was made by the ascended master Astrea on February 3, 2002:

“At the heart of every soul there is a kernel of love and light and empowerment and healing and transparency that all may have. But all must take it, all must drink it, and all must realize: for the guarantee of civilization to move forward, every single lifestream upon earth must embrace the path of love.”

[Comment: It is love for God that drives men forward in the quest to discover and become their true self, a discovery that becomes possible when man reaches out to God for assistance in breaking out of constraints that bind him with self-created and self-accepted worlds of unreality. The freedom of man's soul does not come simply by man wishing it so. The burdens of earthly existence have such a strong pull on mankind's consciousness that it almost always takes the assistance of God or His representatives to clear man's vision sufficiently to see the truth of his identity as a son or daughter of God. Once a person sees his true self, the love he feels for the Father is such that he usually pursues without deviation the grand design he perceives God holds

for his soul. It is this sense of wanting to achieve excellence that propels individuals to improve themselves very quickly, to improve society and culture, and to improve governing institutions.]

Earth Is a Schoolroom for Mankind

The ascended masters teach that earth is a schoolroom for the souls of man to learn the proper use of free will. The proper use of man's free will is defined as man making a conscious decision to use his energies to fulfill God's will. God's will for mankind has individual as well as social components. For the individual, God's will is that the soul should learn how to use its creative ability to express in the world of form the patterns of its special character given the soul by God. For society, God's will is to collectively harness the creative energies of its members to develop the outstanding qualities of the mandala of souls which comprise the society and its culture.

Earth Is Where Mankind Works Out Its Destiny

According to the laws of karma and reincarnation, there is a direct connection between the karma and dharma of the soul and the circumstances of life in which an individual finds himself. Karma refers to the fruits of one's action, whereas dharma refers to the soul's duty on earth. It is the interaction between the fruits of one's labors and the work yet to be done that largely determines the circumstances the soul will encounter during a particular lifetime. As the ascended master Saint Germain once said, "Man has been confined to earth to work out his destiny." (Saint Germain, *Intermediate Studies in Alchemy* (Colorado Springs, CO: The Summit Lighthouse, 1967), p. 70.

[Comment: This passage illustrates yet another important principle of the ascended master philosophy of governance. The operation of the laws of karma and reincarnation reflect a system of universal justice working at spiritual levels to ensure that fairness is maintained in the affairs

of man.⁸ The operation of dharma ensures that the soul understands its mission in life.⁹ Our circumstances in life present to us opportunities and restraints to balance our karma and to achieve the purposes of our soul. To the ascended masters, an ideal government is one that provides a suitable environment for individual members of society to balance their karma and contribute their excellence to the good of the community.]

Karma and Divine Justice

As defined by the ascended master Portia on October 10, 1964, karma “simply means the administration of heaven in all of its relations with the world and with men. It is righteousness expressed that men may rise to find their talents in the skies of being, the purity of seeing, the dawn of reason and compassion.”

[Comment: In the ascended master philosophy of governance, karma is what enables men individually and collectively to become their true self, as they realize through experience the infinite opportunity that life has given them for the expression of God-goodness. Through its lessons, karma enables the soul to become the fullness of its divine potential.]

God Prefers the Gentler Way

In the ascended master philosophy of governance, karma is the great teacher of the souls of man. However, karma is not a mechanical operation. Rather, it is one of many spiritual mechanisms used to educate the soul on how to properly use free will. Like any teacher, life conveys its

⁸ The “Ascended Master Glossary” defines karma as “the consequences of one’s thoughts, words and deeds of this life and previous lives; the law of cause and effect, which decrees that whatever we do comes full circle to our doorstep for resolution. The law of karma necessitates the soul’s reincarnation so that she can pay the debt for, or ‘balance,’ her misuses of God’s light, energy and consciousness. See, <http://www.summitlighthouse.org/ascended-master-glossary/>.

⁹ The “Ascended Master Glossary” defines dharma as an individual’s “duty to fulfill his reason for being. It is his divine plan, which runs as a thread through all his lifetimes. When the dharma is fulfilled and sufficient karma is balanced, the soul is eligible for the ascension. See, <http://www.summitlighthouse.org/ascended-master-glossary/>.

lessons in multiple ways, sometimes harsher, sometimes more gently. As stated by the ascended master El Morya, however, “The law ever prefers the gentler way.”

[Comment: It is important to keep in mind that the partnership between God and man is not a master-servant relationship. Man is being trained to fulfill his responsibility as a co-creator with God. Man’s creations, while not nearly on the scale of God, are potentially vast within the scope of his authorities and jurisdictions. One will never run out of things to do. From the perspective of heaven, human souls ought to learn their lessons on earth and move on to larger responsibilities. What has happened on earth, however, is that many souls have lost sight of their purpose and instead have become entangled in karmic nets of their own creation, which are not aligned with God’s will. Whereas life can bring its lessons to the soul in many forms, Morya reminds us that God would have, where possible, that these lessons be gentle yet thoroughly learned.]

Freedom Is an Essential Spiritual Quality

In the ascended master teachings on government, there is great emphasis placed on the importance of freedom. Freedom is considered to be a spiritual essence given to all souls by virtue of God’s gift of free will. An individual must have freedom if he is to exercise free will. Just as individual souls have their inner quality, so different cultures and nations have their special characteristics as well. It is these special characteristics and how they are expressed that shape the mandala or pattern of the society. One of the special characteristics of the United States is the importance of freedom to its citizens. Many of the discussions of the ascended masters on the subject of freedom contain references to the special mission of the United States to promote and defend freedom in its domestic policies and international relations.

The identification of freedom as being a spiritual quality and the role of the United States in expressing that quality can be seen in the following quote from the ascended master Zadkiel, given July 3, 1976:

“Freedom...is the life that cannot be lived without the definitions of opportunity, the safeguards of God-government and the eternal flow of the abundance of the Almighty. Certain conditions necessary to the evolution of souls have been secured in this nation [the United States], have been confirmed not merely by laws written but by a culture and by an education, by a foundation and a way of life that has been called America....Because [freedom] is an essential spiritual quality, it does not occur to mankind that this almost vapory-like quality of existence is thinning, is becoming polluted, is fading away.”

Freedom of the Soul Gives Individuality to Man

The ascended masters believe that the individual is key to the establishment of an ideal government. Such a government cannot be created by the masses or through institutional reform. Only the free will man can make it happen. This concept was expressed by the ascended master Goddess of Freedom on June 30, 1976:

“Only the individual is real. The individual must not be lost in the mass consciousness....When you think upon individual potential, then, and only then will you have cosmic freedom and the deliverance of the planet. Think, then, one with God. Contemplate yourself as an individualization of the flame of freedom.”

[Comment: In the ascended master view of governance, the individual soul is the critical unit of society. The value of the human soul is that God has given it a spark of individuality and the

freedom to decide how to use that individuality in creative expression. As a consequence, the free will choice of mankind has to be engaged to create an ideal society and ideal government. As explained by Elizabeth Prophet in a lecture on February 15, 1985: “Our common heritage [is] evolving our individual experiments in freedom. And that freedom is the right of free will given by that presence of God whereby we forge and win a God-government.”]

Every Person Has Intrinsic Worth

One of the fundamental principles of the ascended master philosophy of governance is that every individual has great worth by virtue of its being a son or daughter of God. As the ascended master Saint Germain said on June 11, 1977: “Each one of you has the opportunity to bring forth a great genius to this earth, but it must be done by individual application and soul worth. It must be the forging of your Self out of the energy that God has placed within your heart.”

[Comment: From a spiritual point of view, the value and worth of man is that his soul was created by God for the explicit purpose of expressing and expanding through free will a unique quality given the soul by God. It is this inner quality of character and talent, coupled with the soul’s free will, which gives man the opportunity to creatively expand the beauty and graciousness of God throughout his spheres of influence in the universe. As the souls of men do this, the will of God is fulfilled and His plan is realized.]

Mankind Needs to Request Heavenly Assistance

One recurrent theme in ascended master teachings on government is that the nature of the relationship between God and man requires man to request the assistance of heaven. Otherwise, the ascended masters may not become involved in the human affairs. As the ascended master El

Morya said on June 10, 1973, “We cannot enter into the affairs of mankind except the call be given.”

Knowledge of God and Evil

In the ascended master philosophy of governance, there is considerable discussion of the problem of evil in human affairs. The origin of evil is said to be outside of the earthly homeland of mankind, which gives evil an existence that preexists and is independent of human activities. Evil, in the teachings of the ascended masters, has seduced much of mankind and caused him to increasingly view reality as separation between God and man. Evil is seen as the root cause of the fall of man from his original state of innocence and oneness with God. It is the acceptance of this separation that has led mankind to have trouble distinguishing right from wrong. As described by the messengers in CHM:

“When man partook of the knowledge of good and evil he acquired a double standard: therefore he was no longer qualified to draw the line between the two, for his reference point in Reality was lost. Thus his sin did not appear to him as sin....Man’s communion with Nature and Nature’s God was gradually lost as the logic of the carnal mind was substituted for the direct perceptions of its Christlike innocence. The serpentine force, personified by the fallen angels, intervened as the false mediator between the mind of man and the Mind of God.” (CHM, pp. 70-71)

[Comment: One of the most important points in the ascended master philosophy of governance is that the force of evil has persuaded man to view himself as separate from God, which has resulted in man losing direct contact with the Creator. The soul of man does not need the knowledge of good and evil to be able to use free will to create good things. A soul can fulfill its destiny by being pure and knowing only the goodness of God. Once the knowledge of good and

evil has come to man, however, the soul must learn to choose only good things before he can completely align his will once again with God's will. The establishment of an ideal society and its government can occur if this realignment can be achieved. The ascended masters want to help mankind reestablish this natural realignment, but it requires mankind's free will choice to move in that direction.]

The Lie of Human Self-Sufficiency

In the ascended master teachings, the unreality perceived by man is based on the Luciferian lie that "man does not need God because he can do all things himself." (CHM, p. 76)

[Comment: The important lesson here is that God did not create the soul of man to replicate or replace God. God created the soul of man to implement His plan for the expansion of goodness in the soul's domains of responsibility. In the ascended master philosophy of governance, this means that the soul has been offered a partnership with God, in which man is responsible for properly administering his own creations, such as society, government, technology, culture, and all the other expressions of civilization on earth and possibly beyond in the future. In this arrangement, mankind has a wide range of authorities on how God's will is to be implemented in his domains. Among the essential elements of God's plan is for mankind to preserve life and protect the good, while also rejecting those tendencies which bring harm to individuals, society, nature, and the environment.

Under this theory of governance, man needs to work with God in order to establish an ideal society and government. Without following the laws of God, the establishment of these ideals will fail, because human logic and human design are inadequate in themselves to fully reflect the intentions of God. To be successful in a spiritual sense, man's creations need to be based on God's plans, follow his laws, and be blessed by God and filled with His Holy Spirit. This is what

partnership with God means. In other words, man should not try to separate and be independent from God, but rather should seek always to align his will with the will of his Creator.

People sometimes fear they will lose their freedom and individuality if they embrace God's will. That is not the case. God's intention is not to enslave mankind (else why would He have given the soul free will), but rather to have man use his free will to create according to the patterns held in the Mind of God. Individual patterns are given to souls by God as the soul's predominant characteristic. When individuals use their free will and creative energies to express their inner qualities, the individual is fulfilling his part of the partnership with God. This is God's purpose for human beings. In the ascended master philosophy of governance, political institutions should enable citizens to realize their full potential as co-creators with God and to reflect those God-given patterns in society on a larger scale.]

Man's Free Will

Free will is an attribute of every soul. From the point of view of the ascended master philosophy of governance, working with and respecting man's free will are requirements. Government needs to be based on the principle of people having free will, regardless of race, sex, age, or religion. The basis of this respect for man's free will was explained by Mark and Elizabeth Prophet in CHM, when they wrote: "Because all have free will, all can choose Good; hence all can be saved. Man is predestined to be Good if he wills it so, for God has already chosen to make man in His own image – in the image of God-Good." (CHM, p. 77)

[Comment: In the ascended master philosophy of governance, man's innate goodness coupled with his free will creates both opportunity and challenge. Ideal government is possible when mankind uses free will to express his goodness. Ideal government is impossible when mankind uses free will to do evil or to ignore his natural goodness. From the ascended master perspective,

man's goodness is natural and its absence is due mostly to lack of understanding. As mankind awakens to his own reality as a son or daughter of God, the natural goodness of man will move to the forefront of personal and social consciousness. As this process continues, the masters believe the best guide is to trust the goodness inside of oneself. Following one's natural instincts toward the good is a precept of social morality in the ascended master paradigm. It is the standard around which government and society should progressively be built.]

The Power of Love

The strongest motivation for man to do good in life is love. If love in the heart is lost, then the goodness that men would do becomes a distant memory. As stated in CHM, "When men forsake the law of love, they lose contact not only with their Source but also with one another as rays emanating from that Source." (CHM, p. 79)

[Comment: The political implications of this law of love are profound, because love of God and love of one's fellowman are essential for the establishment of an ideal government. If this love does not exist in the hearts of men, then they will forever compete with each other for advantage, thereby creating a climate of confrontation rather than cooperation. An individual can always find his way back to God if he loves God and other parts of life with all of his heart. Stimulating and encouraging the expression of that sense of love is one of the greatest contributions of religion and places of worship, where the Holy Spirit can touch the hearts of those in attendance. In the ascended master view, government should encourage its citizens to attend their chosen places of worship, while not necessarily preferring one form of religion over another.]

God Wants Man to Obey Him, Not Just to Worship Him

While worshipping God is appropriate, Mark Prophet made an important point that God wants more of man than his worship. In a lecture given February 8, 1968, he said, “God doesn’t want you to worship Him. The highest form of worship to God is to do the things He says. Not to worship Him, but to do what He tells you to do, to be obedient.”

Alignment with the Will of God

The importance of being aligned with the will of God was explained by Elizabeth Prophet in a lecture given December 30, 1985: “When we are out of alignment spiritually, then we become out of alignment physically. When we’re out of alignment emotionally, we do not function mentally. And all these planes are interconnected....And when we are in alignment, then we come to the acute realization of how far society is out of alignment.”

[Comment: In the ascended master philosophy of governance, proper alignment of one’s consciousness with God is key to balancing all aspects of man’s life: spiritually as well as materially. Mankind must maintain alignment and balance in order to become the true self. Alignment and balance must be maintained socially as well, with government and economy, culture and religion, education and science all aligned with the reality of man’s spiritual and material nature.]

Role of the Divine Mother

In the ascended master teachings, the feminine aspect of God is associated with culture, nourishment of the soul, education of the child, and refinement of the individual. As described by Elizabeth Prophet on December 29, 1983: “The very foundation of life is the culture of the Mother.”

[Comment: In the ascended master theory of governance, the proper role of women is essential to the functioning of society. All women, as representatives of the Divine Mother which is part of God, ought to be respected, honored, and protected. Their contributions to the quality and nobility of life are enjoyed by everyone. As a matter of policy, government needs to ensure that women enjoy equal rights with men, as both have their essential roles to play in building and sustaining an ideal culture, society, and government.]

Sons and Daughters of God

Knowing one's true identity as a son or daughter of God is a reality that all souls on earth should perceive and act upon. As Elizabeth Prophet stated on May 5, 1980, people must know themselves not just as man, but as a son of God. "From that premise, your entire logic of action proceeds." On January 25, 1981, she further explained:

"Sons [and daughters] of God are first and foremost those who are of the seed of Sanat Kumara. They are not perfect people. They are not robots. They make mistakes. They sin. Often they sin against God and they are forgiven. What distinguishes them, despite their karma or their sin, is that they are one-pointed in their love of God and their desire to serve the people. For a time they may come under the indoctrinations of the seed of the wicked. They may even take up their causes or espouse their philosophies. But sooner or later, by and by, the very lodestone of the Christ in them draws them back to the inner blueprint."

[Comment: These statements refer to the fundamental relationship the soul has with God. God placed within every soul a portion of Himself. This acts as a magnet to draw the soul back to God. One indication of the presence of this lodestone is the deep-seated love for God that people feel, whatever their sins or station in life. As an exercise in self-discovery, one can follow in

consciousness the source of one's goodness or love. That journey in consciousness can lead to one's inner quality as a light of self-identity deep within. Once a person experiences that aspect of selfhood, the teachings of the ascended masters become more understandable.]

Awareness of God within Oneself

The ascended masters teach that spirit and consciousness are universal. The universality of spirit was described by Mark Prophet in his lectures on God-Government in 1971:

“This universe is the body of God. God inhabits it by the same spirit of awareness that you use in your physical body. You're using a spirit awareness through your mind. There is a spirit in man and that spirit, functioning through the mind, has the faculty of conscious awareness of every part of the body and therefore you inhabit the whole body....But you're much bigger than that...we have extensions of consciousness, extensions of awareness...and when you have an awareness that, 'if there's anything done, it is I that have done it,' you have developed an awareness of God.”

[Comment: In an ideal society, people will have awareness of being part of everything. There will be recognition that all citizens are responsible for everything that goes on in society. An ideal government can only occur when society has achieved this level of social awareness and responsibility.]

Life's Experiences Are Lessons to the Soul

In the ascended master approach to governance, there is recognition that mankind and its various social and political organizations are in a state of evolution. The realization of an ideal government will occur only after a period of time. As Mark Prophet once said, “I think instead [of a sudden appearance of an ideal society] that you would begin an ever accelerating process

that would require historical periods in which to manifest greater and greater developments.” The messenger elaborated on this point in a lecture on government in 1971:

“I think it is very important and very significant that the people in this world should learn the things that they came here to learn, and this means that the experiences of life, the happenstance that seems to be but happenstances, are actually lessons in experience which are invaluable to the soul. And I believe that from the standpoint of the historical stream that we also have to recognize that experiences come to men and nations. They come first to men as individuals and they also come to nations as groups of individuals.”

[Comment: There will always be differences between peoples and nations, each of which has its own experiences and lessons to learn in life. Sameness is not characteristic of an ideal society or government. Ideal societies and governments recognize differences and allow individuals and groups within society to progress and learn according to their spiritual needs and personal choices. Freedom for the soul to evolve according to its unique requirements is an essential element in the ascended master philosophy of governance. Due in part to this need for individual pace in evolution, the emergence of an ideal society and government will likely not be sudden but rather gradual.]

Development of Individual Christ Consciousness

Mark Prophet returned to the theme of an ideal government emerging only gradually in yet another lecture on government in 1971. He stated that the key was individuals awakening to their own Christ reality:

“This...course in God government wants to emphasize that to...the individual living now, right today, what he is concerned with is development in himself of the Christ

consciousness or the awareness of the Christ....Therefore I think it is very, very wrong for us to be ultra-concerned with social developments or get the idea...that the golden age is going to appear immediately because the masters indicate that it ought to appear....In the development of man we have to understand that we are not actually going around the clock in one day....We are spiraling up.”

Social Development of Christ Consciousness

One tenet of the ascended master philosophy of governance is that the individual must develop his consciousness before an ideal society and government can emerge. Mark Prophet said in the above lecture on God-government:

“The development of the Christ consciousness would have to occur in the people, in the individual, and then in addition to occurring in the individual it would have to occur in the social consciousness of the race. Growth in the social consciousness is directly related to the rate of the growth in the individual.”

[Comment: This statement emphasizes the close relationship between an individual’s consciousness, society’s level of awareness, and the establishment of ideal government. Progress proceeds in that order. In the ascended master theory of governance, ideal government must await the emergence of an ideal society, which is dependent on the emergence of ideal citizens.]

Development of Individual Christ Consciousness Is the Highest Value

Because all else depends on it, the highest value in the ascended master approach to governance is the individual developing his own Christ consciousness. As Mark Prophet said, “The development of the Christ consciousness is the most important thing in the kingdom of heaven.”

God's Flame Will Consume the Dross

In the ascended master philosophy of governance, the soul's portion of God's spirit is sufficient to overcome all that stands in the way between the individual and the realization of ideal society and government. Mark Prophet explained in one of his lectures on God-government in 1971 that the flame of the seed atom of God, which is embodied in every person and can be used by the masters and by man, can "consume the dross and refine the substance of which the golden age society is made. Therefore the golden age society will be an age of inner sense and the complete innocence of spirit, by which man's inhumanity to man will be put away as a child puts away his toys. But...until it is a manifest event before us, the battle must go on, and the battle must go on valiantly."

[Comment: In other words, it will be impossible for an ideal society or government to become a reality until man uses the spark of God within his own heart to remove the obstacles in his consciousness preventing the establishment of an ideal government. God has given man the capability to overcome these obstacles, and the ascended masters stand ready to help mankind in this endeavor. Before that can occur, however, individuals have to know they have the capability and then elect to use the divine spark within to clear out the dross that clouds his awareness of self as a son or daughter of God. Setting aside the imperfections of the human consciousness is a process that ought to continue constantly in the heart and mind of each individual. Once these imperfections no longer exist, then the ideal society and its government can be created.]

The next chapter discusses the nature of man: what is the true self of an individual, and what is the role of spirituality in the affairs of mankind?

Chapter 3: What Is the Nature of Man?

According to the ascended masters, there is range of human nature that must be taken into account in politics. Mark Prophet in his 1971 lectures on God-government defined this range when he said, “The borderline between the lowest human being and the highest human being is still a very narrow spectrum.” The ascended masters address the full range of this variance in human behavior in their philosophy of governance. This chapter examines how the nature of man influences human political behavior and how the ascended masters suggest these variables be managed with the ultimate goal of helping man realize his full potential as a son or daughter of God.

The True Self

How one defines the true self is important in political theory, because that definition helps determine the ultimate role of government and thus the purpose of its institutions. From the ascended master perspective, the true self of man is the Christ Self, which is a personification of the mature soul held as an image in the mind of God. The work of the soul is to make this image into a reality, to actually become the Christ Self as Jesus demonstrated. In other words, despite whatever imperfections an individual may have in this world, the core reality of the person – his true self, his ultimate nature – is the divine spark placed by God within his soul. This divine spark, called the inner quality or character of the soul, is part of God Himself.

Natural State of Man Is Perfection

In the ascended master philosophy of governance, perfection is the natural end state of man and society. The original perfection of man was lost when the soul in embodiment used his free will to turn away from God, thus creating a separation in consciousness between man and God and between the spiritual and material sides of a human being. The goal of the ascended masters in

their philosophy of governance is to help mankind return to that state of oneness with the God and integration in self. The task for the individual is not to discover some new part of himself but rather to reawaken his consciousness to his own higher nature. As explained by Mark and Elizabeth Prophet in *Climb the Highest Mountain*:

“The commandment of Jesus ‘Be ye therefore perfect, even as your Father which is in heaven is perfect’ applies to nations as well as to individuals; and it is possible of attainment because perfection is the natural estate of man toward which the soul ever gravitates, and because it has been attained before.” (CHM, p. 56)

[Comment: The assumption that man is perfectible lies at the heart of all concepts of idealism in politics. In the ascended master view of reality, man has been perfect before and can be perfect again. The soul is aware of its perfect nature. The soul draws the outer consciousness of man toward that perfection like iron is drawn to a magnet.]

Identification with Lesser Ego Is Root of Mankind’s Problems

As explained by the messengers in CHM,

“The root of all mankind’s problems is his ego-centered existence. Instead of holding dominion in the central axis of the figure eight in the plane of the Super Ego [the Christ Self], man allowed himself to descend in a negative spiral of self-centeredness. And once he had descended to the very bottom of the figure eight, the lowest plane of the ego, he could no longer rise to the Center of Being [his God consciousness, or I AM Presence].” (CHM, p. 68)

[Comment: One of the initial goals of the ascended masters in their philosophy of governance is to eliminate mankind’s sense of separation from God. This is done by focusing mankind’s

attention on his higher levels of selfhood: the soul, the Christ Self, and the I AM Presence. Doing so, aligns man's consciousness with the will of God, and makes the establishment of an ideal government possible.]

Enlarging the Self

As stated by the ascended master El Morya, the first step in mankind realizing and becoming his full potential is to enlarge his perception of self to include oneness with all of creation. As quoted in CHM, he said, "Let us begin with the monad of self and feel no need to enlarge that monad, but only to enlarge our concept of unity that outreaches to serve the God-harmony of a universe." (CHM, p. 99)

[Comment: Morya is saying that people ought not to enlarge their sense of the artificial self or lesser ego, but rather to expand their sense of oneness with all of life. Increasing one's sense of unity lifts the consciousness to the level of the true self, which is one with God and God's creation. When mankind understands this unity of life, he will be able create a more ideal form of government. Seeing life as being interconnected engenders a sense of respect and love for others and a desire to give everyone opportunity to fully attain their potential. These attitudes and values are necessary if all of mankind is to cooperate effectively in political institutions.]

Re-Embodiment Is Mercy of God

Recognizing and becoming the true self is a process requiring mastery of free will by the soul in embodiment. Learning this self-mastery does not have to take too long. However, many souls embodying on earth have fallen into a habit or pattern of misusing free will, which generates large amounts of negative karma. The individual and group effort required to balance this karma distract mankind from its main purpose on earth, which is to master free will and then to move on to other responsibilities as sons and daughters of God.

It is the mercy of God that enables the soul to embody over and over again in order to provide the soul with opportunity to correct its course. As El Morya has said, “To have the soul embody round after round upon the planet earth is an act of mercy, foreordained only until man can become that immortal creation of God which it already is.” (CHM, p. 112)

[Comment: In the ascended master philosophy of governance, earth is a classroom in which the soul learns how to use free will creatively in expressing the character of individuality given the soul by God. The soul does not have to have large numbers of incarnations on earth to learn this lesson. The purpose of the soul’s time on earth is to learn and graduate, not to endlessly come back into embodiment.]

Man Made in the Image of God

The nature of man as the true self was explained by the ascended master Cha Ara, who said:

“As man was made in the image of God, so he was also made in the image of creative opportunity – he was given the great opportunity to create himself in the image of God. But it is not enough to be created in the Divine Image; man must also direct his life patterns toward the outpicturing of that image....You are creations of vastness, but unless the cup of your consciousness be rightly enlarged, you remain as unborn sons. When you accept as your very own the authority of the divine Master of Life, the eternal Spirit in whose image you were made, then true inner progress can occur.” (CHM, pp. 80-82)

[Comment: The concept here is an important one in the ascended master philosophy of governance. The nature of man is that he is made in the image of God; however, the expression of that image can only be accomplished when the individual himself realizes his true nature,

accepts the mantle of responsibility of being a co-creator with God, and then goes forward in life freely using God's energies and designs to bring God's blessings to all of creation.

The soul of man contains a blueprint of a particular aspect of God's consciousness. This inner quality at the core of his individuality gives man the opportunity to be a co-creator with God. As man expresses more and more of his inner quality, a transformation occurs within himself. The more negative parts of his outer personality fade and are replaced by attributes that are more noble and honorable, kinder and more insightful. This process is quite natural; it only requires that men strive to be their true self. The process of becoming one's true self is accompanied by a significant expansion of consciousness, so that the image of God in man becomes increasingly clear to one's self-awareness.]

Consciousness Distinguishes Mankind

In the ascended master philosophy of governance, one of the distinguishing characteristics of mankind is a higher level of consciousness. As explained by the messengers in CHM, "Without the influence of the Superconscious Ego and the Super Ego, man remains an animal among other animals until he reconnects with his inner being and once again begins to fulfill his fiery destiny." (CHM, p. 86)

[Comment: Man has both a material and spiritual side. The material or bodily side of man is in many ways similar to that of other animals. Man's spiritual side, however, is close to the image of God. In order for mankind to attain his full potential as a son or daughter of God, individuals must connect with their Superconscious Ego (I AM Presence) and Super Ego (Holy Christ Self). When man's outer consciousness identifies himself with these higher levels of selfhood and consciousness, he becomes his true self.]

Christ Mind Stabilizes the Individual

At the level of the Christ mind (mind of the Super Ego), the component parts of a person are in harmony. When the person's consciousness is lower than that of the Christ mind, this harmony can be lost. As explained in CHM, "When the mind and emotions of man, the memory, and their physical coordinates are no longer guided by the Christ, their energies are scattered to the four winds." (CHM, p. 88)

[Comment: This quote illustrates why the ascended masters first address the consciousness and behavior of individuals before trying to establish an ideal society and government. The only way to heal mankind of their mental and emotional weaknesses and imbalances is for the individual to identify with the true self and learn to use the higher mind, also known as the Christ mind. The self-healing of mankind is required before efforts to establish an ideal government can be successful.]

Everyone Is Important in the Eyes of God

Mark Prophet spoke often of how certain types of music, including many classical pieces, calmed the mind and emotions and uplifted the spirit of man. He explained that music, and the 'frozen music' that can be found in harmonious works of nature, art, and architecture, can "ennoble and inspire man...to realize more of his intrinsic worth." This was important, he said, because "the one great debacle that has come to this planet with the fall of man is the concept of human worthlessness....There is no one that is not important in the eyes of God, and we have to create in the age of the future a sense of worth in the people.... a sense of worth as an integral part of the Whole."

[Comment: This is an important psychological principle within the ascended master philosophy of governance, because it demonstrates the self-worth of every individual son, daughter, or child

of God. Individuals are worthy by virtue of the value God has placed in their souls. If God considers each soul to have value and worth, then man himself ought to see his own value and self-worth. Mankind do not see this value in themselves, because they are weighed down with the sense and burden of sin. But this is a temporary affliction, which is in man's own hands to heal as he realizes his great potential. The best way to see that potential is to explore the source of one's goodness, which leads straight back to the soul and to its Creator.]

Role of Spirituality in Human Affairs

When man embodies in the planes of matter, his free will – unless tethered to the soul's consciousness or character – can lead to action that is unnecessarily harmful to life. In these cases, negative karma is generated. The more negative the karma, the denser the fog that descends on mankind's consciousness. Perceptions of the patterns of the inner quality retreat even further from the mind, so that more negativity is spawned through ignorance or deliberate rebellion against God's will. The accumulation of this negative karma can create a barrier between the outer consciousness of the individual and his soul.

At some point, it becomes difficult for the individual to know the right thing to do. Being thus separated from the inner moral standard by which men should measure their lives, the individual finds it increasingly hard to return in consciousness to the level of the soul and the inner spark of divinity. In this lower state of human consciousness, becoming the real self is almost impossible unless some major reversal of life's direction is made by the individual. Such a reversal can always occur, although it often comes through painful experience.

This condition of the lower depths of mankind's consciousness is where it becomes apparent that spiritual assistance in one's life can be important. In an ideal world, an individual is aware of both his material and spiritual sides, and he works with various levels of consciousness as fit the

circumstances. However, once having lost contact with one's spirituality, it often requires a helping hand to quicken self-awareness to point where it can perceive one's larger reality.

Spiritual Opportunity Needs to Be Acted Upon

It is important that people be aware that spiritual opportunity can come into their lives and that they be willing to embrace that opportunity when it comes. As explained by the ascended master Cha Ara in *Climb the Highest Mountain*:

“Unless spiritual opportunity be recognized, you may find only in part that which you seek. But when the hand of spiritual opportunity is seen behind all events as a conspiracy of Light calculated to adorn the soul with garments of greatness – in order that each man might be clothed upon with the proper spiritual thoughts and feelings – then you shall draw near to your own eternal design, then Christ shall come to live in you. On the other hand, your rejection of your own potential can temporarily destroy your spiritual opportunities for attunement with those great Cosmic Friends of Light who would bring your life into perfect balance.” (CHM, p. 82)

[Comment: There are various reasons why spiritual opportunity comes to man. It may come as the outstretched hand of God Himself to help a soul who is lost and in dire need of spiritual assistance. It may come from intense prayer and supplication that a miracle or blessing be brought to a person. It may come in the form of returning positive karma for some good deed done in the past. It may come as a helping hand from a spiritual brother or sister who wishes to assist someone in their mandala or spiritual group that is yet in embodiment and in need of a spiritual boost. It may come in fulfillment of the spiritual law, ‘seek and ye shall find.’ Whatever the reason for the offer and opportunity of spiritual assistance, the ascended masters suggest that

the person accept it with gratitude and humility, for man on earth is often in need of heaven's assistance.]

Man Is the Author of His Own Destiny

Cha Ara further explains in CHM how man becomes the author of his own destiny:

“When man embarks upon the higher goal as the fires of imagination intensify, he sees with holy reason that the real purpose of life is to bring each man through the veil to the place where his spiritual merger makes him the author of his own destiny.” (CHM, pp. 82-83)

[Comment: The spiritual merger spoken of by Cha Ara is the merger in consciousness of the person in embodiment with his own soul, Holy Christ Self, I AM Presence, and ultimately God Himself. The purpose of human life is for the individual to become his true self, to recognize and express in consciousness, form, and spirit the full potential placed within by God. When the Buddha said, “Go Be,” he meant that men should go and be their true self, to be the fullness of the character of the soul given by God as an aspect of His Own Self.

In the ascended master philosophy of governance, the political implications of becoming one's true self are profound. First, government should have as one of its goals the provision of opportunity and a supportive environment for the spiritual refinement of citizens. Second, political leaders are never justified in seeking only their own profit and pleasure at the cost of the people welfare. Third, government may pursue different policies, but the aim of all policies ought to be aimed toward improving the lives of the people both materially and spiritually.]

The Sense of Struggle Creates the Struggle

One of the teachings of the ascended masters relevant to politics is that humanity's sense of struggle often creates the struggle they feel in their lives. As explained by the ascended master Saint Germain:

“It is the sense of struggle that has actually created a struggle in the lives of countless millions. But when they shed that sense, when they perceive that the universe is a harmonious working together of Light serving Light, they will hasten to be about the Father's business of transmuting the shroud that covers the earth, the shroud that is composed of the elements of mankind's own insanity and destructive emotional patterns.” (CHM, p. 100)

[Comment: This is an important concept in the ascended master philosophy of governance, because it addresses one aspect of the nature of man: the ability to generate one's own sense of reality. At the level of the true self, there is oneness between all parts of life, which individually and collectively play roles in the evolution of God's plan. At this level of consciousness, there is no struggle since everyone works in harmony to fulfill the will of God. When individuals see reality this way, then their efforts in life are to find better ways to advance mankind for mutual benefit. There is no struggle here, only a sense of working together toward a common goal of goodness.

When individuals generate an image of reality at the level of the lower or ego-centric self, they find themselves are out of alignment with the will of God – in large part because they no longer know the will of God. They tend perceive reality as a competitive, constant struggle for survival, personal pleasure, and victory over one's fellowman. As a result, from this lower-level

perception of reality, people nearly always seek to maximize their own benefit, often neglecting God's will and the common good.]

Knowledge of Christ within Is Necessary to Fulfill Man's Purpose in Life

In the ascended master paradigm of reality, the most important thing is for the individual to understand his true nature. As explained by the ascended master El Morya:

“The children of this earth will remain children forever or be extinguished in the blotting-out of their transgressions unless the fruit of Christed Reality can be made available to them, unless the knowledge of the Spirit can be imparted to them, unless the mystic circle of the holy twelve can be made real to them. The Grail of God within them must be filled. They must drink of the cup of it – all of it. They must understand that this can be done, that it is no inordinate thing, but an ordained ordinance, a natural fulfillment of purpose. It is the creation of newness in Life, already there but nonexistent to those whose consciousness is attuned to the dissonance of the world.” (CHM, p. 111)

All that man requires is available to him. El Morya notes, however, that the success or failure of the soul is determined by the individual himself:

“So long as men defile themselves with outer conditions, so long as they remain afraid of the Eternal, so long shall they elect to fulfill lesser purposes.... Victory is in the soul. Victory is in the consciousness. Victory is the endowment of the man of the Spirit, not of the man whose indulgences in human revelry breed degeneration. Only by an omnipresent sense of that which will be, can we overcome that which has been.” (CHM, pp. 111-112)

[Comment: In the ascended master philosophy of governance, the goal is for mankind to realize not only his potential as a son or daughter of God but also to see the presence within themselves of all the necessary tools and resources to fulfill that potential. The most important determinant of whether an individual can fulfill his or her role in life is whether the individual decides to do so. However, before that free will determination can be freely made, the individual must see reality as it truly is, rather than through the lens of misqualified energy mankind has burdened himself with through wrong decisions of the past. Thus, one of the major challenges of the ascended masters before an ideal society and government can be established is to reawaken individuals to their true selves.]

[The Ascended Masters and the Brotherhood of Light](#)

The ascended master philosophy of governance considers the role of the ascended masters in working with mankind to enable them to establish advanced forms of government in keeping with higher levels of consciousness. As El Morya explained:

“The techniques [of returning man to the state of oneness with God] are many. The lives of the sages are many. The passions of the godly are all-enfolding. But we need the vehicle of The Brotherhood in our expression to create and to infuse the consciousness of the young and of all ages with the celestial grandeur that will enable them to fulfill their immortal destiny. Yes, as we have said, man is not dust, but Destiny. But it is a destiny that must be seized; it does not come automatically to humanity. Too many nets of deceit and darkness, of shadow and pain have they woven. These must be burned out by a conscious willingness. These must be replaced by the ladders of the Spirit, whose graded lessons will teach man to be victorious, not victimized.” (CHM, p. 113)

[Comment: The Brotherhood referred to by El Morya is also known as the Great White Brotherhood.¹⁰ The Brotherhood is also called the Brotherhood and Sisterhood of Light.]

The Darjeeling Council

The Brotherhood is organized into various groups. One group specifically working with the earth's political systems is the Darjeeling Council, headed by the ascended master El Morya. He explained the role of the Darjeeling Council in a lecture given June 10, 1973:

“In the Darjeeling Council chamber, the masters who meet here and form that august body known as the Darjeeling Council, have the authority for God-government and the establishment of God's will among the nations of the earth. And we have appointed over every nation upon this planetary body our own governors, our own rulers, those in embodiment within that nation who are worthy by attainment alone, by attunement with the Christ Consciousness to rule and to rule wisely and well. There is a circle of twelve and the thirteenth in the center of the circle, following the ancient pattern that was also followed by Christ and the apostles. In every nation upon earth, there is this group....They carry the Light of Hierarchy and they are appointed and anointed to serve their people. They may never enter the capital of their nation. They may never wear the vestments of authority or be recognized by their fellowman, but they have the investiture of Hierarchy. And these, my friends, are the true ruling body of the planet earth.”

¹⁰ The “Ascended Master Glossary” defines the Great White Brotherhood as “a spiritual order of Western saints and Eastern adepts who have reunited with the Spirit of the living God; the heavenly hosts. They have transcended the cycles of karma and rebirth and ascended (accelerated) into that higher reality that is the eternal abode of the soul. The ascended masters of the Great White Brotherhood have risen in every age from every culture and religion to inspire creative achievement in education, the arts and sciences, God-government and the abundant life through the economies of the nations. The word ‘white’ refers not to race but to the aura (halo) of white light surrounding their forms. The Brotherhood also includes certain unascended Chelas [dedicated students and followers] of the ascended masters.” See, <http://www.summitlighthouse.org/ascended-master-glossary/>.

[Comment: The Darjeeling Council is responsible for the evolution of government on earth. El Morya and the Darjeeling Council provide much of the ascended master philosophy of governance through their dictations and sponsorship of the messengers. The quotation above references the support the Darjeeling Council gives to certain souls in embodiment who hold the spiritual balance for those in embodiment who have the mantle of office for key positions in the governments of the nations. This is one illustration of the close connection between the spiritual and physical dimensions of earthly affairs.]

Rationalizations Leading to Unreality

There are many rationalizations leading to separation between man and God. A few examples of these are noted below, sometimes presented in the ascended master teachings as strategies of darkness.

Depriving Men of Their Spiritual Vision

As noted by the messengers in CHM, “The plot behind all plots is to deprive man of his vision – his vision of the World of Cause behind the world of cause and effect in which he moves.”

(CHM, p. 86)

[Comment: It is difficult for an individual to live a proper life if he or she does not have a correct conceptualization of mankind’s relationship to God. Without that vision as a point of reality in a person’s consciousness, it is hard sometimes to know what is right and wrong in a moral sense. In the ascended master philosophy of governance, it is essential that individuals have a proper understanding of their role in life as a co-creator with God. Without that correct vision of the nature of man, it is impossible for an ideal government to be created.]

Controlling Man through His Ego

The ascended masters explain how the manipulation of man's lesser ego enables the control of people through perpetuation of their sense of separation from God. As noted by the ascended master Paul the Venetian:

“It is the supreme goal of the manipulators to make man identify with his ego and with the experiences of his ego. For then and only then can he be controlled. There is no possible way of controlling the man who identifies with his Superconscious Ego, with the divine awareness of his Real Image; but the methods of manipulation of the ego are unlimited, because they appeal to the vanity of a self-centered existence and to an ego whose desires know no end.” (CHM, p. 98)

Elsewhere in CHM, the messengers refer to this as “dethroning the Real Image” of man. (CHM, 89)

Making God Seem Remote to Man

A related rationalization is to convince people that God has little or no role in human affairs. As described in CHM:

“Once the infiltrators succeeded in making man feel separate from his God and therefore separate from His will, His wisdom, and His love, they were able to divert his attention and to make him base his society upon this ego-centered existence instead of upon a Christ-centered existence. When God is remote, all that proceeds from His Heart is also remote. Eventually the screen of maya, of illusion, becomes so thick that man completely forgets his God.” (CHM, p. 71)

[Comment: The idea that society is ego-centered rather than Christ-centered gets to the essence of the ascended master philosophy of governance. The masters teach that ideal society and government flow naturally from humanity when it is attuned to the Christ Self (or true self), as opposed to their lesser ego. As long as man lives in a state of consciousness centered on the lesser self, it will not be possible to achieve the higher ideals within reach of those who realize their Christ potential.]

Replacing the Christ Mind with the Human Intellect

Another rationalization is that the human intellect is better able to govern the affairs of man than the Christ Mind. As explained by Elizabeth Prophet on December 7, 1974:

“When you place the planet in the hands of the few who are governed solely by the intellect, you place the entire planet at the mercy of that intellect and you cut off the individual initiative of the Christ Mind. And the planet ceases to exist insofar as being a schoolroom, a place of experience where souls can evolve Godward.”

[Comment: The problem with governing society solely from the human intellect is twofold. First, the intellect is arrogant and believes itself to be superior to others and sufficient unto itself, resulting in efforts in the political sphere to control the lives of other people. Second, the human intellect rejects the idea that the soul is intended to learn self-mastery by making its own decisions. From the perspective of the ascended masters, a powerful intellect is a wonderful tool, as long as it is balanced by the Christ Mind so as not to be blinded by its own perceived excellence.]

Using the Ends to Justify the Means

Elizabeth Prophet said in a lecture on December 29, 1983: “What we fear is that the good people will resort to the wrong methods to achieve the right ends, and then we will all sink. The ends never justify the means. We can never say, ‘let us do evil that good may come.’”

[Comment: In the ascended master philosophy of governance, expediency can never be the standard by which to judge the correctness of public policy or individual behavior. The proper use of free will is always defined by its alignment with the will of God. In the ascended master paradigm, the means used are equally important to the ends being pursued.]

Chapter 4: What Is the Purpose of Government?

Defining Purpose of Government

Every political philosophy defines the purpose of government. That definition influences the entire philosophical approach to politics and its institutions. Politics is a practical application of resources – human, financial, and institutional – to achieve certain social ends such as life, liberty, and the pursuit of happiness. In their philosophy of governance, the ascended masters have identified several purposes of government from the perspective of the proper relationship between the material and spiritual sides of mankind's existence. Finding and maintaining this proper balance leads to the good life, that is, a life of happiness and fulfillment which comes from an understanding that one is pursuing one's proper role in life and acting in harmony with God and His great plan for the individual and all of creation.

Government Defined

A succinct definition of government was given by the ascended master El Morya on July 3, 1961:

“It is necessary that the architecture and the framework of individuals be correct, but it is also necessary that the organization known as government, which is representative of the individual multiplied many times, should also be correct. And therefore, God-government is the only government that is important, and this is truly the meaning of government itself: God-over-men: government.”

[Comment: In the ascended master philosophy of governance, government should not exist for its own purpose but rather to serve the needs of the individual and society. Moreover, government should be properly organized and structured to achieve the purposes of goodwill. Ultimately, the government of man should reflect and support to the highest degree possible the

will of God. In terms of human government, that purpose is to provide an architecture and framework for the souls of men and women in a community to learn the proper use of free will and to express their best character for the benefit of all.]

Government Protects Divine Image in Ideal Society

Mark and Elizabeth Prophet in *Climb the Highest Mountain* identified several essential roles of an ideal government. They wrote, “The government of an ideal society is instituted to protect the Divine Image and the sacred mission of individuals and nations, and to serve as the intermediary between the citizens of earth and the citizens of heaven.” (CHM, p. 108)

[Comment: Three of the main functions of an ideal government are: (1) protect the divine potential of individuals and nations; (2) protect the divine mission of individuals and nations; and (3) serve as the intermediary between people on earth and the spiritual hierarchy of heaven. The role of government, then, is to protect the full potential of people and their society and to represent and advocate for them before God and His heavenly representatives. This reflects the spiritual role of government, which is meant to complement the material roles of government such as security, social welfare, and economic opportunity.]

Purpose of Government and Nations Is to Defend Life

One of the most fundamental purposes of government is to defend life. As stated by the ascended master Saint Joseph on June 27, 1992, “When the nations and the governments of the earth cease to use their powers to defend life anywhere and everywhere upon this planet, I say the reason for being of both the nations and their governments has come to an end.”

[Comment: In this statement of ascended master philosophy of governance it becomes clear that all governments ought to protect and defend life, especially human life, not only within its nation’s borders but also everywhere on the planet. The ascended masters view this function as

not merely reactive to threats but also as a proactive responsibility to protect human rights, oppose genocide and abuse of citizens, and engage in both multilateral as well as unilateral intervention when necessary to protect humanity. This is a moral responsibility of nations, their leaders, and governments that takes precedence over the international norm of noninterference in the internal affairs of other countries.]

Government and Education Should Develop Potential of Man

Yet another purpose of government from the ascended master paradigm is to sponsor educational systems to ensure that all citizens understand and support the larger community of which they are part. As described in CHM, “Government and education in the ideal society are instruments for the development of the individual potential of man in harmony with all members of the community.” (CHM, p. 58)

Role of Education in Ideal Government

One of the most important roles of education in an ideal society is to educate everyone on the social graces of the Holy Spirit, regardless of one’s social status. Proper behavior and attitude towards one’s citizen cannot be legislated by law or enforced by executive order. It must come from the heart, head, and hand of people who understand the true meaning of being their brother’s keeper. The Holy Spirit will infuse the person with the proper attitude, while training will teach proper mannerisms and etiquette. This key educational function in an ideal society falls under the sponsorship of the feminine side of God. It provides the foundation of citizenship that makes an ideal government possible.

Principles Governing Key Relationships in Society

The first of these principles is the Golden Rule, which is the key to social relations in the ascended master philosophy of governance. As explained in *Climb the Highest Mountain*:

“Contrary to the lie that man is a sinner and gravitates to the baser elements of his nature, man is inherently Good; he polarizes to Good and to the highest representatives of God-Good. Therefore, the relationship of the individual to the Whole – of the part of God to the All of Good – is kept in proper perspective in the ideal society as the spokes are to the wheel of Life; the relationship of the individual parts to one another is likewise honored, even as the Whole acknowledges the autonomy of the parts within a given frame of reference. Thus the Golden Rule is the keynote of social relations in the ideal society. Contact with the Center of God’s Being gives all men a reason for being, a path to follow, a spiral of direction leading to the very Hub of Life. Thus a sense of expectancy prevails and man responds to his ability, God-ordained, to become all that he really is.” (CHM, p. 59)

[Redeeming the Social Order by Redeeming the Man](#)

In the ascended master philosophy of governance, society is the servant of the individual and the individual is the redeemer of society when it has become morally deficient. The ascended master Lanto describes the proper relationship between the individual and society in CHM:

“The key to the redemption of the social system...lies in the victory of divine law in the being of individual man. What the individual man becomes, the collective world is. Through a wholehearted entering into the kingdom of God and His righteousness and through participation in those spiritual exercises that strip man of the false and clothe him with the Real, the individual and his world can and must become the fullness of all that God intended from the beginning.” (CHM, p. 55)

[Comment: A morally good individual is the key to good society and good government.

Moreover, the improvement of the individual must proceed the improvement of government and

society. The improvement of the individual occurs as he or she recognizes and becomes more closely aligned with the will of God.]

Jesus Sought to Improve Society by Improving Individuals

As explained by Elizabeth Prophet in a lecture given May 5, 1980, many historians have seen the mission of Jesus Christ to be the reforming of society through the power of love within an individual. She stated,

“[The historian] Will Durant wrote: ‘If he [Jesus] could cleanse the human heart of selfish desire, cruelty, and lust utopia would come of itself...His achievement lay not in ushering in a new state, but in outlining an ideal morality. His ethical code was predicated on the early coming of the Kingdom and was designed to make men worthy of entering it.’”

[Comment: Jesus and Confucius are but two examples of great teachers in the past who sought to improve society by improving the character of the individual. A basic principle of the ascended master philosophy of governance is that if the individual becomes his true self, then the improvement of society will quickly follow.]

Social Importance of the Individual

The importance of the individual in improving society was also referred to by the ascended master Alexander Gaylord, who said, “In the manifold strata of society and the present cultural polarization, the individual is the key. The Brotherhood does not welcome the destruction of individuality and of the harmony of the soul with his God presence.” (CHM, pp. 105-106)

[Comment: The master is pointing out that political and social approaches which limit the importance of the individual or which restrict his individuality are in fact counter to the proper

solution to social ills. He is reaffirming an ancient teaching: Heal the person, and society shall be healed as well. God ever works through the souls of men, individually and then collectively, because the soul of man is intended to be a co-creator with God.]

[Ideal Government Occurs as Individuals Come into Harmony with Their Christ Selves](#)

In the ascended master philosophy of governance, an ideal form of government is the naturally occurring political framework emerging from a society comprised of individuals becoming their true self or Christ Self. As explained by the Lords of the Flame in May 1959:

“Inasmuch as nations are but larger reflections of individuals, it is imperative that when the family of nations achieves the form of world government that will produce world peace, it must come as a result of individuals working together in harmony with their own Christ nature and producing in their world the perfection which will enable them to enjoy each day as a rare day in June, a day when the harmony of life is expressed in an inner melody – not an impractical idea of mankind – but rather a tangible attunement with the great hosts of Light, with the Ascended Masters, with the perfection of their own Holy Christ nature which is as close as hands and feet and as breathing itself: a perfectly natural thing, as natural and more natural than the manifest expressions of life that we see here with our physical eyes.”

[Comment: The masters’ statement here contains several steps necessary for the realization of an ideal society:

1. Man must discover his own inner reality.
2. As groups of people who have had such experience come together, they naturally will form a harmonious society.

3. This society of like-minded people of reflecting their Christ nature will develop the principles and institutions of an ideal government that both respects the individual true self as well as provides the services and functions required by all societies through government.

In other words, man already has within himself the harmony, peace, creativity, and sense of oneness with God and with other men that is required to develop an ideal system of government. Individuals and collective society need only to realize and express those qualities in themselves. If they cannot do so, then an ideal government remains merely an ideal rather than a physical reality.]

[Ideal Government Is Based on People Ruling Themselves](#)

In the ascended master philosophy of governance, the governments of men must be created, administered, and sustained by the citizens of individual societies. As explained by the ascended master Melchizedek on June 15, 1986, “The principle of...God-government [is] that we must rule ourselves, we must take dominion in the earth, we must be concerned with our nation, its economy, with the whole earth, with those things that are taking place.”

[Comment: The lessons of life on earth for the souls of men include taking increasingly larger spheres of responsibility. First, individuals must learn self-mastery. Then, they must learn self-mastery in the context of their social lives. After that, they must learn self-mastery in the context of global affairs. For man to learn the proper use of free will, he must be able to control every aspect of himself – personal and social. Self-mastery results in self-rule, and self-rule leads to better governance. There is no other way for man to create an ideal government than for man individually to first master himself and then apply that mastery to the challenges facing society

through the application of the inner quality and higher mind. As the ascended master Lanto once said, “What the individual man becomes, the collective world is.”]

Feminine Ray Is Basis of God-Government

In the ascended master philosophy of governance, the integrative force of love that holds society together is the grace, respect, and understanding reflected in the feminine aspect of God. As explained by the ascended master Mother Mary on April 14, 1974: “It is the Feminine Ray that rules the world – the Feminine Ray is the key to God-government, to order.”

[Comment: In ascended master teachings, the masculine and feminine aspects of God cooperate with each other to create and nurture all of life. Referred to as the principles of yin and yang in Chinese philosophy, these opposite but complementary forces are required to sustain the material universe. The form of government, the ordering of society in structure, the feelings of harmony and love that bind the family together are all aspects of the feminine ray of God. The ascended masters teach equality of the sexes and accord equal respect and admiration for the different roles played by representatives of the yin and yang aspects of God.]

Role of the Family

Elizabeth Prophet often spoke of the importance of family in establishing order and love in the lives of individuals – both as adults and children – in their personal and social lives. In a lecture on the intuitive power of the Mother given August 9, 1998, she said:

“We understand that there are many roles that we play in family, whether we are married or single. We seek order and patterns of order to bring harmony into our lives and the lives of our families – spiritual patterns, etheric patterns, hologram blueprints if you will. And the only way we can uncover and follow these patterns is through developing the intuition of the heart and the soul. The heart and the soul will always speak to us, always

tell us where we should be, how we should contact someone who needs us right now but is living somewhere on the other half of the world. And when we are in tune with our hearts we will be in tune with these patterns and allow them to guide our lives into true happiness and fulfillment. That attunement with our hearts is the all and the everything of who we are.”

Unity of Church and State Occurs through Individual Christ Consciousness

One of the contentious issues in political philosophy is the proper relationship between church and state. In the view of the ascended masters, the roles of church and state are complementary and one cannot exclude the other. However, the proper balancing between church and state cannot occur until man himself has balanced the material and spiritual sides of his consciousness. As explained by the ascended master Goddess of Liberty on October 11, 1979:

“The unity of Church and State can never come about by an outer marriage. The only true union of Church and State is when the individual himself, by the birth of the manchild, by individual illumination, by the Christ Consciousness is become the Church. The individual who has become the living church is then one with the logical expression of the white cube in God-government, the abundant life, and true freedom in education, and the creative experience ongoing which life is intended to be.”

[Comment: In the ascended master philosophy of governance, there is no separation between church and state, just as there is no separation between the spiritual and material dimensions of the universe. The unity of these different aspects of God are understood and experienced at the level of the Christ consciousness within an individual. Because man is both spirit and matter, society’s institutions ought to reflect that dual character as well, as symbolized in church and state. The functions of church and state are different and can be analyzed separately, but in

reality they are parts of the whole of society and need to be properly integrated in an ideal government.]

Human Law Cannot Substitute for Christ Love

One of the important principles of the ascended master philosophy of governance is that love is the great unifying factor holding society together. The unifying force of love transcends human law and regulation. As described by the ascended master Zadkiel on July 3, 1976:

Individuals should not be “bound by endless laws that have been created because the flow of love is not present. American people are intended to develop the heart chakra. The mighty heart chakra of this nation is intended to be the flow of the Christ consciousness in the love of one another, loving one another as Christ has loved his disciples, as the disciples have loved Christ. This is the definition of love. It is the love, the precious love of the mother for the incoming soul, the love of the father for the mother. It is the love of the Light, it is the love of children.”

[Comment: Human laws cannot replace love between individuals. Love causes people to respect each other and behave properly toward one another. In this quote, the master introduces the concept that the United States has a special quality of love. It is mutual love and respect among its citizens that make the U.S. system of democracy possible. If that mutual love and respect is lost, then democracy is at risk. No amount of law and regulation can substitute for the binding force of love in holding society together, maintaining its harmony, and ensuring justice for all citizens.]

People’s Love for One Another Is Key to an Ideal Society

The importance of love in the ascended master philosophy of governance was also emphasized by the master El Morya, who stated in his *Encyclical on World Good Will* (hereafter *Encyclical*)

that individuals need to acquire a “genuine heartfelt love for one’s fellowman.” This feeling contributes to civic responsibility, social order, and enlightened policies. It also gives man the insight, power, and strength necessary to defend their just society against threats. (Encyclical, p. 8)

To the ascended masters, reform of existing social and political institutions is not sufficient to bring about an ideal society and government. Instead, what is required is a change of culture beginning with love felt by individuals. El Morya said such a culture should have as a primary goal the molding

“in the attitudes of the people, from earliest days of childhood, the feeling of being at home in a compassionate world wherein the universal purpose is to ease the burdens of men and raise them to their state of conscious manifestation of the virtues of their own comprehensive faith and individual fulfillment.” (Encyclical, p. 8)

According to El Morya, mankind and its governments should seek “those spiritual and cultural pursuits which will expand for the individual soul a more permanent state of happiness resulting from new horizons of truth and wondrous revelations concerning the total being of each individual and his place in the universal order.” (Encyclical, p. 18)

[Comment: El Morya in the above quotes referred to several elements of the ascended master philosophy of governance. These include:

- Love for one’s fellowman contributes to civic responsibility, social order, enlightened policies, and gives to men the insight, power, and strength to defend their just society against all evil intentions.

- Culture should have as a primary goal the molding of people's attitude into a feeling of being at home in a compassionate world wherein the universal purpose is to ease the burdens of men and have them experience individual fulfillment.
- Individuals and their societies and governments should seek spiritual and cultural pursuits which will expand for the individual soul a more permanent state of happiness resulting from greater understanding of truth and revelations of his place in the universal order.]

Divine Image of Society

An interesting concept in the ascended master philosophy of governance is that society has a divine image or ideal, just as individuals do. As explained by Mark and Elizabeth Prophet in CHM:

“Just as man has a Divine Image, so the society in which he evolves also has a Divine Image....The ideal society exists as ‘Thy kingdom come’ when every member of the group identifies with his Real Self and strives to outpicture the blueprint that God has ordained as the master plan for individual creative expression within a given community of souls destined to evolve as a hierarchical unit.” (CHM, p. 55)

[Comment: The ideal society is one in which all of its members express the unique blueprint of their individual identity. As individuals gradually become their true self, society begins to reflect the group ideal of many souls drawn together in community for the purposes of karma and dharma. They are drawn together by karma, because they have interacted with each other through the ages. They are drawn together by dharma, because they share a common destiny or a distinguishing quality which can only be expressed through their unique community.]

Level of Society Determined by Individuals

The ascended masters teach that “Society can rise no higher than the individual.” (CHM, p. 88)

[Comment: This principle of ascended master philosophy of governance describes the relationship between social and political improvement and the level of consciousness of society's citizens. It is individual citizens who collectively define the quality of society, not society that defines the quality of individual citizens. Thus, if one's goal is to improve the character of society, one first must improve the character of the individual citizen.]

All Men Are Interconnected

The interconnectivity of individuals and societies is also an important part of the ascended master philosophy of governance. As explained by the messengers in CHM:

“All men become the heirs of the errors of all other men, of all who have ever lived; and it is the challenge of every hour for the individual to overcome not only his own negative momentums but also those of every other one who has ever walked the earth. By the same token, all men are the heirs of the righteousness of all other men and of the records of perfection.” (CHM, p. 99)

[Comment: The return of karma, good and bad, impact not only the individual who set into motion the karmic cycle but also all other human beings. The ascended masters teach that, like the “butterfly effect,” the actions of one part of life influence other parts of life, like ripples in a pond. This implies is a broad moral responsibility that extends beyond the individual to include other parts of life as well. A human being, in other words, cannot simply be concerned about himself but must also take into account the effect of his actions on other human beings and other parts of life.

Mark Prophet expanded on this theme of interconnectivity in one of his 1971 lectures on government, when he said that culture should be seen in the context of the “development of the

total potential of a race.” In terms of the ascended master philosophy of governance, the world’s cultures are an expression of the uniqueness of a given race or group of people, which in turn are an expression of individuals in that society working out their karma and fulfilling the destiny of their dharma within the context of a given community of linked souls.]

Good Government Must Evolve through People Who Properly Govern Themselves

In a 1971 lecture on God-government, Mark Prophet explained that ideal forms of government evolve as people themselves evolve, not through premature efforts to establish the ideals overnight. He said:

“People are visionaries without understanding how to implement their vision because they don’t actually assimilate or absorb” [God’s ideals]. “The masters prefer the work of assimilation and absorption of the Christ concept...rather than [working at] the ideal level where people sometimes get all tangled up in their ideals....I believe that our life should consist largely of the clarification of those ideals by progressively and continually entering into higher understanding of God government.” This understanding must evolve gradually. But some people “want a good government [when] they don’t even have a good government in themselves. [If] they can’t even organize themselves, how are they going to organize the world?”

[Comment: From the perspective of the ascended master philosophy of governance, the creation of an ideal form of government must emerge in parallel with the realization of ideals in the person. The realization of ideals in the person occurs as individuals gradually become aware of and express the qualities of their own Christ Self.

The Brotherhood works with individuals, societies, and governments to help them assimilate more and more of the Christ-like qualities given them by God. Ideal government cannot be imposed on people from the top down. Ideal government must be built by people who have attained a certain mastery over their own lives and personal behavior.]

Justice and How It Is to Be Maintained in a Political System

The definition of justice and how it is to be administered in society have been key issue in political philosophy for thousands of years. In the ascended master philosophy of governance, justice is a natural condition of life. Injustice is a perversion of the natural order of things.

Hierarchy of Heaven Administers True Justice

True justice is found in spiritual realms, while the laws of karma work in human affairs to ensure that fairness exists in the lives of mankind, even when human systems of justice are inadequate.

As quoted in CHM, the ascended master Alexander Gaylord said:

“The omnipotence of God could never be sustained if the errors of humanity were given precedence over the justice of God. He is all things to all people, and in Him there is no darkness at all; but to Hierarchy He has given the charge of administering political, social, and economic justice. Therefore, in trust and in patience let all possess their souls, until the whole world becomes free through right knowledge, understanding, harmony, and true divine love.” (CHM, p. 106)

[Comment: There are several important points here. In the ascended master philosophy of governance, there is intended to be a close approximation of the laws of God and the laws of man. The laws of God ought to be reflected in human systems of justice and in the administration of just and fair laws. To ensure that this is done on earth, where mankind has often misused his free will to create social institutions not representative of God’s justice, God has appointed

certain of His heavenly hosts to work at spiritual levels with mankind to institute just laws and to adjudicate the return of karma to fit individual circumstances for the purposes of justice, fairness, and mercy. Like other aspects of God’s governance, systems of justice are intended to assist man in his individual and collective efforts to become his true self.]

The Golden Rule Standard of Justice

The simplest and one of the most elegant definitions of justice is the Golden Rule. As explained by the ascended master El Morya in the Encyclical: “The golden means of pure truth embodied in the words ‘Do unto others as you would have them do unto you’ is a far more facile and articulate phrasing of the just law than the most complex sociological or philosophical system.” (Encyclical, p. 14)

Absence of Golden Rule Requires Rule of Law

If men do not follow the Golden Rule written in their hearts, then they require written law to govern their behavior. As El Morya said on July 23, 1964:

“The laws of God are self-evident – and they stand as in England of old when the first codification of English law began to express to mankind a measure of purity from one lifestream to another. For if men lived by the golden rule, they would not require the rigidity of the law. But because mankind do continue to desecrate one another, the law is required in order to establish an equity in the forcefield of human relations.”

[Comment: In the ascended master philosophy of governance, the legal systems of man are required because men do not always abide by the law of God written in their hearts. Until mankind begin to express their true self, their interaction with other human beings will require laws enacted and enforced by government, society, and culture.]

Inalienable Rights of Mankind

El Morya noted elsewhere that the “inalienable rights of every man, woman, and child are made secure through law and impartial justice upholding ‘life, liberty, and the pursuit of happiness.’”

(Encyclical, p. 20)

[Comment: In the ascended master philosophy of governance, society must be built around good laws, and those laws must be based on the principles of justice upholding the universal human rights of life, liberty, and the pursuit of happiness for everyone.]

Honesty of Heart Adjudicates Human Differences

One of the most important precepts of the ascended master philosophy of governance is that man’s nature is good, because the soul of man was created by God and endowed with a certain quality of His character of goodness. The ascended masters believe that if men would be their true self, they would be honest in their relations with other people and social harmony would result. This concept was summarized by the ascended master Alexander Gaylord, when he said, “Honesty of heart [is] a means of adjudicating all human differences.” (CHM, p. 106)

Just Laws Are Naturally Recognized by Men

Mark and Elizabeth Prophet also noted, “Just laws are innately known by man because they are by nature inclined to view certain things as either right or wrong.” (CHM, p. 60)

[Comment: The ideas that all men are naturally good and that all men innately know fair and just laws are foundational principles in the ascended master philosophy of governance. They reflect the view that the soul of man was created by God and that the soul remains linked to God because of the spirit of goodness residing at the soul’s core. This universality of goodwill is

reflected in the sense of conscience, which points nearly everyone to morally correct courses of action in given situations.^{11]}

People's Demand for Justice Results in Governmental Virtue

According to the ascended master philosophy of governance, the demand for integrity by the people can lead to government adopting virtue as a universal standard. The ascended master El Morya said, "Virtue in government and in social intercourse can only become the universally accepted standard of conduct and contract as the result of the unwavering and uncompromising demands of the people for truth, integrity, and justice." (Encyclical, p. 9)

[Comment: In the ascended master's theory of politics, the responsibility for good government always resides with the people. The people's virtuous attitude and the strength of their moral courage are keys to good government. If the people are virtuous, they can rightfully demand virtue in their leaders and political institutions. If the people are corrupt, then corruption and unfairness will characterize their leaders and social institutions. The close relationship between the moral quality of man and his institutions was also reflected by Mark Prophet in his lecture series on God-government in 1971: "You cannot in God-government build the agencies that are supposed to administer justice when in reality they are administering injustice."]

Importance of Government and Social Order

In the ascended master teachings, government is required in the current state of men's affairs to preserve the order, security, and peace desired by God and to prevent the war, anarchy, and chaos which would undermine God's will. The ascended master Kwan Yin explained this on

¹¹ There are some people who apparently do lack a sense of conscience, a psychological condition often referred to as antisocial personality disorders.

December 15, 1974: “Government is structure, the skeletal framework of the flow of abundance, of life, of law. If all is torn down...then we approach that anarchy which leads to chaos, which leads to death and destruction.”

As explained by El Morya, law must be codified because it safeguards law given to men.

Anarchy must not be permitted. He said on May 5, 1963:

“Law and order are brought forth by God and are intended to manifest in the government of nations – of the people, by the people, and for the people. Government was created for the glory of God and the blessing of mankind in order to keep that order that is necessary among humanity and in the traffic of human affairs....Whenever, then, individuals take it upon themselves to break the law of God, to disrespect the law of God manifesting in the laws of man, they quite naturally invoke...the laws of karma which indeterminately roll on as a juggernaut of justice to see that the law is enforced.”

[Comment: In the ascended master philosophy of governance, it is natural that law and order should govern the affairs of man, just as the universe itself has laws that govern heavenly bodies and the molecules of matter. Acceptance of the roles of law and order is necessary for men to govern their affairs peacefully and expeditiously. To disobey just law is to undermine social order and set into motion karmic cycles that can be destructive of both man and society. An ideal government can never be established unless it is built upon a system of just law.]

Harmful Effects of Anarchy

A further indication of the close relationship between the level of man’s consciousness and his governing institutions can be found in a statement in CHM: “Where every man is his own god,

anarchy prevails and the focal point for law and order in society – the Christ – is nowhere to be found.” (CHM, p. 72)

[Comment: Two important points are made here. First, that when man considers himself to be completely separate from God, and hence his own god, then anarchy will reign in society. Second, when man identifies with his Christ Self, then a just system of law and order will prevail in society. In the ascended master philosophy of governance, the major determining factor in which social condition prevails – anarchy or a just system of law and order – is the level of consciousness of the individual members of society.]

[Terrorism Destroys Justice](#)

Elizabeth Prophet talks of the negative consequences of terrorism in a lecture given December 29, 1983. She said:

“Terrorism is the rent in the garment of God-government and society and institution, and the beginning of anarchy. Terrorists declare that they want a better life for the people and that they are working for good, but in fact they desire anarchy – the breaking down of society, the destruction of the lawful means of evolution.”

[Comment: In the ascended master philosophy of governance, terrorism, like anarchy and chaos, must be avoided if an ideal government is to emerge. Terrorism and anarchy are the antithesis of God’s justice.]

[Human Rights and Their Protection by Government](#)

Human rights is an important issue in the ascended master philosophy of governance, because – properly understood – human rights are the rights given the soul by the Creator. In a theoretical sense, human rights rest upon the assumptions that (1) basic human rights exist and can be

identified, (2) the source of those rights are God, and (3) government has certain roles in recognizing and protecting those rights.

Basic Rights of Man Are Given by God

In the ascended master philosophy of governance, the source of most human rights are from God. The ascended master El Morya defined these basic rights in this way: “All are born of God and all are born free and all have the freedom to be, to live, to learn, to love, and to enjoy the blessings and the bounty of the abundant life.” (El Morya, *Pearl of Wisdom*, August 30, 1981)

[Comment: This brief statement contains many of the basic assumptions in the ascended master philosophy of governance:

- Man is created by God.
- All men are born free.
- All men are born with the freedom to exist.
- All men are born with the freedom to live.
- All men are born with the freedom to learn.
- All men are born with the freedom to love.
- All men are born with the freedom to enjoy the blessings and bounty of life.
- All men are born with the freedom to create an abundant life for themselves.

As summarized by El Morya: Man’s free will should never be subject to conquest and control by other men or social institutions.]

Reverence for Life as Moral Guide

El Morya said in the Encyclical that the guideline for all men should be “reverence for life,” a moral standard that is based on the worth of the individual and recognition of his right to be governed by conscience rather than through arbitrary laws and decisions. (Encyclical, p. 10)

Equal Opportunity Does Not Equate to Sameness

One important element of the ascended master philosophy of governance is that sameness is not an appropriate social goal. People are unique and, while opportunities might be equally distributed among members of society, their achievements will always differ in kind and quality. As stated in CHM, “Although all are created with equal opportunity, all do not remain equal in the ideal society; for as each one multiplies his God-given talents, he ascends the scale of Hierarchy.” (CHM, p. 59)

Chapter 5: What Is the Proper Balance between Idealism and Pragmatism in Politics?

From the point of view of the ascended masters, a philosophy of governance ought to consider politics from both ideal and realist perspectives. This chapter explains their balanced approach.

Parallel Spiritual and Material Evolution

The need for parallel spiritual and material evolution in human affairs was presented by Mark Prophet in his 1971 lectures on government. He said, “There should be simultaneous spiritual and material evolution on this planet...and that evolution occurs on a parallel basis because of purity of heart or purity of consciousness.” He explained there is a broken step between the ideal government of a golden age civilization and government of civilization today. The gap between ideal government and existing government exists because mankind’s consciousness has not evolved to the point where the ideal can once again become a reality. He notes, “The heart of the world must come up spiritually to its material growth.”

[Comment: This is an important concept in the political philosophy of the ascended masters. Evolution is everywhere apparent within all living species. Parallel to physical and biological evolution, however, is spiritual evolution. The branch of life called man evolves both physically and spiritually over the eons of humanity’s earthly existence.

Ideally, physical and spiritual evolutions within man occur harmoniously like yin and yang. Occasionally, when people use their free will to emphasize one side of themselves to the exclusion of the other, one side of evolution can greatly outpace the other. This has occurred in recent centuries with much greater emphasis being placed on the material side of man’s life, as reflected in the rapid growth of science and technology with relatively minor development of man’s spiritual beliefs.

What the masters hope to do with their teachings is to bring mankind into greater balance, so that humanity's material and spiritual evolution complement each other. Mark Prophet is saying that mankind needs to raise its spiritual awareness before an ideal society and ideal government can be made a reality.]

Role of Ideals in Political Theory

Much of political theory today emphasizes empiricism, data collection, and statistical analysis.

The ascended masters suggest that the identification and pursuit of ideals in government is highly important as well.

Higher Vision Required for Man's Spiritual Evolution

As the ascended master Paul the Venetian stated, the key to overcoming mankind's problems lies mostly in his becoming aligned with spiritual reality. Knowing one's true self will sharpen man's vision of what needs to be accomplished and set into motion both divine assistance as well as a heightened ability to resolve practical problems. He said:

“So long as man is content to feed upon the husks of life, to hold vision of lesser dream, so long will he remain in bondage unto himself, a victim of his own desires. When the people of the world illustrate their faith in the divine design through an active sense of commitment to the principles of the Great Law, they will begin to invoke the protection and the direction necessary to find their way out of the maze of problems that beset the race. For faith begets love, and love obedience, which reaches up to a state of consciousness wherein man takes dominion over the earth. Then his concern will be not so much with outer conditions as it will be with inner causes. Then, from the heights of communion with Reality, he will begin to untangle the skeins of the world web of deceit

which, originating with the few, has gnarled the lives of billions of earth's evolutions."

(CHM, p. 96)

[Comment: In the ascended master philosophy of governance, mankind needs to turn his vision inward toward the reality of his true self, to express that reality to the best of his ability, to honor and obey God, and to guard his consciousness against the allures of the lesser self. Once the process of self-discovery and self-expression has begun, once man accepts the fact that God can work with individuals to express His will through mankind's own creations, then the components of life will begin to fall into place. This occurs because this is what man's soul was intended to do from the beginning. In other words, statistical analysis of a given problem will often not lead to the solution of the problem, which has its roots within man's behavior and attitude. The ascended masters say that mankind's problems have deeper causes which can best be addressed through spiritual means. When that deeper cause is known and managed, then the solution to the outward problem becomes more feasible. This is an example of how idealism and realism can work together for the benefit of mankind.]

Consciousness Controls Man and Civilization

In the ascended master philosophy of governance, the consciousness of the individual is critical. Whoever controls the consciousness of mankind is able to control both the individual as well as society and, indeed, culture and civilization itself. As stated in CHM:

"The key to overcoming the evils of a synthetic civilization is the same key that is used to overcome the synthetic image in individual man. That key is man's consciousness, which can be either his chief advocate or his chief obstacle as he allows his consciousness to be dominated either by the forces of Light or by the forces of darkness. Whoever controls man's consciousness, which is the origin of his thoughts, his feelings, and his actions,

controls the man. Whoever controls the consciousness of the race controls the planet.”

(CHM, p. 83)

[Comment: An individual’s consciousness must be controlled by the individual himself, for only he has the God-given right to use his own free will. Free will gives the individual the power to choose to do either good or bad in life. The protection of man’s free will and the guarding against those who seek to control another’s consciousness are both critical aspects of the ascended master philosophy of governance. Foundational to the proper use of free will, however, is knowledge of the reality of one’s soul and its link to God. Using one’s free will without that grounding in reality will not always result in a good outcome.]

Immediate Goals of Freedom, Liberty, and Brotherhood

According to the ascended master El Morya: The “immediate goals” for humanity are “universal freedom, liberty, and brotherhood.” (Encyclical, p. 20)

[Comment: Universal freedom means that no person should be deprived of his or her free will. Liberty means that no government should restrict the freedom of its citizens. Brotherhood means that everyone should share a common sense of being part of the larger family of mankind. If freedom, liberty, and brotherhood are universally accepted as goals toward which society, government, and individuals strive, then a true sense of community can be realized and ideal government and world peace become possible.]

Men Have Forgotten Their True Goal in Life

In the ascended master philosophy of governance, one of the main challenges facing mankind is identifying with his true self. If human beings identify themselves as being a kind of animal, they will act as an animal. If they identify themselves as being a son or daughter of God, they will act like a son or daughter of God. As explained in CHM:

“Once convinced that he is an animal – having evolved from lower forms of life, still carrying the basic instincts of his animal nature – man accepts his animal responses as natural....He has forgotten that the goal of life is to raise his consciousness to its pristine state and to walk in the footsteps of the Christ.” (CHM, p. 93)

The Soul Naturally Gravitates Towards Perfection

Mark Prophet stated in one of his government lectures: “The commandment of Jesus ‘Be ye therefore perfect, even as your father which is in heaven is perfect’ applies to nations as well as to individuals; and it is possible of attainment because perfection is the natural estate of man toward which the soul ever gravitates, and because it has been attained before.” This point was further explained by Elizabeth Prophet on May 5, 1980:

“So the goal...is to move for the early coming of the golden age by the reestablishment of the very value of the worthfulness of life and the personhood of God’s people; and to go about making all of God’s children sense that they are worthy of this Kingdom and that they can joyfully anticipate entering into it in the here and now – not through death, and not in the afterlife, but here and now, God’s Kingdom come.”

[Comment: In the ascended master philosophy of governance, an ideal society can be created on earth. Its establishment does not depend so much on outer circumstances as it does on the hearts and minds of men and women in a given society and around the world. The starting point in this internal realization of an ideal society and government is individuals accepting themselves as being worthy of such an ideal society. If people feel worthy of such a goal, they will work towards that goal. They will do so both because they feel worthy and because ideal society and government already exists as a seed concept residing within their soul and consciousness.]

The Relationship between Church and State

Over the last few centuries, mankind's technological advances have been impressive, bringing great blessings to billions of people. However, from the ascended master perspective, mankind's technological accomplishments have outpaced mankind's spiritual awareness. There needs to be a proper and balanced relationship between the spiritual and material sides of people. In society, this includes a proper and balanced relationship between church and state.

The ascended masters teach that people are in embodiment to learn to properly use their free will, to discover and express their inner quality, and to become their true self. This learning process occurs at both individual and social levels. At the level of society, government's role in this process is primarily secular, in that it creates and maintains a framework or infrastructure within which people can live productive and happy lives. Also at the level of society, the church has a role to nurture the spiritual development of the people. There is nothing wrong with separation of the institutions of church and state. However, governance and spirituality ought not to be separated in the lives of people, leader and citizen alike. Maintaining this proper balance is an important concern in the ascended master philosophy of governance.

Roles of Church and State

Order Is Heaven's First Law

As previously noted, order is the first law of God. And it is upon that principle that government is based, because without government order could not be sustained in society and chaos would ensue. This point was made by the messengers in *Climb the Highest Mountain*, when they wrote: "As order is heaven's first law, so order is the principle by which the City Foursquare is lowered into manifestation from the spiritual to the material universe as 'Thy kingdom come.'" (CHM, p. 88)

[Comment: The concept of the City Foursquare in heaven materializing in the form of human government is part of Christian political philosophy. It refers to the creation of an ideal form of government on earth which not only serves the needs of people but also reflects the orderly architectural designs of God. The ascended masters sometimes use the terms City Foursquare and Thy kingdom come when referring to the ideal relationship between spiritual archetypes and human government.]

The Strength of Church Is in Its Purity

Whereas human government exercises power in the earthly domain, spiritual power is exercised by heaven through the church. As in all things spiritual, the power of the spirit flowing through the church depends on its purity of intent and lack of selfish motive. As noted by the ascended master El Morya, “The strength and vitality of the church do not lie in numbers, but in purity of heart, mind, and purpose.” (Encyclical, p. 20)

Religion Ought Not to Be Separated from the State

That the church and state should work together for the benefit of society was discussed by Elizabeth Prophet in a lecture given July 6, 1980: “The danger lies not in the union of religion and state, but in the separation of religion and state. Since laws proceed from religion, religion and state can never be separate.” As an example of the proper relationship between church and state, she recommended:

“Schoolchildren ought to give the Lord’s prayer, a psalm of David, the pledge to the flag, and the American’s Creed every day in order to maintain our religious and civil freedoms from generation to generation and to check a precipitous decline in our moral posture in this nation....Affirming his religious creed and his patriotic creed, [the child] sets the foundation for church and state, the balance of Alpha and Omega.”

Duties and Responsibilities

In the ascended master philosophy of governance, having knowledge of duties and responsibilities are essential feature of an ideal society and government. The individual citizen, as well as government, society, and culture, have distinct roles to play that support and complement each other. If the component parts perform their functions well, then society can prosper; if one part fails, then the other parts may have difficulties as well. The goal in an ideal society is to have all the functioning parts work smoothly and harmoniously, not only in a secular sense but in a spiritual sense as well.

Responsibility of Government and Individual

In the paradigm of the ascended master philosophy of governance, God, man, and government have certain responsibilities to enable the proper evolution of humanity. These were discussed by the ascended master Saint Germain on April 9, 1967:

“It is the will of the Deity to see that every man, woman, and child upon the planet is well fed, well housed, and well taken care of. Social reform and grace that indicates through the social systems of the world and the governments of the world that man is indeed his brother’s keeper are well indeed if they are well intended and well administered. But it ought to be recognized by all that there is a sovereign responsibility by every child upon this planet, by every person upon this planet, that individuals ought to be taught how they themselves should exercise that responsibility in carving out for themselves the fullness of that good life which the Lord himself intends.

“Let all understand, then, that the communal ideas of the world are not absent in a just democracy, that a just democracy is intended to care for its people by educating those people to their responsibility. The responsibilities of life are not only earthly, they are

heavenly. All the people of the world are facing the same responsibilities, which are dual: responsibilities unto self, to family, to government, and to neighbors; and responsibility to the Deity and to understand the Deity and the laws that function therein.”

[Comment: The master here is making the point that personal freedom and communal responsibility are not incompatible. When democracy is just, social welfare is well-conceived and implemented. Every citizen in every country should have what God intends: to be well-fed, well-housed, and well-taken care of in terms of health. At the same time, government and society ought not to try to make all men the same. Sameness does not exist in nature; it does not exist in man; it does not exist in society.

What is required is that every individual accept personal responsibility for himself, his family, and the communities of which he is part. Individuals should also accept personal responsibility to seek God and to pursue understanding of His laws. It is in the performance of these duties, in the consciousness of his best character, that man can become his true self.]

Refine the Man to Resolve Spiritual and Material Issues

In the ascended master philosophy of governance, man has the capability to resolve all material and spiritual issues he may face. However, this ability is only a potential until realized. For an ideal form of government to emerge, mankind must overcome his baser characteristics and replace them with the character of his soul. The discovery of one’s true self frees the individual to begin the expression of all good things of which he is capable. An individual who tries always to do the very best he can, benefits not only himself but also the society of which he is part.

Individuals and Governments Need to Reflect the Highest Ideals

The ascended masters teach that the process of gradually becoming one's true self occurs as soon as the individual decides to pursue that path. It does not happen without deliberate choice. As explained by Elizabeth Prophet in a lecture given May 5, 1980:

“You have to not only believe in the incarnation of the Word, but you have to have the will to manifest that incarnation. And that's the Path....It's not enough to be a leader or even a creative leader – you've got to be a creative leader who incarnates the Word of God. You've got to remember, ‘the government shall be upon his shoulder’ – that Christ in you is the leader of the nations....Utopia can be realized only by the mass imitation of Christ incarnate. To become the Christ, you imitate his ways, you walk in his footsteps, you do what he does, you say what he says, and pretty soon you become all of those things. Implicit in this formula for salvation is the organization of the government to protect and reflect the highest elements of religion as revealed by God. Protect life, reflect the highest elements of religion – all other formulas for government fail.”

[Comment: In the ascended master philosophy of governance, the role of government is not merely the exercise of power to serve political, economic, and social ends, but also to ensure that each individual citizen is able to freely choose to become their Christ Self. In the ascended master teachings, there is a direct connection between the individual becoming his or her true self and the emergence of perfect government. The individual who seeks to become the Christ within is also the citizen who can work cooperatively with others to create and sustain an ideal society.]

Freedom as a Sovereign Right

One of the greatest gifts given to the soul by God is free will, for that is what enables the individual to turn towards God at any time, regardless of whatever lifestyle he may be living up to that point. As Saint Germain said on April 9, 1967, “Freedom gives to mankind the sovereign rights of pursuing all other aspects of the Divine. Without freedom to pursue it, men would actually lie and remain in degradation.” The ascended master Gautama Buddha on September 3, 1978, stated, “It is up to you...to determine whether the golden age shall truly come in manifestation through the government of the United States of America and the government of every nation.”

[Comment: In the ascended master philosophy of governance, personal freedom is key to both establishing an ideal government as well as establishing a partnership with God – especially while the soul is in embodiment. Without freedom, mankind’s ability to improve himself and society is dramatically reduced. The establishment of an ideal society or government depends on the free will choice of people themselves to bring it forth.]

Replacing Evil in Society with Good

The ascended masters teach that a partnership needs to exist and be functional between mankind and the hierarchies of heaven, if evil conditions on earth are to be successfully countered. Even the most dedicated idealist cannot on his own overcome the powers of darkness. The ascended master Maitreya noted this condition in a dictation given December 31, 1978:

“Take note that those who see the error of the fallen ones and who speak of it, who isolate it, who point it out and yet have not the path of initiation under the Gurus of the age, they will not have the power to enter into the temple, into the great hall of China, into the Senate, into the House of Representatives, into the office of the presidents of the

nations to challenge the fallen ones and their amalgamation of power and their reasoning and their rationale.”

[Comment: An important element of the ascended master philosophy of governance is that a son or daughter of God – before they become their true self – may be able to recognize evil in the world and wish to change it to good. However, that person will be unsuccessful unless he or she is empowered, sponsored, and protected by the Brotherhood of Light. The ascended masters strongly advise individuals wishing to confront evil to pray to God for assistance and protection, before setting out to change the world by themselves.]

The Ascended Masters and Man Can Work Together to Establish Ideal Government

In the ascended master philosophy of governance, mankind and the hierarchy of heaven need to work together to establish an ideal society and ideal government. As the ascended master Saint Germain stated on July 4, 1976:

“Ascended and unascended beings can work hand-in-hand together and can create that wonder of wonders, that golden-age society, that God-government on earth, that reign of peace, that freedom in the Mother, that culture that comes to the very height under her aegis and with the light of the Holy Spirit.”

Saint Germain further addressed how heaven can inspire and empower mankind in a dictation given on June 11, 1977. He said people should stand for what is right and defend the truth, with “all of the temple of your being. And you will find the quickening of your sacred centers and of your consciousness and of life..., and then you will feel the power of a cosmos surging through you, and then you will know how the few and then the many will go forth for the saving of the nations for Almighty God.”

[Comment: The ascended masters always say that they will provide spiritual assistance to mankind, if men and women ask for that assistance and if they work diligently toward the improvement of mankind's conditions. This is the kind of partnership that exists between man and God's spiritual hierarchy. Neither one can fulfill the plan of God without the other. If both man and the ascended masters work together, then great good can come to fruition.]

Mankind Is Intended to Be the Judge of the Appropriateness of Ideas and Systems

In the ascended master philosophy of governance, mankind is not a passive recipient of instructions from God on how to behave on a daily basis. Mankind is intended to become a master in his own world, knowing the difference in his own heart and mind between what is right and what is wrong, and having the moral courage to do the right thing. The ascended master El Morya explained:

“Man is intended to express the balance of divine discrimination whereby in a natural, fluidic state of freewill choice he can select, preselect, and, if necessary, reject any sequence of ideas or authoritative system which is incompatible with the law of his own being, true happiness, or inner guidance.” (Encyclical, pp. 14-15)

[Comment: The ascended masters are not trying to subjugate man or take over his free will. The goal of the ascended masters in their philosophy of governance is help man become free to be his true self and fulfill his destiny as envisioned by God from the beginning. God's will is written in the inwards parts of man, at the level of his soul. Because man's soul is created by God and is a part of God, man's free will – when it is expressing his true self – is in harmony with God's will. Man's will and God's will are the same at the highest levels of man's consciousness. When men and women function from higher levels of consciousness, they are able to judge the correctness and appropriateness of everything in their domain.]

Discovery of Individual Purpose in Life

In the ascended master philosophy of governance, every person has a divinely appointed role to play in life. As stated by Mark Prophet on October 10, 1971, “I believe that God put everyone on earth for an individual purpose and I believe the discovery of that purpose is the work of a lifetime.”

[Comment: God has placed within the soul of each person a blueprint, special character, or inner quality, which he or she can develop and use as an extraordinary talent to benefit all of life. It takes the work of many lifetimes for man to discover and fully appreciate the scope of this gift from God. The ascended master philosophy of governance is based on the right and capability of each individual to discover and express this divine gift. This is part of the soul’s evolution on earth as the individual becomes his or her true self. God does have missions for people on earth to accomplish, which is often referred to as the soul’s dharma or duty. However, the way in which that duty is performed is very much dependent on the person’s inner quality and the degree of mastery the person has in using that divinely inspired talent.]

Freedom and Knowledge of Real Self Necessary for Ideal Society to Occur

In his October 10, 1971 lecture, Mark Prophet explained that individuals need freedom to pursue their oneness with God. When people have a sense of oneness with God, they feel oneness with the rest of life, including the rest of mankind. This awareness contributes to peace and stability in the world, and it enables the problems of the world to be addressed in a constructive and beneficial way. The sense of being one with God creates a magnet in one’s consciousness, lifting one’s vision, understanding, and courage to do what is right to ever higher levels. This development takes place on the individual level, but it also takes place on a social level as increasing numbers of people experience their oneness with God. For an ideal society to become

a physical reality, it is essential that governments ensure individual freedom so that people can learn the reality of their true selves and work towards its full expression in their lives.

Sense of Inner Connection with World Necessary for God-Government

In his lectures on government, Mark Prophet emphasized the importance of expanding one's consciousness to include other parts of life:

“Contact does not mean merely physical touch. It means to touch with the inner senses of our being, and in a good God-government we are going to have to have contact by the rank and file...including contact with the whole world. This is one of the reasons why the masters advocate that we have some extension of our consciousness into other countries of the world to understand their customs, the aura, the native ability of the people in those countries to make their own contact with God.”

[Comment: The ascended master philosophy of governance is not exclusive to one nation or people. It encompasses all nations and all societies. Godliness resides within every person on the planet. It is the combined effort of all souls on the planet which makes possible a global system of ideal government. Without that inclusiveness and sense of inner godliness, the creation of an ideal global community is not feasible. The timing of this realization of oneness with God is a variable, depending on people themselves.]

Personal Success Is Related to Generosity of the Heart

Mark Prophet, in his lecture of October 10, 1971, noted that one's success in life ought not to be measured by status or worldly assets, but rather by the kindness in one's heart. He said, “Your success in reality is always equated with how much generosity of heart and assistance you have to try to help other people develop their consciousness, their potential, and their divine awareness.”

[Comment: From the point of view of the ascended masters, an individual ought to focus on developing their own inner potential while at the same time helping others to develop theirs. It is this attitude of generosity of spirit that enables an ideal society and ideal government to emerge.]

Culture of Ascended Masters Requires Service to the Light of God

In the same lecture, Mark Prophet noted that in “the culture of the ascended master age...we will not be concerned with anything except in the light of doing something to further the goals of the universe....The culture of the future will be a culture of light.”

[Comment: By culture of the light, the messenger is referring to the light of God within each person. A culture of light is a culture in which all citizens seek to express the light of God within themselves and to assist others to express their light as well. This is the appropriate attitude of citizens in an ideal society.]

Challenges

The ascended masters are aware of the many challenges that face mankind as it attempts to improve society and political institutions. Some of these recognized challenges are discussed below.

Difficulty of the Ideal Becoming Practical

Even the ascended masters feel challenged at times by the difficulties of establishing an ideal society from the baseline of mankind’s evolving consciousness. As described by the ascended masters Gautama Buddha and Jesus on July 4, 1976:

“We are the ones who negotiate and we negotiate with the councils of Almighty God. We sit at the Darjeeling Council table. We sit in the chambers where God-government is planned and its application to these nations and to this system of worlds. Negotiation of light and law and its application to an evolving humanity. This is the only place for

discussion. And our compromise is never a compromise of the Law but it is the compassion of the Christ meting out to an infant humanity their daily requirements through the best form of government and the best form of an economy that we can evolve, given their present state of selfish, sensual evolution.

“If you do not think that this is a dilemma for the Ascended Masters, well, I tell you, to know the perfect forms of God-government and of the flow of abundance and then to have to work through a people who cannot take the pure forms but must have a stepping-down of those forms is always extremely dangerous. For when you have a stepping-down of the pure forms of the geometry of God, you have a greater opportunity for the overthrowing of these forms. For they are inherently less strong, less secure than if they were founded solely and totally upon the rock of Christ and the Christ consciousness.

“But you see, even the highest of the evolutions of mankind, even those you find among the greatest people, have not understood the path of initiation as the path of Christ and Buddha and therefore we must rely upon the soul, the inner light of the soul and its knowledge of inner spheres, to interpret the way, the truth and the life. Inasmuch as mankind’s religions have become so watered down that they cannot even distinguish good and evil based on the moral principles they are taught, we must rely on the soul memory of the Ancient of Days. We must rely on the soul’s contact with reality and not upon its outer indoctrination.”

[Comment: This is an important statement of ascended master views on government and society. The ascended masters know the ideal form of government that is appropriate to humanity. However, they must take that form and modify it to make it applicable to people as they exist in their current state of evolution. The system they promote at inner levels of human consciousness

must not only work to advance the soul but also be relevant to people who do not yet have contact with their inner quality. To do this, the masters communicate primarily with the soul of man, which contains ancient memories of its origin with God and which functions from a spiritual level of consciousness. This is why the ascended masters constantly urge individuals to meditate upon the soul and to lift their outer consciousness to ever higher levels. When individuals are inspired by their souls, they can see that an ideal society and government are indeed possible and thus worthy of the effort necessary to make them a reality here on earth.]

Karma and Creating Ideal Government

Complicating the establishment of an ideal government is the karma that men must bear and work out amongst themselves. As explained by the ascended master Saint Germain, “The trends toward misqualification must be challenged at the same time that they are being reckoned with as karmic factors by those who are determined to override man’s density and to bring into manifestation the long-awaited kingdom.” (CHM, p. 100)

[Comment: The ascended masters must work with humanity within the laws of karma, which require that mankind receive in return that which they have sent forth. Mankind’s karma – good and bad – is constantly being created, and it must be dwelt with fairly on both an individual and collective basis. The karmic weight mankind bears due to their centuries of misuse of free will very often dims an individual’s spiritual senses and therefore contributes to the illusion of separation between man and God. These karmic conditions must be overcome by individuals in order for them to become their true selves. The masters can help mankind in this process, but the determination to move along that path must be made by the individual.]

Personal and Group Momentums Are Easily Manipulated

Saint Germain further described how mankind's momentums of inappropriate behavior can be used against him by those seeking to undermine the good in all of life. He said:

“At the personal level, these momentums manifest as human idiosyncrasies, as thinking and feeling patterns not tethered to the Mind and Heart of Christ. Collectively, they manifest as national, race, and ethnic characteristics and social mores and trends. By confining individuals and groups within these so-called predictable norms, the manipulators find it easier to control them and to recreate from one generation to the next circumstances calculated to evoke given responses based on known factors stemming from known human weaknesses.” (CHM, p. 100)

[Comment: Habitual patterns of human behavior tend to place individuals into distinct groups, where they can be collectively manipulated or predicted to act in certain ways, based on the group's characteristics. This serves to divide mankind from one another, making unity of purpose for good causes very difficult to accomplish at times. The only ones who benefit from this fragmentation of the global community of mankind are those who seek to control people for their own purposes. To avoid this mass manipulation, individuals need to discover their own reality, and they tend to cooperate with each other for the common good. This cooperation between people of goodwill makes an ideal society and ideal government possible.]

Individuals Generate Their Own Problems and Impede Their Solutions

In the ascended master philosophy of governance, man ought to be in charge of his own life, including the future realization of an ideal society and government. However, mankind faces many self-created challenges which need to be overcome if ideal conditions are to become a

reality. Mark Prophet pointed to some of these challenges in his 1971 lectures on God-government:

“Conditions of poverty, conditions of disease, conditions of mental problems, paranoia, schizophrenia and all the associated host of problems, conditions of unhappiness, will continue to exist in the world even after the masses have accepted the teachings of the masters, simply because of the nature of the individuals. Individuals have free will and they have limitations that are self-imposed in most cases on their understanding, so I doubt very much if... heaven would suddenly turn around and immediately correct all of the problems that exist....”

[Comment: The messenger is saying that, even though a golden age in the future is possible, heaven will not intervene in man’s life to correct the problems generated by man himself. People must balance their own karma and fulfill their own dharma. That is the responsibility that comes with free will given the soul by God. The ascended masters will always help humanity, but individuals must make efforts to fulfill their responsibility even as they request God’s assistance.]

Chapter 6: What Is the Ideal Form of Government?

The ascended masters in their philosophy of governance do not adhere to a single form of government as being the ideal. There is reference in the teachings to golden ages of the past in which a monarchy existed, based on the principles of spiritual hierarchy, in which God is King and there are multiple layers of authorities underneath the Supreme Ruler, including authorities given to the souls of man as individual sons and daughters of God. In the ascended master teachings, however, greater emphasis is placed on current and transitional forms of government, each of which has strengths and weaknesses with common responsibility to move mankind forward to an ideal society and government in the future. These transitional forms of government include the U.S. system of representative democracy and a global commonwealth of goodwill. This chapter summarizes what the masters and messengers say about these two systems of transitional government, as well as other major types of government.

General Principles of Ideal Government

Characteristics of Government in Golden Ages

According to El Morya in his Encyclical, a Golden Age is characterized by certain principles:

- “order and perfection” (p. 15)
- “inner communication between hearts the world around...bound by a fierce, unyielding universal integrity” (p. 15)
- “Social inequities...abolished once and for all through wise and loving care freely given to every part of the world body with the compassion which knows that the whole cannot be made whole while one of its members is left unaided” (p. 16)
- Using the law that “all good rendered unto life returns to the one sending it forth,” mankind should reach out to help the needy and thereby receive help themselves (p. 17)

- Mass methods of education used to teach the people “concepts of integrity and justice”
(p. 18)

[Comment: If we take Morya’s golden age principles a step further, the ascended master philosophy of governance would be based on the following values:

- integrity and justice
- loving care for all parts of life
- action taken to improve the lives of all, especially those in need of assistance
- society’s encouragement for goodness in the heart of everyone
- strong education for training all citizens in the techniques of attuning to the inner quality and using the higher mind in one’s chosen profession
- a sense of order and desire for perfection in all things
- willingness to work with the laws of karma and the Brotherhood of Light to advance society and every citizen
- a sense of unity of purpose and brotherly love that binds all mankind into one global community of goodwill.]

[Motto of Ideal Society: Learn to Do Well and You Shall](#)

According to the ascended master Casimir Poseidon, the motto of an ideal society is “Learn to love to do well, and you shall!” (CHM, p. 58)

[Comment: The ascended masters in their assessment of man’s psychology stress that people act mostly out of habit. Therefore, the use of reminders to help people focus on improving themselves is very useful. This simple motto is typical of the masters’ teachings. If everyone followed this advice, then an ideal society would move further toward realization because

everyone would be striving to do their best in all things. When doing well is one's guiding principle in life, continuous progress towards becoming the true self is assured.]

Human Society Is Proving Ground for the Soul

An important point in the ascended master philosophy of governance is that life on earth is a schoolroom for the soul to learn mastery of free will and to become trained in the proper use of energy and matter. The societies that men create are part of this learning experience, not ends in themselves. As stated by El Morya, "Human organization is the proving ground rather than the standard for those ultimate principles of truth which live independently of men's partial understanding or unsuccessful practice of them." (Encyclical, p. 13)

[Comment: The master is saying that improvement of social institutions is not the final goal of mankind. The goal is to increase one's realization of the true self. The state, society, and their institutions are merely social instruments men have created to govern themselves. As mankind's understanding of self changes, so too will his chosen instruments of governance. Social and political organizations can help mankind learn self-mastery, but the reality of man and his ultimate purposes in life are not realized by the created organizations themselves. Man himself must learn these principles of truth, with or without the organizations.]

In an Ideal Society Every Person Contributes by Following the Golden Rule

In one of his lectures on God-government in 1971, Mark Prophet states that everyone has a role to play in an ideal society:

In an age of ideal government, there will be "stability of purpose," a "contributing sense to the commonweal....Each person in the ideal society of the future, in the world of God government, is going to have to contribute to the commonwealth. He must not have a feeling that he is going to adjudicate matters by his own self from a personal level....He

will recognize that the Golden Rule ‘Do unto others as you will be done by’ is the statement of the Great White Brotherhood to humanity. It has never changed and it never will. If people have the right attitude, such as expressed in the Golden Rule, there is never any need for adjudication, because you don’t have to fight the law, you go with the law. The law is the mainstream that flows” and gives to each person what he contributes to the commonwealth.

[Comment: In the ascended master philosophy of governance, all citizens have a responsibility to contribute to the common good of all by expressing their best character and striving to become their Christ Self. This creates unity of purpose and binds the community together. Everyone wants to contribute his or her best to society. Based on this common purpose of goodwill, there is minimum conflict of interest and maximum cooperation to achieve social ends. The Golden Rule would be the moral and legal standard of everyone. The legal system would be fair and just, and respected and followed by all.]

[Like-Minded People of Goodwill Can Overcome Earth’s Problems](#)

The ascended masters believe, as El Morya has stated, that common purpose among like-minded men of goodwill can overcome the many problems of the world.

[Comment: In the ascended master philosophy of governance, there is recognition that man has a soul, that he has free will, that he is an individual, and that he is a member of society. All of these sides of man must be balanced in order for the individual and his society to function harmoniously and efficiently. If individuals can achieve this internal harmony, and if they can organize themselves to serve the common good of all, then the problems that beset humanity can be solved. The key to the solution to mankind’s problems, therefore, does not reside in the distribution of technology, wealth, or political power. These are tools and resources. The solution

resides with men and women of goodwill who cooperate to achieve social ends that benefit society and the global community as a whole.]

Universal Truth Can Resolve Differences between Men

Another principle of the ascended master philosophy of governance is that differences between mankind can almost always be settled in the light of higher law and universal truth. As El Morya pointed out, “The synthesis of elements of opposing systems is the adaption of universal truth, wherever found, to current social demands; and this must never be misconstrued as compromise or peaceful coexistence with error.”

[Comment: The ascended masters recognize that differences do exist between individuals and societies. In most cases where the intention is goodwill, these differences can be resolved through the processes of synthesis and integration. To differentiate between what is truth and what is error in different cultures, however, requires that people function from the level of their higher mind. This perspective will result in seeing where apparent differences actually have points in common, thereby allowing a synthesis or next step that might be taken on a given issue. The key to this integrative process is for people increasingly to function from the level of their Christ Self, which appreciates the beauty of diversity in life and recognizes and values mutual cooperation to move toward an ideal society and ideal government.]

Government and the Threefold Flame

As stated by Elizabeth Prophet on May 7, 1980, “The nucleus of God-government...is always the Threefold Flame.”

[Comment: In the ascended master teachings, the threefold flame is the spiritual quality of love, wisdom, and power placed by God in the hearts of all of His children.¹² These qualities comprise the spirit of the Christ behind an ideal government. Government must love the people; government must be wise in serving the people; and government must exercise the power of authority to protect and lead the people. In certain types of human government, the functions of the threefold flame are reflected or represented by different political institutions, such as found in the executive, legislative, and judicial branches of government.]

World Unity Depends on People Seeing God Within

Mark Prophet in his God-government lectures explained that the establishment of an ideal society must begin with a sense of unity among the people. Forced union is in error. He noted that “there are diverse forms of God, diverse manifestations of God.” At the same time, there is unity and oneness in God. When human beings emphasize their differences to the neglect of their commonalities, people create problems for themselves. People should focus on their unity with God, and then they can more easily resolve their differences. Spiritual oneness is achieved by “oneness with the fatherhood of God. Unless you have the fatherhood of God you are not going to have a world where desirable qualities come about.” We must see God within ourselves and within others. Then we naturally will have a sense of unity with other people and with other parts of life. The most important point in achieving this sense of unity is that we must “love one another.”

¹² The “Ascended Master Glossary” of the Summit Lighthouse defines the Threefold Flame as “the flame of the Christ, the spark of life that burns within the secret chamber of the heart. The sacred trinity of power, wisdom and love that is the manifestation of the Sacred Fire.” See, <http://www.summitlighthouse.org/ascended-master-glossary/>.

Freedom Is Essential to God-Government on Earth

Another important principle of the ascended master philosophy of governance is the necessary condition of freedom for the individual to pursue his or her own spiritual path. According to Mark Prophet in his 1971 lectures, freedom is what enables ideal government, referred to as the kingdom of heaven, to develop on earth:

“What God wants is the manifestation of the kingdom of heaven....Where the governments of the world are not free governments, you can never have the kingdom of heaven manifest there...The kingdom of heaven really either rises or falls in this planet [because of] our freedom. In other words, we’ve got to have freedom!”

God’s Power Can Help Mankind Create Ideal Government

Mark Prophet in his lectures on God-government said, “You’ve got to be pulled up by the divine magnet...into the kingdom of heaven to bring the world up. You’ve got to bring them up with light. You cannot bring them up with darkness....It’s the only power, as the God within, that can lift you up.”

[Comment: According to the teachings of the ascended masters, the natural attraction between God and man is like a divine magnet drawing the heart of man to the Creator. As man draws closer to God, the desires of man and the desires of God become the same. Part of that desire is the creation of an ideal system of government so that members of society individually and collectively can discover their divine spark and express that inner quality in their daily lives. This will result in a more creative, harmonious, and happy society, and that in turn will be reflected in a more effective, accountable, and responsible government.]

Morality of Yin and Yang Depends on Their Application

The ascended master El Morya has stated that circumstances greatly influence the morality of some action, that is, whether the action is appropriate for the conditions in existence at the time. He said, “The right understanding of the matter of outer conditions is that the yin and yang are merely aspects of the whole law in manifestation and, as such, these aspects are neither good nor evil, such qualifications depending upon whether the idea being propounded is appropriate and adequate to serve the purposes of the world order.” (Encyclical, p. 14)

[Comment: From the perspective of ascended master governance, almost all issues and their proposed solutions contain both yin and yang aspects – that is, pros and cons from various points of view, or – said another way – differing combinations of interacting forces. In reaching final decisions, it is important to determine what is the balance of these aspects or forces, a calculation of which requires some method of analysis such as dialectics. The masters believe that a holistic, integrative approach is usually most productive, one that tries to incorporate the best of all proposed solutions that are positive in their intent.]

Ascended Master Comments on Forms of Government

In the ascended master philosophy of governance, there is no single form of government considered appropriate for all mankind at this time. There is, however, preference for certain types of government, as reflected in the following discussion.

Heavenly Hierarchy as Archetype for Earthly Government

As the fundamental model for government on earth, the ascended masters point to the hierarchical structure of heaven, with God at the top and various levels of authorities under that Supreme Ruler. As Mark Prophet once observed, organization starts in heaven and hierarchy forms the archetype for government on earth.

[Comment: There is a frequent assumption in spiritual teachings that government on earth should mirror government in heaven. If that is the case, the ideal form of government on earth is a kingdom with a supreme ruler. Indeed, that form of government was the dominant system for thousands of years across multiple cultures and empires. However, kingdoms have not proven efficient in the modern world, in part because the complexities facing modern society are beyond the capability of any one person to solve. To avoid the problems that absolute rule can bring when people are not centered in their Christ consciousness, the ascended masters in recent centuries have determined that individual freedom rather than a monarch's absolute power ought to be the principle on which modern forms of government are built.]

One World Government Not Recommended

The ascended masters do not advocate a global government until such time as the peoples of the world become Christ-like in their consciousness. This point was discussed in detail by Mark and Elizabeth Prophet in *Climb the Highest Mountain*. This lengthy quote addresses such issues as one-world government, the role of the nation-state, global rule by specialists, the distribution of natural resources, and the expansion of social identity.

“A one-world government is not recommended by the Hierarchy. Until the Christ rules in the heart of the individual, the individual is not fit to rule the world. It must be understood that nation-states were instituted by the Ascended Masters to serve as the final point of transition between the imperfect society that evolved after man's expulsion from Eden and the perfect society that will be outpictured in the Golden Age – a society based on a one-world government headed by the Prince of Peace and those who have attained self-mastery through the Christ Consciousness.

“The abuses that have occurred within and among the nation-states are not the intent of God, but rather a reflection of man’s ignorance of and indifference to that intent; and this is to be expected, given his present imperfect evolution.

“The Brotherhood cautions against the premature uniting of peoples, even for the purpose of solving the problems of the planetary ecosystem....[Because] of their group karma and their divine destiny to manifest an aspect of the Christ Consciousness as a nation, the peoples of the world require boundaries of identity that enable them to fulfill their reason for being. The nation-state system is not inherently evil, nor are its citizens inherently selfish. For by evolving their own individuality and respecting the right of others to do the same, they enhance the evolution of all other states and the entire planetary body.

“The uniting of the peoples of the world will come about naturally as individuals and nations strive toward and achieve perfection and unity through the Christ....

“While the Hierarchy acknowledges that only the most highly qualified and the best educated among mankind should have the final word on environmental controls, their judgment and man’s judgment of who is most qualified and who is best educated do not necessarily coincide.

“While rule by an intellectual elite is acceptable in theory, we would point out that in practice such a system can be both unwieldy and dangerous. The unwieldiness of the plan lies in the enforcement of the decisions reached by the world governing body. Nothing short of an international police state with the power to override the sovereignty of the nations could effectively put such a plan into action. The danger in the plan lies in man’s assumption that by his intellect alone he can arrive at the judgments of God.

“While it is often true that the trained mind can best attune with the Christ Mind, it is also true that the best minds can be trained according to the worst concepts. Such minds will reject the promptings of the Christ because they have been preconditioned by the warped perspective of the carnal mind....When man’s best is not good enough to become a universal standard, then it is best that his sphere of influence be less than universal. The removal of the nation-state removes the last means of limiting the proliferation of error until man himself is able to transcend the limitations of his false indoctrination.

“We must conclude that until the ‘specialists’ who are slated to take charge of the proposed one-world ecosystem acknowledge the Christ-potential of every member of the biosphere and self-mastery becomes the primary goal of education, until the purpose of government is seen to be the protection of the Christ in every man, a worldwide system of control is in danger of being used by the wrong people for the wrong ends. Only when the specialists themselves are working consciously toward oneness with the Christ Self can they be trusted to preserve the freedoms that are essential to every man’s realization of the Christ; only then can they be trusted to carve out the destiny of an entire planetary evolution.

“In examining the belief that man’s ecological problems can be solved by a more equitable distribution of human and natural resources, the Ascended Masters would point out that it is precisely because the energy quotients of individuals are not equal that the theory of the equal distribution of man’s resources is untenable. Individual effort to develop the divine spark and to expand the qualities of the Godhead is the determining factor of man’s individual status as a son or daughter of God. And as the Parable of the Talents (Matt. 25:14-30) illustrates, the use man makes of his talents in one embodiment

determines how many he will merit in the next. Individuals and nations whose efforts to work the works of God have been greater than that of others who have had the same opportunity have earned the right to draw a greater allotment of wealth, energy, and talent from the universal Source.

“Just as no man can take from another his treasures in heaven, neither can an individual or a political unit demand from another wealth and goods which it has not earned through honest labor. The very fact that a person or a group of persons is born in a certain time and in a certain place to a particular race and continent is an indication (1) of his karma, good and bad – of what he has and has not earned the right to enjoy – and (2) of his dharma – that service which it has become his duty, according to the will of God and his divine blueprint, to fulfill.

“The plan for a one-world ecosystem will not work because it does not take into consideration the delicate balance of the spiritual ecosystem....to take them [the multiple pieces of the ecosystem and their interrelationships] apart and put them back together again like a game of blocks...is a violation of cosmic law so serious as to spell the ultimate end of the biosphere. Total control of a planet and its people equals total destruction of individual fulfillment of the Christ-potential through individual initiative. If you destroy a man’s incentive to create, you destroy the man, making him an animal. And if at the same time you destroy the identity of a nation by depriving it of its destiny, you are left not with a Golden Age, but with an animal farm.

“Some argue for a world organization on the grounds that man has a recognized need to expand his sphere of identity, that is, to transcend his identification with his self, his family, his clan, and his nation to include all of his world. They say that man’s desire to

express his individuality and to retain his freedom to act as he chooses is the underlying cause of all the problems of ecology. They conclude that man must give up his self-centered habits for the good of the whole human family of which he is but a single member.

“We are well aware of the fact that man must learn to identify with man if Life is to continue on this planet. He must be his brother’s keeper; and through identification with that which is real in self and society he must surrender his selfish desires if he is to continue to progress both spiritually and materially. But this man cannot do as long as he retains his carnality – his self-image as a man-animal through which he has functioned since his fall from the grace of the Christ Image. Therefore, if he would rid himself of his selfishness, he must rise from the plane of identification with animal life to claim his inheritance as a sinless, selfless son of God. Only then will he be able to expand his sphere of identity and through the power of divine love include the entire world in his Self-conscious awareness.” (CHM, chapter 7, note 203, pp. 485-488)

People Need to Be United in God before United under One Government

In a lecture on God-government in 1971, Mark Prophet said, “We can unite the nations all right, but in uniting them we have to unite them in God, not just unite them.” The hope of the world, he observed, is not the United Nations or some global government. The hope of the world is Christ.

[Comment: In the ascended master philosophy of governance, it is safest to begin the process of creating an ideal government by first encouraging people to discover their inner quality and to become more of their true self. That is the foundation of a modern ideal society and ideal government. Once that process begins on a mass scale, then the possibility of an ideal society emerging appears likely. The ascended masters point out that the goal of mankind should not be

a world government, but rather government under the control of the Christ Self of the individual. If this cannot be obtained, then the next best option is freedom for the individual to discover and develop their own inner quality or the character of their soul.]

Totalitarian Systems

The ascended master philosophy of governance makes an important distinction between a hierarchical system of government in which the ruler is benign and endowed with the Christ consciousness and a totalitarian system in which the autocratic ruler is intent upon preserving his own power at the expense of others.

According to Elizabeth Prophet in a lecture given on November 23, 1981, the worst aspect of a totalitarian state is that it uses the myth of state unity to take away the lifeblood of its citizens. The people become less and less creative and more mechanistic until finally their creativity is destroyed. The destruction of creativity occurs as the soul is cut off from the light of God and lacks spiritual nourishment. Unless someone comes along to rescue the soul and reconnect it to the “creative potential of being who is God,” the individual may enter into a consciousness of complete absence of self-worth.

[Comment: An important psychological point is made here: an individual’s sense of self-worth comes from the realization by the person that he or she is a soul created by God. This sense of creative potential gives the individual a sense of personal value, a higher purpose in life, and the moral courage to creatively use the talents he or she possesses. An ideal society cultivates this sense of self-worth and personal value; a totalitarian state deprives the individual of self-worth and personal value; while a democratic society based on freedom enables an individual to discover that self-worth and personal value himself.]

Socialism and Communism

Socialism and communism are not supported by the ascended masters in their philosophy of governance. The primary reason is that both advocate the central control of the means and distribution of wealth with the goal of eventually creating a classless society. This deprives the individual of his creativity and abrogates the working out of one's personal karma. Elizabeth Prophet in a lecture given May 3, 1990, stated: "Socialism is the death of the human spirit because little by little it erodes the individual decision-making process, free will, and individuality."

Systems of Centralized Control

In a *Pearl of Wisdom* dated December 22, 1985, the ascended master El Morya explained why the ascended masters oppose centralized systems of political control at this stage of mankind's evolution: "The more centralized is control, the less control the individual may exercise over his own life."

[Comment: In the ascended master philosophy of governance, human beings are not presently at the level of Christ consciousness necessary to always use power properly. Under these conditions, the ascended masters believe that individuals should hold the keys to their own destiny, rather than to trust those keys to others who may not have their best interests at heart. In an ideal society, such trust may be warranted since it is placed in the hands of those at or near the level of Christ consciousness. If mankind prematurely gives up too much of his free will, his own spiritual progress will be set back.]

Communalism

The ascended masters prefer free enterprise and democratic systems of economics and government at the present time; however, they also acknowledge the value of communalism

when these systems are administered properly. Mark Prophet said on February 8, 1968, “When the kingdom of God on earth is brought into manifestation, [an individual] will no longer be functioning from the id level. He’ll be functioning from the divine level and therefore that will be the true communal influences.”

[Comment: Mark Prophet was making the point that, in heaven, all share the blessings of God.

The ascended master concepts of spiritual utopias can be communal, hierarchical, democratic, or some other appropriate system. Each preferred model of government has a basis in man’s spiritual and material nature. Systems of communal governance are based on the idea that all men are equal before God and that all men should function peacefully in society, jointly enjoying the fruits of their labor. Hierarchical systems are based on the idea that there is a hierarchy in heaven aligned with one’s spiritual attainment, and that government on earth should reflect this natural hierarchical order. Democratic systems are based on the idea that all men have free will, have equal access to God, and have their own God-given spark of divinity which gives them individuality and the responsibility to discover and express their true self.]

Utopianism

Utopianism is a belief that an ideal society can be created, which is free from current human ills and allows for the fulfillment of the human potential. It has been a goal of political philosophers for thousands of years, and the vision of that ideal has varied tremendously over the centuries. From the perspective of the ascended masters, utopias are the ideals and visions men hold for some ideal society and its government. Utopias thus are social and political goals toward which men strive. Whether they can ever be realized, according to ascended masters, depends on the people themselves and their use of free will.

Plato's Utopia

One of the most well-known utopias was developed by Plato in his *Republic*. Elizabeth Prophet on October 13, 1980, said of this vision of the future: “The Platonic vision [is] of a utopia led by philosopher-kings. Plato’s model of government has a fatal flaw – it can swiftly degenerate into totalitarianism if the leaders of society are not selfless servants of the people.”

American Model of Government

The ascended masters in their discussion of ideal forms of government often point to representative democracies. As practiced in the United States, this form of government – defined by scholars as a constitutional federal republic – has a Constitution separating branches of the federal government within a system of checks and balances, divided sovereignties between the states and federal government, and representatives elected by the people in scheduled elections.

The American model is not perfect, but it plays a transitional role in politics allowing imperfect man to gradually master his use of free will in a collective endeavor to progressively improve society and its political institutions. While not considered ideal by the ascended masters, it is a viable alternative to other forms of government at this juncture of mankind’s spiritual and social development.

Karmic Destiny of America

In the ascended master philosophy of governance, all nations and cultures have a contribution to make to the spiritual and material development of mankind. The ascended masters use existing political and social institutions to encourage and enable mankind to balance karma and to provide opportunity for souls individually and collectively to fulfill their dharma. The karmic destiny and responsibility of America was referred to in a dictation by the ascended master Goddess of Liberty in 1986:

“It is the karmic destiny of America to experiment in God-government, to experiment with the divine documents of Liberty. It is the destiny of America to establish golden-age education. And in the education that is the unfoldment of the heart chakra, it is the destiny for the little children to rise up with that God-dominion and that mastery of the quadrants of Mater whereby they can teach to all nations the way of overcoming on the path of initiation under the Christ and the Buddha and the inner law written in the inward parts.

“So it is the destiny of America to fulfill the culture of the Divine Mother as Science – a science that, when applied, liberates souls from drudgery and the toiling that became the karma of those who were expelled from the God consciousness of Eden. And this is the technology of the Divine Mother. It must not be misused or abused. It must become, with Religion, the pillar in the temple of being, so that by the binding of the individual to God as Father in Spirit through Religion and the binding of the individual to Mother in Mater through Science, the aspects twofold of Spirit and Matter may be fulfilled.”

America's Mission to be an Example of Proper Government

The ascended masters consider the U.S. form of government to be an appropriate model at this stage of mankind's evolution. As explained by El Morya on March 24, 1974:

“The Hierarchy is not prejudiced for America and against other nations....We do not segregate mankind....We do not compartmentalize nor are our tactics those of the cloak and dagger, divide-and-conquer method. We come to consecrate individual man and a place, a territory, for the evolution of that man....We know that by their foundation, by their system, most nations upon earth are not conducive to the free flow of soul energies which is required for the spiral of the Aquarian age to unfold. We know that whereas

individuals in government in this nation have been subject to the forces of prey...we know that the system itself is stronger than the individual. And the divine document that is the Constitution, when properly employed, can deliver America from a bureaucracy and from those who are corrupt....Our love for this nation is a love that transcends all boundaries and...as a place where man can be free to follow communion with his God and out of that communion to bring forth a golden-age culture.”

[Comment: In the ascended master philosophy of governance, mankind goes through various stages of spiritual and material development. The current stage in man’s evolution is to learn the proper use of free will through freedom and opportunity. The nation whose political system best enables that evolution is the United States, which has many of the supportive principles of governance written into its Constitution. From a spiritual point of view, the mission of the United States is to be a model for democracy and freedom, properly balanced by responsibility and accountability of leader and citizen alike.]

Commonwealth

A commonwealth is a political entity founded on law and united by a compact of the people for the common good. This particular form of governance has been mentioned by the ascended masters as appropriate for mankind, under certain conditions. El Morya has referred to this type of government in describing possible global governing bodies in the future to address international issues such as climate adaptation.

Commonwealth as Possible Ideal Government

In his Encyclical, the ascended master El Morya pointed to the possibility of using a commonwealth as a model for world organizations. He predicted that eventually there will be a world commonwealth, because it is the proper way “to merge authority under responsible law

and administration.” (p. 7) Morya further stated that both democracy and freedom must be enshrined in this commonwealth, which must derive its authority from the consent of the governed.

Commonwealth Requires Brotherly Love between All People

In reflecting on what would be required for a global commonwealth to be successfully established, Morya said in the Encyclical:

“It is essential that a real and living universal brotherhood based on a sincere love of the heart permeate the total thinking, feelings, motives, and acts of each individual. World leaders...ought to display a more than usual quantity of exemplary qualities. If such be not the case, let the common man – and those who are considered uncommon – by the power of united action, decree that more perfect men and women be the governing authority for the earth.” (p. 9)

[Comment: In the ascended master philosophy of governance, a true sense of brotherhood should be held by all men because of their common origin in God. Political leaders should have an even stronger commitment to the brotherhood of man. In Morya’s view, a commonwealth of goodwill is not an organization established only by nations, but also a political entity accountable to the citizens of those nations.]

Qualities of Ideal Leadership

God Can Work through Anyone

The ascended master El Morya in his Encyclical made the important point that God can work with anyone to accomplish great things. He said:

“A handful of dedicated, selfless individuals can make the difference in the spiritual balance of power for the entire planet....That God is no respecter of persons or systems is attested to by the saints in heaven who have arisen from every age and walk of life under the common banner of charity whose tenet is supreme allegiance to that life which is God and that God which is love in action.” (Encyclical, p. 20)

That God can work with anyone is a theme reiterated by Elizabeth Prophet on April 24, 1983, when she stated, “We must decree for the office and the mantle of the President of the United States. Whether or not leaders are totally qualified, it does not matter. God and the masters can work through anyone.”

The Main Goal of a Leader

El Morya has said that the goal of the leader should be “to externalize the City of God among the children of men.” (Encyclical, p. 21)

[Comment: In the ascended master philosophy of governance, national leaders have a spiritual responsibility to stand at the nexus between the will of God and the will of man. The ideal leader should always seek to discern the will of God for his people. Having determined that will to the best of his ability, the leader should work toward its realization in the areas under his administration. There is a close connection between national leaders and the spiritual hierarchy who serve as representatives of God-government, such as those serving on the Darjeeling Council. National leaders have an extraordinary opportunity to work with the Brotherhood to accomplish great goals for their country. Leaders of goodwill should also cooperate with each other to help solve the world’s pressing problems.]

Worldly Leaders Often Not Influenced by Masters

One of the problems facing the ascended masters is that national leaders do not always accept the assistance and guidance of heaven. As El Morya commented on April 13, 1963, many of the leaders of the nations have within themselves the patterns of “administration of government in the name of truth and justice,” but often these individuals do not carry out the suggestions made by the Darjeeling Council. In the ascended master philosophy of governance, if a national leader truly seeks to serve the interests of his people, he can benefit from the assistance of heaven and should ask for that assistance.

Priest-King-Scientist as Ideal Leaders

Mark and Elizabeth Prophet in CHM made the point that in past golden ages the leaders were often priest-king-scientists, the highest spiritual initiates in society. They explained the reasons for this in the following selection, which also discusses the responsibilities of the golden age leader:

“The leaders in the ideal society are priest-king-scientists; for there is no separation between government, science, and religion, which are seen as a manifestation of the tripartite flame of power, wisdom, and love. Positions of authority in the temples and in governmental, educational, and scientific institutions are awarded to those initiates who have passed certain degrees of self-mastery and who are thereby qualified to rule and make decisions on behalf of those still going through the tests and initiations which all must eventually pass in order to win their immortality....

“The most advanced initiate within a Golden Age civilization who masters these three branches of cosmic law becomes the ruling authority for the planet under the Ascended Masters and Cosmic Beings who have charge of the planet at inner levels. He is the pillar

who stands at the nexus of the figure eight because he has mastered his own world and taken dominion over the earth; for him the microcosm is the planetary body and the Macrocosm is the entire Cosmos. (Thus we see that whatever portion of God's energy man masters becomes his microcosm, and he becomes the God of that world.) His consciousness is the Super Ego, the Christ personified on behalf of billions of lifestreams who have not yet evolved to the point of complete manifest action of their own Christ-potential. Through his consciousness flow the energies from the Heart of the Sun; and he holds the balance of power, wisdom, and love for all evolving on the planet as they outpicture the cosmic blueprint of the City Foursquare....

“The total identification of the ruler with his Real Self is the basis of his mastery, won over long periods of study and application of the laws of the universe. To him the people give absolute obedience as the highest living expression of the Deity; for to them he is the will, wisdom, and love of God incarnate....

“Those who acknowledge the authority of God over man thus have the right to rule as God's overmen in the ideal society; and this is the twofold meaning of the word government. Thus, as the Christ is the head of every man, and the chief cornerstone in the temple of being, so is He the head of the ideal society. And whoso embodies the greatest measure of the Christ Consciousness is most qualified to rule. Therefore, the manifestation of the Universal Christ is recognized as the highest goal of all members of society. Without common adherence to that goal, a Golden Age civilization cannot endure. Because the people on earth do not presently share this goal, the ideal society does not exist upon the earth today.” (CHM, p. 61)

Role of Leaders

The messengers explain that, even in golden age civilizations, leaders can fail in their responsibility to be the point of connection between God and the people: “When the leaders of the people no longer stand at the nexus of the figure eight between the Macrocosm and the microcosm, the true relationship between man and God and between man and man is denied.” (CHM, p. 79)

[Comment: In the ascended master philosophy of governance, an ideal society can collapse under the condition of failure of leadership, or failure of the people to listen to good leaders. In either case, the ideal society will inevitably collapse through the return of negative karma generated from within the failing society due to its no longer following the will of God.]

Distribution of Power in Society

The distribution of power in society is an important consideration in the ascended master philosophy of governance, because government is the exercise of political power. That power ought to be used for the benefit of society as a whole and also for each of its citizens. Power ought not to be concentrated in the hands of those who seek to manipulate or control others for selfish interests.

People Must Hold Leaders Accountable for Personal Integrity

According to the ascended master El Morya, citizens must maintain “personal integrity” for themselves as well as hold that standard for their public servants to follow. (Encyclical, p. 19)

[Comment: The need for personal integrity is an essential character for all members of an ideal society, citizen and leader alike. A sense of integrity and a commitment to act with honor come naturally to those who have embraced their true self. The true self, once known to outer

consciousness, sets a standard of integrity for the individual to follow and a standard of integrity for those in a position of leadership in society.]

People Must Overcome Control by Others

One of the challenges that must be overcome by people before they can collectively establish an ideal society is to overcome manipulation and control by others. Mark Prophet used to say that control and guilt are two ways people can be manipulated to do things that are not right. Freedom and integrity, on the other hand, are two qualities of character that can overcome control and guilt. But these are qualities the individual himself must develop within his consciousness, along with the moral courage necessary to use them to advance his self-mastery. The proper distribution and exercise of political power can only be implemented if individuals have a correct view of their value and importance and have the courage to stand up against those who would manipulate or control them.

Economic and Social Sameness Is Mistaken Goal

One of the principles of the ascended master philosophy of governance is that people are not the same. They have differences in karma, dharma, talent, life's circumstances, personality, social status, and many other characteristics. The ascended master Paul the Venetian spoke of this in terms of economic status:

“If the economic standard of the whole world is to be reduced to a common denominator...the law of karma would not function. Albeit all men are created equal, they have not always acted as good stewards, allowing their lives to be used as vehicles through which the living law of cosmic love could function.” (CHM, p. 97)

[Comment: Power ought to be distributed equitably in society based on office, responsibility, achievement, and influence. Like economic wealth, however, the distribution of power ought not

to be distributed equally. Rather, government should provide opportunity and freedom for citizens to discover and express their best selves in their chosen professions. Opportunity and freedom create a level playing field for everyone in society, but individuals will always differ in how they develop their skills in such an environment.]

Democracy Teaches People How to Participate in Decisions

In the ascended master philosophy of governance, a democratic form of government allows the individual to learn the proper use of free will through participation in the political process. The ascended master Mother Mary said in a *Pearl of Wisdom* dated September 3, 1984:

“The process of the evolution of God-government in America is as valuable as the ritual of religion. It is a ritual to work through and debate ideas rather than to have one supreme sovereign or a triumvirate or a group of the power elite handing down decisions for those who have abdicated their creative spirit and their oneness with God that would make them truly qualified and able to tap the resources of the inner man and come up with a practical solution to a community problem.”

Checks and Balances

Given the history of mankind, the ascended masters in their philosophy of governance recommend a good system of checks and balances in all societies to prevent the exploitation and manipulation of the many by the few. El Morya addressed the need for such a system in a dictation from November 4, 1992: “It is indeed dangerous for a people to be governed by representative government when the representatives no longer embody the flame of freedom, which the Founding Fathers carried in their hearts and dispensed liberally upon the nation.”

[Comment: The purpose of a check and balance system – whether in a representative republic like the United States or another form of government – is to ensure that the people are protected

from abuse of power through a mechanism of distributing power to different organizations within government. Such a system can also be used to encourage citizens to participate in civic affairs, which greatly contributes to the proper use of free will, increases a sense of social responsibility, and reinforces accountability of government to the people.]

Key Policies to Be Followed in Commonwealth of Goodwill

In the ascended master philosophy of governance, the general policies of an ideal form of government are frequently mentioned in the context of a global commonwealth of goodwill, in which the citizens and governments of the world join together in a collaborative framework to address global issues. The commonwealth is not world government, but rather an enhanced cooperative body comprised of representatives of nations striving to work out solutions to pressing world problems. In this section, the statements of the ascended master El Morya have been highlighted, especially his policy suggestions found in the *Encyclical of World Good Will*.

Essential Formula for World Goodwill

El Morya said in his Encyclical,

“Reduced to its simplest expression, the formula for world good will and happiness is this: Feed the hungry, teach the ignorant, and love the people of the whole world as yourself. Sponsor this unity of good will, and the earth will prosper....Most problems are centered in the marketplace of life’s basic necessities. Therefore, give knowledge, bread, and opportunity to all, and strengthen thereby the most natural deterrents to war and Communism.¹³” (Encyclical, p. 19)

¹³ At the time of the writing of the Encyclical (1963), there was great concern about the revolutionary expansion of communism. Today (2017), that concern has largely been replaced with the threat of rogue states, global terrorism, and criminal cartels. The focus of attention has changed over the years, but the concern over violence and tyranny has not.

Citizens Should Participate in Goodwill Activities

Morya also made the point that people need to participate in political and social affairs, because such activity is good for the souls of man. He said, “The attitude of the spectator sport” in public affairs should be replaced by an attitude of men becoming “imbued with a greater sense of active participation in world good will.” (Encyclical, p. 21)

Momentum for World Goodwill

In El Morya’s view, policies and activities aimed toward social, economic, political, cultural, and spiritual progress – when these are guided by goodwill – will result in significant progress by mankind. He said that it was the intent of the *Encyclical* that millions of people respect and implement its principles, resulting in “a universal injunction of right action until, like a snowball rolling down the Himalayan hills, the magnetic force of such right action, imbued with the vitality of divine love, will gather enough momentum to begin an avalanche of progress to the whole world.” (Encyclical, p. 22)

Morya’s Nine-Point Program to Advance World Goodwill

El Morya provided a nine-point program in the *Encyclical* to advance the goal of world goodwill (Encyclical, pp. 23-29). While not containing detailed policy recommendations, these nine points provide a high-level framework of public policy which the ascended masters support in their philosophy of governance. The nine-point program is summarized below, with a statement of the policy followed by a brief explanation of its goals, objectives, and purposes.

1. International Citizenship and Responsibility through Education

The goal is to establish the principle of international citizenship through an educational program that teaches children about different cultures, languages, and beliefs. The objective is not to destroy identification with one’s homeland, but to gain greater

appreciation of the lives of other people and to enhance feelings of oneness with all mankind. The purpose is to develop a sense of responsibility for others similar to a sense of responsibility for one's family and friends.

2. Individual Expression through Essays on Integrity

The goal is to encourage efforts by people to explore and develop ideas on morality and the importance of integrity in daily life. The objective is to focus people's attention on nobility and higher aspirations. The purpose is to engage people's thought on the important role of integrity in personal, political, and social affairs.

3. Universal Conscience through Universal Participation in Current World Affairs

The goal is to encourage public discussion of the world's problems and how best to solve them in a spirit of harmony, peace, cooperation, and justice. The objective is to develop citizen participation in public policy from a moral and goodwill point of view. The purpose is to have the individual citizen see himself as part of a larger global community and to feel a sense of moral responsibility to do what he can to help resolve the world's problems.

4. United Faith through United Action

The goal is to set aside partisan differences and organizational prejudices, and let the members of churches, civil organizations, and individuals concentrate on those aspects of religious faith where there are similarities and to cooperate to address the world's immediate problems. The objective is to encourage such cooperation for the common good. The purpose is to gradually meld the views of participants into a common set of values to which all can agree.

5. World Citizenship through Cultural Exchange Programs

The goal is to enhance global cultural exchanges which will help individuals develop a sense of world citizenship based on understanding and appreciation of different cultures and recognition of common human concerns and aspirations. The objective is for governments to promote this type of activity through sponsorship of expanded exchange programs with foreign countries. The purpose is to foster a greater sense of world citizenship among the populations of all nation-states.

6. Social Evils Attacked through Examination of Monetary Systems

The goal is to ensure that the use of money is carefully monitored and controlled to prevent exploitation of the many by the few. The objective is to focus attention on the use of financial resources for both good and selfish ends. The purpose is to enable citizens to better identify the positive benefits of proper monetary policies and to equip the people with the knowledge necessary to ensure that these social goods are pursued.

7. Speedy Adjustment of Civil Inequities through the Ombudsman

The goal is to ensure that justice is speedily dispensed through the use of ombudsmen in order to free the courts and justice system from its heavy backlog. The objective is to improve the administration of justice and fairness in the judicial system. The purpose is to make the judicial system more efficient and effective in serving the legal needs of the people.

8. Universal Equality before the Law through the Public-Defender System

The goal is to ensure that everyone is treated equally and fairly before the law. The objective is to put into place an effective public-defender system that allows ordinary citizens to be represented fairly in all cases that go before the courts. The purpose is to level the playing field so that highly paid legal advice cannot determine the outcome of court proceedings to the detriment of those less wealthy.

9. Byword of Universal Goodwill: “I AM My Brother’s Keeper”

The goal is to ensure that universal goodwill is realized through the adherence of everyone to the simple guideline of being their brother’s keeper. The objective is to bring harmony to society through the mutual understanding and cooperation that comes when people view each other with compassion, love, and brotherhood. The purpose is to prepare the consciousness of mankind to enter into a higher level of governance than is now possible.

International Relations

The ascended master philosophy of governance includes certain basic principles that should guide international relations. Some of the most important of these are listed here.

World Peace Requires Cooperation and Harmony

The ascended masters believe that the key to world peace is not dominance by a global superpower or bloc of nations, but rather through increased international cooperation and harmony. As the master El Morya said, peace in the world can only be obtained when all mankind seek to create one world in peace: “Any choice which destroys harmony between neighbors or nations is unworthy of man and unrepresentative of the will of God for the earth.”

(Encyclical, p. 21)

Problem of Limited Resources Requires International Solutions

El Morya in his Encyclical observed that presently available resources are insufficient to meet the world's needs. Waste and disagreements between states greatly contribute to this global scarcity. He notes that developing countries in particular are vulnerable to these scarcities due to political rivalries, imbalance in their policies, and population increases. As a partial solution to limited resources, Morya suggests that governments and peoples put aside personal gain as the dominating motive in their lives and instead concentrate on the betterment of all mankind through cooperation and freedom.

Need for Golden Rule in International Affairs

The ascended masters believe that the Golden Rule is applicable in relationships between nations, cultures, and peoples. At the same time, however, the masters recognize that such cooperation is not always possible because of the duplicitous and selfish nature of some people. As stated by Alexander Gaylord:

“Ours is the way of love. And in freedom's name, if humanity would really end all wars, they must do so by an unequivocal acceptance of the Golden Rule of the Prince of Peace. Nations and peoples must be willing to negotiate, but not at the expense of justice and reason....The Brotherhood prays that wise men everywhere, kneeling at the feet of God, will learn to distinguish between a genuine complaint and one that is synthetically manufactured in order to spread discord.” (CHM, p. 106)

Peace Is Better than War

In the ascended master philosophy of governance, peaceful means are nearly always preferred over violence, because of the negative impact massive uses of force have on individuals, their soul, and on multiple societies. The ascended master Serapis Bey said on August 26, 1962, “An

age of peace and enlightenment is always far more to be desired than an age of conflict. Even if individuals did succeed in bringing about some good event by means of war, I think that heaven itself would far rather see individuals achieve these ends even more slowly if necessary by peaceful means.”

Do Not Negotiate with Evil

Yet another principle of ascended master philosophy of governance is that one should not negotiate with those having evil intent. There is a unbridgeable moral gap between good people and evil people, because those who are evil seek to destroy the good and simply are using negotiations to further their goal of undermining the good in life. As Gautama Buddha and Jesus rhetorically asked on July 4, 1976: “Can you image the Christ and the Buddha sitting at the table with Satan, with the fallen ones, with the arch deceivers of mankind and negotiating peace?”

Statesmen Should Seek the Good of All on the Planet

In the ascended master philosophy of governance, national statesmen should seek the best interests not only for their country, but also for all the world. If this is not done, then the endless cycles of conflict between nations will never end. As stated by the ascended master Great Divine Director on March 1, 1964:

“Love is not national, love is not international. Love is interplanetary and intergalactic, and is the cosmic emanation of God from the Sun behind the sun. Therefore, the statesmen of the world must come to a point where they have greater understanding to seek the good of all upon the planetary body. And they must enter a state of consciousness willing to bring about peace rather than to seek constantly to outpicture the old historical patterns which have brought so much distress to mankind for so long.”

[Comment: In the ascended master paradigm, love is a quality of God that binds all of creation together in a plan held in the mind of God and pushed forward to realization through the power of God's will as implemented by His sons and daughters. All statesmen should embrace this unifying power and seek solutions which benefit all of humanity rather than isolated groups. It is the integrative power of love that enables world peace to become a reality, that allows individuals to live in an environment conducive to their mastery of free will and realization of their true self, and enables nations to establish ideal forms of government. These are the ultimate goals of the ascended master philosophy of governance.]

[The Ascended Master Approach to Civic Awareness](#)

El Morya in the Encyclical summarized the attitude towards governance supported by the ascended masters, when he said:

“Your life is a doorway to reality which is too often closed by misunderstanding. Most barriers between the individual and right understanding have their origin in the imitation of another's thoughts or actions. The wise and observing will seek to sift the ashes of human thought and feeling in order to extract the precious treasure of those immortal concepts which people must learn to enjoy because of their internal worth. Conversely, man must realize that through habit they have learned much which is in reality false. This you must unlearn, if your sense of values is to reflect that nobility which is your true birthright. Astronomy will eventually reveal that worlds without end exist in an infinitude so vast as to defy human comprehension.

“Mankind, functioning as they do in the three-dimensional world, must strive to master themselves in the world of the present and, above all, secure that emotional control which will prevent them from falling prey to every false form of dominion. By the power of

freedom the entire world shall overcome all wrong ideas and evolve for each person a concept of beauty of such dimensions as to make all harmonious within the diversified world society while creating a society that is in harmony with the individual....The universal key sought after by all religions is to be found in an understanding love which not only tolerates progress in another but also encourages it. Let all then, in a spirit of compassion and liberty, remain their brothers' keepers." (Encyclical, p. 28)

The next chapter will conclude this study by summarizing the major elements of the ascended master philosophy of governance. Appendix A will comparing that philosophy with those of several traditional political philosophies from antiquity to the present time.

Chapter 7: Conclusion

The ascended master approach to politics is to change the man rather than to perfect the system.

In this view, the system or institution of governance can help mold the man, but ultimately good systems and institutions must be led and supported by people of goodwill. The primary purpose of the ascended master philosophy of governance, therefore, is to develop in the individual a sense of universal love for his fellowman. This sense of universal goodwill produces naturally over time a belief in every person's right and responsibility to participate constructively in efforts to find the best solutions to the world's problems. In this view, love engenders a sense of civic duty in both leader and citizen to cooperate for the good of all. Good in the ascended master paradigm includes not only justice and fairness, but also equal opportunity for the pursuit of excellence, all with the goal of mutual benefit and the betterment of mankind.

The ascended masters teach that ideal government cannot occur until mankind evolves the goodness and purity of consciousness necessary to create and sustain an ideal society. The focus of governance must always be on the individual and how to give him or her the opportunity to grow spiritually as well as materially in the circumstances of their life. An individual's development in these two aspects of selfhood should take place nearly simultaneously for best results personally and socially.

In the ascended master philosophy of governance, the patterns of ideal government already exist in the hearts and minds of humanity, as part of the gift of free will and the divine spark of individuality given to each soul by God at the moment of its creation. These patterns exist because order is God's first law of the universe, and mankind's government is a reflection of that first law of order.

The ascended masters teach that golden ages existed in the distant past, in which man enjoyed the benefits of an ideal society and government. Because of man's misuse of free will, a separation between man and his Creator occurred in human consciousness, leading to the collapse of those ideal cultures. Mankind today is on a path toward the reestablishment of new ideal societies and government. However, these developments will not take place suddenly due to the mass accumulation of negative karma which must be worked through by both individuals and their communities.

The ascended master philosophy of governance deals practically with mankind's political situation as it exists in transition today. Their philosophy indicates a path forward to enable man's consciousness to evolve materially and spiritually to the point where the individual, society, and government can once again express their potential as envisioned by God. An ideal government is one of love and goodness, and mankind themselves must express that love and goodness before ideal forms of government become a reality.

The ascended master paradigm of reality integrates the spiritual and material aspects of humanity. That integrated view requires a close examination of the relationship between God and man in the political spheres of life. In essence, the ascended master view of reality is that man's soul is originally from God and, therefore, the soul is perfect in its innocence and original character of individuality. As the soul embodied to learn the proper use of free will in the dimensions of time and space, the material body gradually became corrupted due to the misuse of free will. This has resulted in man's sense of separation between himself and God.

The ascended master philosophy of governance addresses the issue of how mankind can be reawakened to their true self as a son or daughter of God, and how this reconnection to reality can be reflected in political institutions and social behavior.

Appendix A: Similarities between Traditional and Ascended Master Political Philosophies

The ascended masters teach that God's truth is everywhere present and available to anyone seeking answers to God's mysteries. It is not surprising, therefore, that many of history's greatest political philosophers have written about various aspects of governance that closely parallel what the ascended masters have said. What follows is a brief summary of the political philosophies of several leading thinkers over the centuries and a comparison of their major ideas with those of the ascended masters described in this book.¹⁴

King Hammurabi (1792–1750 BC). Babylon

Drafted earlier than the Biblical laws, the *Hammurabi Code* is the most important legal compendium of the ancient Near East. The *Code* is not a philosophical statement, but rather describes in a pragmatic way some three hundred laws and legal decisions governing daily life in Babylon. Using everyday language, the king wanted it to be understood by everyone. The legal decisions are all constructed in a similar manner: Should an individual do such and such a thing, then such and such a thing will happen to him or her. The issues addressed cover criminal and civil laws. The principal subjects are family, professional, commercial, agricultural, and administrative law. Economic measures set prices and salaries. The longest chapter concerns the

¹⁴ In developing this summary of political theories, many sources have been consulted. These include: Michael L. Morgan, ed., *Classics of Moral and Political Theory* (Indianapolis: Hackett Publishing Company, 1992); Graham Evans and Jeffrey Newnham, *The Penguin Dictionary of International Relations* (London: Penguin Books, 1998); Robert E. Goodin and Hans-Dieter Klingemann, eds., *A New Handbook of Political Science* (Oxford: Oxford University Press, 1996); Iain McLean and Alistair McMillan, *Oxford Concise Dictionary of Politics* (Oxford, UK: Oxford University Press, second edition, 2003); Robert Audi, ed., *The Cambridge Dictionary of Philosophy* (Cambridge, UK: Cambridge University Press, 1999); John A. Sterling, "A synopsis of the development of political philosophies that form what is often referred to as 'Democratic Liberalism'," http://lawandliberty.org/pol_phil.htm; "The Basics of Philosophy: Political Philosophy," http://www.philosophybasics.com/branch_political.html; Quentin Taylor, "Major Political Thinkers: Plato to Mill," Online Library of Liberty, <http://oll.libertyfund.org/pages/major-political-thinkers>; *Internet Encyclopedia of Philosophy*, <http://www.iep.utm.edu>; lists of political theorists and political philosophers from Wikipedia; and many websites discussing the philosophies of individual thinkers and their major works, as well as internet versions of the works themselves.

family, which formed the basis of Babylonian society. It deals with engagement, marriage, children, adoption, inheritance, and other household duties. Every aspect of each duty is addressed. The *Code* is one of the earliest compendiums of legal precedents from which the ruler or judge may choose for the most appropriate action as he or she may see fit in a given situation.

Comparison: This is one of the first recorded legal codes, defining for society what is appropriate based on previous decisions and current cultural and religious beliefs. The *Code* is a milestone in human systems of justice, because it clearly defines proper individual and social behavior and a range of corresponding rewards and punishments. While details of legal systems are culturally determined in part, the ascended master views on governance strongly support the idea of formalizing legal systems of justice for society. The *Code* has played an historically important role in advancing mankind's social and political evolution.

The Bible (written in parts from about 1,400 BC and finally compiled in its present form in the mid-4th century AD)

The 39 books of the Old Testament form the *Bible of Judaism*, while the *Christian Bible* includes those books plus the 27 books of the New Testament. There are many references to government and politics in the *Bible*, and the *Bible's* influence on Western legal systems is immense. For example, the biblical idea of covenant and the political principles and processes which flow from it are foundational to many Christian and Jewish legal traditions. The Ten Commandments contain several key religious as well as ethical and political tenets. What the *Bible* conveys most consistently in the Old Testament is that God plays a central role in determining the form of mankind's government. God is also instrumental in articulating the laws that are to be followed and in judging the ruler and the people in their adherence to those laws. In the *Bible*, there is close interaction between church and state, with political leaders often being anointed by God and given responsibility to be a liaison between God and the people. In the New Testament, God

plays a less active role in selecting rulers and instead instructs the people on how they should live their lives. There also appears to be more of a separation between the secular aspects of government and the spiritual side of man – as evidenced by Jesus saying, “Render unto Caesar the things that are Caesar’s, and unto God the things that are God’s.” Most Christians believe that the *Bible* does give guidance on how the faithful should view politics. Two of the most common beliefs are that God ordained government authority as a part of His plan for the earth to promote justice for all and peace and order in society; and that there is no such thing as total separation of church and state.

Comparison: As evidenced by the frequent biblical quotes in the ascended master teachings, there is considerable overlap in their political philosophies. Partly this is because the *Bible* is one of the main foundations of Western civilization; partly it is because the *Bible* is a record of divinely inspired events. The relationship between the masters’ teachings and the *Bible* is close, as seen in references to the covenant between God and man, the ethics enumerated in the Ten Commandments, the spiritual connection between church and state even as secular separation is acknowledged, and the concept that one of the most important functions of government is to ensure justice in society.

[Confucius \(551-479 BC\). China](#)

Confucius focused on self-improvement, which had an important impact on the way politics ought to be carried out. He argued that knowledge was incomplete without action; that knowledge unrelated to value was vain; that self-fulfillment could only occur through participation in public affairs; that only trained scholars can understand the rise and fall of states; and that only a state governed by consent can survive. Confucius argued that scholars should serve as the state’s ministers. He believed that human nature could be perfected through virtues

such as reciprocity, whereby each person treats another with the respect, loyalty, obedience, and responsibility required in the particular relationship. The greatest and most fundamental of virtues is filial piety, which governs all family relationships. Confucius viewed society as the family on a larger scale. His political philosophy was secular and, while his students were advised to participate in religious rituals, no particular religious belief was expected of them. His teachings were collected in a work titled the *Analects*.

Comparison: Even though the social and political views of Confucius were largely secular, with an emphasis on bringing stability and peace to a chaotic and dangerous world, his philosophy of governance parallels in many respects that of the ascended masters. In particular, similarities can be found in their respective teachings on the need to refine the individual ethically before society can be refined, the perfectibility of man through training and self-discipline, and the fundamental basis of society being the family and its loving and respectful relationships. While their theory of politics supports many Confucian ideas, the ascended masters describe much closer spiritual and secular interaction in the political affairs of man.

Lao Tzu (6th century BC). China

Lao Tzu is the assumed author of the *Tao Te Ching*, a collection of sayings that are both mystical and realistic. The main theme of Lao Tzu's teachings is that the best way to live one's life and govern the state is to follow the Tao, or the way the universe works. Lao Tzu advised that people discover their true selves and reflect deeply on what that means, never relying upon ideologies to guide one's life. The goal is to live life naturally. The Taoist ideal of how to lead the state is through *wu wei*, or non-action – that is, to act according to the nature of things without undue interference. In this way, the leader will help all members of society find their place and – in harmony with nature – direct them in ways beneficial to all. Taoism, along with Confucianism

and Legalism (see Han Fei below), are three of the main currents of Chinese traditional philosophy of governance.

Comparison: The teachings of the ascended masters echo Lao Tzu in saying that man must come into contact with his true self and then to act naturally in accordance with that true self. The *Tao* is similar to the force of God's will moving through nature; the force of nature is impersonal yet also fair in the larger scheme of things. Lao Tzu believed that the best way to lead society is to leave it alone so it may evolve and balance itself naturally. This is seen an ideal vision of governance, but only rarely realized. The ascended masters are considerably more proactive in defining leadership responsibilities and governmental policies than Lao Tzu.

[Socrates \(469-399 BC\). Greece](#)

Socrates considered politics to be an art, requiring knowledge of the good. Political art is not easily come by, however, and requires deep intellectual effort to master. Each citizen is required to owe allegiance to his state, because the state provides opportunity for the citizen's upbringing. Also, when one freely remains in the state, a citizen implicitly makes a contract with the state to obey its laws. To disobey the state's laws would undermine the authority of law per se. Socrates was concerned with the quality of life and living ethically. Happiness was believed to be the ultimate purpose in life. To Socrates, the greatest happiness was the ethical knowledge of how people are supposed to act. To him, to know the good is to be the good. Government was the expression of the common good of all citizens, not just the triumph of the individual. He believed justice to be a primary virtue, and that justice and fairness were intimately connected. Almost all of Socrates' views are known through the accounts of classical writers, especially those of his student Plato.

Comparison: Socrates, along with Plato and Aristotle, form much of the foundation of Western political thought, especially as it relates to ethics – that is, the kinds of proper behavior required in society to ensure happiness and a good life. These classic Greek social goals are similar to those identified by the ascended masters, and many aspects of their ethical theories closely parallel each other. Socrates' belief that citizens owe allegiance to the state in return for proper laws and security is a fundamental tenet of the contract theory behind democracy and other modern forms of government. His views of justice as being fairness also are reflected in current political philosophy such as that of John Rawls, as well as in the teachings of the ascended masters.

[Plato \(427-347 BC\). Greece](#)

Plato is considered the first political philosopher of the Western world. His most famous book, *The Republic*, argued that a successful society needs to be divided into groups or classes (artisans, craftsmen, statesmen, etc.) based on their skills. Individuals ought to do their best with the skills they possess. Justice for most citizens consists of fulfilling their class function. Justice in a higher sense was the primary virtue, achieved by a balance between wisdom, courage, and temperance. Only philosophers, however, could achieve this balance, so only philosophers ought to be kings in an ideal society, motivated by their sense of duty. Plato's view of reality is conveyed in the allegory of the cave dwellers, who saw their world as only a shadow or illusion of the ideals causing the shadows. Thus, to Plato only the ideal was real; but only philosophers would be able to grasp this truth. Plato argued that, even if an ideal society could be created, it would fail because of human weaknesses, demonstrated by people's pursuit of passions rather than commitment to virtues. To Plato, the origin of the state is economic need. In the *Statesman*, Plato placed emphasis on the adherence to law as a standard by which to evaluate good and bad

forms of government. The state following laws was detailed in *Laws*, which provided for private property and permitted citizens to have a voice in government.

Comparison: Like Socrates, Plato was concerned about how the good life could be attained by individuals in society. Even though Plato's political ideas seem antiquated in emphasizing city-states and philosopher-kings, he explored in great detail many of the fundamental issues of governance that are still being debated today. The importance of economic prosperity, law and order, private property, citizen involvement in politics – all of these and more are legitimate political concerns. His metaphysical view of the reality of ideals is similar in some ways to that of the ascended masters, who say that the ideals held in the Mind of God are the ultimate reality which man, society, and government ought to strive to express in the world of form.

[Aristotle \(384-322 BC\). Greece](#)

Whereas Plato believed that pure happiness could only be achieved through pure logic (the realm of philosophy), Aristotle believed political science was imperfect by nature because it was developed by imperfect human beings. Aristotle sought to improve politics without demanding perfection from people; he did not ignore human or material realities of life in his political theories. To Aristotle, the purpose of government was to promote virtue through practice and habit. The state exists to promote happiness and free choice for its citizens, not merely to give them the good life. Politics is seen as the highest form of human expression, and the state is the highest form of politics. The state is what distinguishes man from animal. Aristotle identified six types of government. The three good types (in order of preference) are monarchy (rule by one), aristocracy (rule by a few), and polity (rule by many). The least desirable forms of government are tyranny, oligarchy, and democracy – perversions of the respective three good types. Because of his concern for the necessity of plurality in politics, he is considered by some to be the

beginning of Western traditional political philosophy. His books *Politics* and the *Nicomachean Ethics* contain most of his political theories, comprising what is usually referred to as practical philosophy. The *Ethics*, for example, was written not to define virtue but to promote good in society. In other words, one becomes good by deliberately choosing to be good, not simply by knowing what good is. Aristotle believed that living an excellent life according to one's own nature is the highest good, resulting in a sense of well-being and happiness. A person's decisions ought to be based on a calculation of how best to achieve one's virtuous goals. Aristotle assumed that people naturally knew what was right and wrong in a moral sense, although individuals vary greatly in their ability to control their passions and do the correct thing.

Comparison: From the ascended master perspective, the political views of Aristotle are more pragmatic than idealistic. He sought to define those conditions in life that would lead – in a practical and rationale way – to the greatest happiness for people, including the best types of government, the proper social environment, and the right pursuit of individuals to discover and reflect their highest virtue. The ascended masters in their political philosophy mirror Aristotle's pragmatic approach, but add to it the current of idealism found in Socrates and Plato. This reflects the ascended master teaching on the spiritual and material aspects of mankind and the need to work with and improve both sides of man in order for individuals to become their Christ Self and to create an ideal society and government in fulfillment of God's plan for earth and humanity.

[Chanakya \(350-283 BC\). India](#)

Also known as Kautilya. The *Arthashastra* of Chanakya is a comprehensive manual on how a kingdom is to be ruled, systematically covering all aspects of administration. The holy king was self-disciplined and concerned with the welfare of his subjects, wisely using his ministers and

others under his direct command to properly understand situations and effectively solve problems which might arise or be brought to his attention by any of his subjects during his frequent open courts. The king leads not by command but also by example, and thus the rituals and schedules of the king are to be followed very exactly. Chanakya describes these ritual and schedules, as well as duties, crimes, and appropriate punishments, in great detail.

Comparison: In general terms, Chanakya's approach to political guidance paralleled those of King Hammurabi in detailing how to administer a properly functioning kingdom. Chanakya paid close attention to the king's self-discipline, behavior, and attitude towards the people, a theme echoed in the ascended master philosophy of governance. Like Confucius, the great Indian classical theorist emphasized rituals as a means of normalizing society. Rituals, while important to the ascended masters, receive less attention than that given to ethical guidelines for leaders and citizens in society. Chanakya has had great influence over India's style of governance and administration, and thus contributed significantly to political evolution on the Indian subcontinent.

Han Fei (280-233 BC). China

Han Fei is perhaps the most influential thinker in the Chinese legalist school of philosophy. His views are collected in the *Hanfeizi*. Han rejected the Confucian idea that morality and virtue should guide the state. He was a relativist to some extent, believing that political institutions must change with prevailing circumstances and be adaptable to patterns of human behavior. Han Fei thought that this behavior was determined not by moral sentiments but by economic and political conditions. The ruler, he wrote, should not try to make men good but only to restrain them from doing evil. Nor should he try to win the hearts of the people, because men are selfish and do not know their true interests. The ruler should demand satisfactory performance from

officials and punish anyone who is derelict of duty or oversteps his power. He also advised the ruler to trust no one and to use wit to unearth plots against the throne. In many ways, his realistic prescriptions on how to rule successfully were close to those suggested by Machiavelli.

Comparison: The ascended masters in their philosophy of governance teach that people have a material and spiritual side, which is reflected by the human tendency to be both realistic and idealistic. Han Fei chose to describe the material and realistic side of humanity, and thus emphasized a pragmatic and legalistic approach to government. This approach does have validity when people exhibit mostly selfish interests. Under these conditions, government should be concerned not just with moral admonitions but also with strict laws to ensure compliance with basic moral standards. Han Fei's belief that political institutions ought to change over time to reflect current conditions also is valid. The ascended masters place much more emphasis on changing mankind to reflect his better side, however, and therefore prescribe more ethical and spiritual guidelines in politics than Han Fei.

[Marcus Tullius Cicero \(106-43 BC\). Rome](#)

Cicero wrote the *Republic* and the *Laws*, only portions of which survive. In these works he defended the idea of a ruling elite rather than a popular democracy. He favored a Senate comprised of life-tenured ex-magistrates who had the training and experience to govern. In many ways, Cicero's political philosophy is similar to Plato's, but he emphasizes the written word rather than dialogue to convey his theories. Cicero believed strongly in government run by laws. The rule of law also provided opportunity to pursue justice, as it is obedience to the law that prevents the three Aristotelean forms of good government from being perverted (e.g., monarchs becoming tyrants). Thus, civil law is the mechanism which guides statesmen in the pursuit of truth and justice. To Cicero, law is an extension of morality, and law's natural justice should

flow to all citizens. He believed that all governors should abide by the same laws as those they govern.

Comparison: The ascended master philosophy of governance supports the view that civil law is essential to a well-functioning government. Cicero's concept of the role of law and order is more humane than that of the legalistic scholar Han Fei, and thus it is more closely aligned with the teachings of the masters. In the ascended master theory of politics, law is an extension of morality and it should be the instrument of the flow of justice to the people. The ascended masters would also agree with Cicero that the law should apply to all members of society, leaders and citizens alike.

[St Augustine \(354-430\). Catholic theologian](#)

St Augustine's main work, *The City of God*, argued that man was naturally evil and that he could only overcome his baser nature through devotion to God. Since living a life of repentance and salvation is impossible for everyone, the political processes of the world must serve both those who are devoted to God and those who are driven by their baser nature. For this reason, the aim of civil government is social order. Augustine considered government authority to come from God and, hence, obedience is required by all. The state evolved in the affairs of men because of original sin, which made men worldly by nature. It was the duty of the church to imbue the state with the attributes of love of God and love of one's fellowman; however, the church had no right to interfere in secular affairs of the state. The church and state have separate roles to play in the lives of people.

Comparison: The ascended masters do not teach the doctrine of original sin and thus their view of politics is somewhat different than St Augustine's. The masters teach that man is innocent and pure as a soul created by God, and that government reflects the extent to which man realizes,

accepts, and acts upon that oneness with God. The ascended master philosophy of governance parallels the view of St Augustine in other areas, however, including the ideas that government must serve the needs of both the material and spiritual sides of man, the importance of civil order and obedience to government except under exceptional circumstances such as abuse of power and rampant corruption, and the complementary roles played in society by church and state.

[Ibn Muḥammad Al Farabi \(870-950\). Kazakhstan or perhaps Afghanistan](#)

Al Farabi was one of the most famous of the Arabic philosophers, widely considered second only to Aristotle in terms of knowledge. In *Al-Madina al-Fadila*, he theorized an ideal state such as Plato, although he believed the ideal state should be ruled by a prophet-imam instead of a philosopher-king. Al Farabi saw religion as a symbolic rendering of truth and philosophy as both a theoretical and practical discipline. He believed the duty of the philosopher was to provide guidance to the state. Thus, the ideal philosopher must master the necessary arts of rhetoric and poetics to communicate abstract truths to ordinary people, as well as achieving enlightenment himself. The ideal society is directed towards the realization of true happiness, or philosophical enlightenment. The philosopher's duty is to establish a virtuous society by healing the souls of the people, establishing justice, and guiding them towards true happiness.

Comparison: As with many Islamic scholars, Al Farabi's philosophy mirrored that of the ancient Greeks, whose books were being rediscovered and translated into Arabic. Al Farabi was concerned about the characteristics of an ideal state and ideal society, and the role of philosophers in these ideal institutions. His ideas largely parallel those of the ascended masters, especially the concept that the goal of an ideal society ought to be the true happiness of its citizens, a goal which requires religious and secular scholars to teach the people how to achieve justice and that state of happiness.

Ibn Rushd (1126-1198). Islamic Spain

Also known as Averroes. For Ibn Rushd, the *Nicomachean Ethics* of Aristotle provides the theoretical substructure for the practical sciences, while Plato's *Republic* provides the practical blueprint for the best political order. Within this framework, Ibn Rushd argued for an active role for the philosopher in the political arena. In the *Fasl al-maqal*, he underscores the view that philosophy has political implications by grounding the study of philosophy in the as revealed by the Prophet. This law is divine law, given to insure the wellbeing of the entire community; therefore, the philosopher is obliged by duty to employ his wisdom for the benefit of all. Inasmuch as only the philosopher has insight into the truth by way of reason, only he can interpret the law in an appropriate manner. To do this effectively requires a practical political philosophy which explores the foundations and guiding principles of the law.

Comparison: Like Al Farabi, the scholar Ibn Rushd tried to define the role of philosophers in an Islamic state. Ibn Rushd did this by linking politics with law, the law with God and the Prophet, and God and the Prophet with philosophers who could discern what the divine intent was. This creates a direct relationship between God and man in the sphere of government, a proposition with which the ascended masters agree. To the Islamic philosophers, there is separation between church and state in terms of roles. However, in Islam all aspects of life are united – state, religion, and way of life. While the ascended masters teach that church and state can be separate in a secular, institutional sense, they also teach that spirituality and politics ought to be combined in the individual – citizen as well as philosopher and leader – because all men have a spiritual and material side of their existence.

St Thomas Aquinas (1225-1274). Catholic theologian

Like Aristotle, St Thomas Aquinas believed state authority was rooted in natural law and that man's written law should reflect justice. He argued that communal existence would lead to

people's happiness. In contrast to St Augustine, St Thomas Aquinas thought that politics was not incompatible with Christianity and that a citizen's political activities could be consistent with his spirituality. He provides a schema in which Eternal law, Natural law, and civil law are all levels of Divine Revelation. He believed that government was natural because, without it, people would destroy one another. St Thomas Aquinas felt that government (albeit a gift from God) comes through the people and therefore must reflect the wishes of the governed. The church and state were separate, because each has its separate roles to play. Government holds power in trust – first, on behalf of God and, second, on behalf of the governed. The people have a right to dispose of a tyrant who attempts to force them to obey laws contrary to divine or moral law. St Thomas Aquinas is best known for the *Summa Theologiae* and the *Summa contra Gentiles*.

Comparison: There are many similarities between the ascended master philosophy of governance and the political ideas of St Thomas Aquinas. Most prominent of these are the separate but linked roles of church and state, the concept that a person can be both a citizen as well as devoted follower of a religion, the relationship of human law with divine law, the responsibility of the state to fulfill its role as a custodian of power for the people and to be responsible to the people, and the right of the people to overthrow the government if it abandons its God-ordained responsibility to uphold divine law.

[Ibn Khaldun \(1332-1406\). North Africa Arab](#)

Known for the massive and comprehensive *Al-Muqaddimah*, Ibn Khaldun was interested in the rise and fall of political dynasties. The process begins with group feeling (group consciousness or group solidarity), such as found in a clan or tribe where people have common descent. The group with the strongest sense of solidarity will be able to become a ruling dynasty. In his view, a dynasty occurs only where there is civilization. Luxury then develops and social surplus is

produced. Services, crafts, arts, sciences, and trade develop. However, almost inevitably, this luxury leads to the eventual decay and disintegration of the dynasty as the leaders become corrupt and lazy, thus undermining the strength of their group feeling. If the dynasty collapses, the state collapses. Because of his method of analysis, Ibn Khaldun often is considered the founder of political economics.

Comparison: The ascended masters acknowledge the close relationship between the economy of a society and its political system. Ibn Khaldun is a realist in terms of political philosophy. His focus is on politics as it exists rather than how it ought to be. As in the case of Machiavelli discussed below, the ascended masters understand the need for pragmatism and realism in politics, but also note the vital role of idealism in politics to inspire people to pursue ever higher goals of excellence and transcendence.

[Niccolo Machiavelli \(1469-1527\). Italy](#)

Machiavelli is considered the first political realist in Western political philosophy. In *The Prince* he presented an argument for realism in politics – that is, describing how politics actually works. This short work established Machiavelli's reputation as the first political scientist because it was based on fact rather than ideals. In *The Discourses on Livy*, Machiavelli argued in favor of a representative form of government. *The Discourses* is considered one of the founding documents of modern republicanism, which made its appearance centuries later in Europe and America. The difference between the two approaches of Machiavelli has primarily to do with whether one is addressing the pragmatic needs of seizing and maintaining power in a time of crisis or whether one is contemplating the ideal form of government under more normal conditions. His realist argument centers on the premise that a successful ruler must always do what is necessary because, in the political affairs of men, the final result is the arbiter of whether the action was

justified. This advice has been shortened by others into the famous dictum that the ends justify the means.

Comparison: Machiavelli had two objectives in mind as he wrote his treatises on politics. One objective was to remove myth from politics and to identify what actually works in the political domain (*The Prince*). The other objective was to free man from superstition and control of ideologues so he could use reason to improve his system of governance (*The Discourses*). The ascended masters can work with realists as long as their hearts are aligned with God and their intentions are to improve mankind's conditions in life. The goal of the ascended master philosophy of governance is to bring into proper balance the spiritual and material sides of mankind in their social and political institutions. The ascended masters consider the argument that the end justifies the means to be morally wrong, because God does not use evil means to achieve good. The masters teach that the Christ mind of every person can discern the appropriate means to achieve noble ends. The key objective in politics, therefore, is to educate the people to the reality of their own Christ selves, not to ensure the leader's continued position of power.

[Jalaluddin Muhammad Akbar \(1542-1605\). India](#)

Best known as a ruler of the Moghul Empire in India, Akbar's vision of his empire was that of an interfaith community in which Muslims, Hindus, Buddhists, Jains, Jews, and Christians could all live in peace while respecting their different beliefs and cultures. He stressed unity of all beings and a theism that represented the common elements of all religious creeds. He had a great love of knowledge and was a patron of the arts. A gifted administrator, he gained a reputation for justice and for interest in the welfare of ordinary people. He also tried to develop and encourage commerce, and had the land accurately surveyed for the purpose of correctly evaluating taxation. Akbar did not write anything, but the way he administered his empire has been considered a

model of how Indian politicians should conduct their affairs. Abul Fazl (1551-1602) was the chronicler of Akbar's rule and the author of his biography, *Akbarnama*.

Comparison: The ascended masters in their philosophy of governance find many similarities with the policies and style of governing exhibited by Akbar. His vision of unity among all faiths, justice, fairness, and concern with the people's welfare are all elements of ascended master governance.

[Thomas Hobbes \(1588-1679\). England](#)

Hobbes created a science of power in politics (reflective of his love of geometry), making deductions about human political behavior based on scientific principles and thought experiments breaking issues into component parts. He considered man a rational creature, who established political organizations to achieve human desires. The establishment of government came about through a legal contract moving the parties from a state of natural conflict to a state of relative social balance and peace. His most famous political work, *Leviathan*, began with man's state of nature being "solitary, poor, nasty, brutish, and short." Men being rational, however, saw it to be in their mutual best interests to establish a social contract to hand limited power over to a third party sovereign with significant authority to enforce the contract. His political theories are based on absolutist principles, not necessarily descriptions of reality, with the goal of getting to the essence of the issues under discussion. Hobbes argued that men have certain natural rights (being free, equal, and autonomous), so that his views paradoxically are often cited by those advocating limited government.

Comparison: In the ascended master philosophy of governance, Hobbes is correctly using scientific approaches to address politics. This is difficult to do, however, because so much of politics is about feelings and pre-conceived notions of who or what is right and wrong. Also,

there is the issue of precedents and experimentation: political events are unique instances in history, making scientific conclusions about causal relationships nearly impossible to prove with certainty. Aware of these difficulties, Hobbes tried to create a model of how government evolved through contract in which man's natural rights were protected at the same time security and order were brought to society through a strong government. Hobbes is a humanist who looked to nature and science for clues as to how men should be governed. That approach is valid, although it places too much emphasis on the rational side of man and too little on the need to spiritually align with God's will.

[John Locke \(1632-1704\). England](#)

Locke is considered to be the father of classic liberalism in politics, which is supportive of a democratic system of government in which citizens actively participate in the political process. He believed in man's ability to reason, the full use of which requires freedom of speech. Unlike Hobbes, Locke viewed nature as being naturally in a state of equilibrium rather than chaos. The natural rights of man – including the right of property and the right to rule – were given by God to man and flow from this state of nature. To avoid the misuse of power, both a social contract and a political contract ought to be established with the full consent of the people. Government under this contract is a trustee acting on behalf of the people. If government should abuse their contracted authorities, then the people were justified in their revolt. Locke also believed that every man possessed a near absolute right to property, including the product of his own labor. It was government's duty to protect that right. He argued for both limited government as well as a separation of powers. His most important political work is contained in *Two Treatises of Government*; his empirical (i.e., experience-based) philosophy is found in *Essay Concerning Human Understanding*.

Comparison: Both Hobbes and Locke made important contributions to the philosophical foundations of the American political experiment. Both used reason to deduct certain principles on which a legitimate government should be founded and held accountable to the people. Locke envisioned a more harmonious state of nature than did Hobbes, and therefore many of his ideas resonate a bit more closely with those of the ascended masters. Locke's views on the rights of man flowing from God, freedom of speech and the right to property, government being based on contract with the people, limited government and separation of powers are all parallel to those supported by the ascended masters in their philosophy of governance for the modern world.

[Baruch \(Benedict\) Spinoza \(1632-1697\). The Netherlands](#)

Primarily known for his philosophical and theological views, Spinoza advocated freedom of thought and especially freedom of religious thought in his writings, most famously explored in his *Theological-Political Treatise*. He believed that people give up some of their rights to the state for the protection it can provide. However, since individuals can never give up the right to pursue their own interests, the state can never have absolute power. Spinoza recommends a limited, constitutional state that protects freedom of expression and religious toleration. This form of government, he believes, best preserves the state while providing the highest degree of stability and benefit to citizens.

Comparison: Spinoza adds to the contract theories of Hobbes and Locke, refining the need for limited government defined by a constitution. These views, especially emphasis on freedom of religion and thought, are parallel to those of the ascended masters in their political theories.

[Charles-Louis de Secondat de Montesquieu \(1689-1755\). France](#)

Montesquieu is considered one of the founders of sociology because of his detailed exploration of the historical relationships between law, liberty, and government. In *The Spirit of the Laws*, he

considers these and other relationships in the context of climate, commerce, religion, and the family. Montesquieu is perhaps best known for his defense of the English constitution, which he considered the model for a free modern government. He thought English liberty was the result of a balanced constitution, reflected in separation of executive and legislative power.

Comparison: Montesquieu further developed the political ideas which found their way into the American Constitution and form of government. Many of his views are congruent with those of the ascended masters, especially the need for separation of powers in a modern government. It is worth noting that Hobbes, Locke, Spinoza, Montesquieu, and many other philosophers of this period were laying the foundation for a new form of government: a representative democracy founded on a constitution approved by the people. The ascended masters have supported this form of government as being suitable for the current period of mankind's political evolution. This form of government is not considered ideal, but it is a good form of government in which men and women can learn to properly use free will in a social, economic, and political setting.

[David Hume \(1711-1776\). Scotland](#)

Hume's works, which include *Enquiry concerning Human Understanding* and *A Treatise of Human Nature*, are famous in the fields of epistemology (theory of knowledge) and ethics. His political views are scattered throughout numerous essays. Hume's most important contributions to political thought include insistence that utility and interest are the sources of government and community. He thought that knowledge of human nature and experience were the primary ways to know anything, and that the function of reason was to understand and rationalize one's passions or feelings. From this approach comes many discussions of themes related to politics such as property, obligation, liberty, forms of government, money, taxes, and commerce.

Notably, Hume believed the balancing of opposed political interests was essential to a well-functioning government.

Comparison: Hume identified utility and interest as being primary motivations for political activity, and observed that these sources of activity are closely tied to an individual's perceptions of reality. Because these are subjective issues, Hume concluded that balancing political interests was essential in political institutions, because no single point of view would be all encompassing or always correct. These observations are mostly valid in the ascended master philosophy of governance, which deals with man as he currently is. What is perhaps missing in Hume's political philosophy is an assessment of mankind's spiritual nature and its implications. From the perspective of the ascended masters, this side of humanity needs also to be taken into consideration in the analysis of mankind's social and political behavior. The ascended masters support the use of reason in politics and other areas of human activity; however, they consider the mind's rationality to be limited as an instrument to know reality and truth. Mankind's innate sense of spirituality also needs to be used in determining the best systems of government and other aspects of human life.

[Jean-Jacques Rousseau \(1712-1778\). Switzerland](#)

Rousseau believed that the noble savage was superior to civilized human beings. He thought the general will of the people could best be addressed through a direct democracy rather than through a representative form of democracy. However, since men are imperfect, Rousseau acknowledged that a direct democracy is unlikely to be successful. In the *Social Contract*, he tried to identify the best form of government possible. He argued that sovereignty ought always to remain with the collective body of man. It cannot be transferred nor delegated to government. In a Rousseau's ideal republic, the people would be trained in virtue and be equal in most

circumstances. This would allow true self-government and would enable every man to be free.

Rousseau's views on liberty, equality, democracy, and order were highly influential, even if his ideal of small city-states seems impractical in modern society.

Comparison: Rousseau contributed greatly to concepts regarding liberty, equality, and social contract theory – all important thoughts reflected in American democracy and similar systems of government. Rousseau focused on the value of the person, individually and collectively. This value of the person is also reflected in the teachings of the ascended masters on the role of the individual as the basis of society and government. The ascended masters would also agree with Rousseau that people ought to be trained in virtue, with the masters placing greater emphasis on self-discovery of the character of one's soul as being the source of one's sense of personal virtue, value, and self-worth.

[Immanuel Kant \(1724-1804\). Germany](#)

Of Kant's many works, perhaps the most influential was the *Critique of Pure Reason* in which he attempted to explain the relationship between reason and human experience. In his view, the human mind shapes and structures experience so that all human experience shares such structural features as time and space and cause and effect. One of Kant's greatest contributions to political philosophy is his theory of duty. To Kant, the combination of duty, law, and freedom derive from a consideration of man being a rational, autonomous agent. Kant envisioned the gradual decline of the nation-state as the universal authority of a League of Nations became established. In *Perpetual Peace*, Kant argued in favor of the League to enforce natural, rational international law. These laws can be derived as part of the application of rational processes to determine individual categorical imperatives. Categorical imperatives are precepts people ought to follow

because we consider them to be universal laws. Kant believed that people should follow these universally valid precepts because of duty, regardless of the consequences of their action.

Comparison: The categorical imperative of Kant is defined as being the single most important ethical principle by which an individual should live his life. In the ascended master philosophy of governance, the categorical imperative of an individual is derived from knowledge of the soul's character, given uniquely unto every person by God. Kant's use of formalized reason to deduce principles of law, freedom, and duty based on an individual's categorical imperative is an approach supported by the ascended masters. However, the masters would add intuition and a sense of spirituality to the means by which a person can come into contact with his inner quality and begin to express his true self.

[Edmund Burke \(1729-1797\). England](#)

Based on his book, *Reflections on the Revolution in France*, Burke is considered one of the leading proponents of modern conservatism. Conservatism in this respect means being suspicious of radical change and instead basing political and social decisions on cautious pragmatism and rationality. Burke believed that political change should proceed slowly, because established political institutions generally are the result of a long period of development. Except in extraordinary cases, government should not be overthrown on the basis of even well-meaning or high-sounding ideals. It is best to reform gradually with the support of the people, rather than precipitating change through violent revolution. Burke, who was a Member of Parliament, believed that official judgments ought to reflect the interests of the nation as a whole rather than the more limited interest of individual constituencies.

Comparison: Both Locke and Burke are considered to be pillars of modern politics. Locke is considered the father of classic liberalism, which is based on the idea that citizens should

actively participate in the democratic political process. Burke is thought to be the father of modern conservatism, which holds that political change should proceed slowly because established institutions are the result of long and tested experience. Both views are correct in the ascended master philosophy of governance, an example of the yin and yang in politics which must be kept in balance for society to progress smoothly while meeting the needs and expectations of different groups. The ascended masters would agree with Burke that national interests must take precedence over local interests whenever decisions might impact the whole of society.

Thomas Jefferson (1743-1826). United States

Jefferson drafted the *U.S. Declaration of Independence* which, together with the *Federalist* papers written by Alexander Hamilton (1757-1804), James Madison (1751-1836), and John Jay (1745-1829) to support the *Constitution's* adoption, set forth the fundamental principles on which the American system of government is founded. The political philosophy behind these documents might be summarized as “hostility against every form of tyranny over the mind of man” (Jefferson). In its justification for separating from Great Britain, the *Declaration* states various assumptions about governance which comprise a summary of the Founding Fathers’ philosophy of politics. These assumptions include: the laws of God and nature are intertwined with human political institutions; God created all men to be equal; God gave man certain unalienable rights, including life, liberty, and the pursuit of happiness; the purpose of government is to secure these rights; government derives its just powers from the consent of the governed; if government becomes destructive of these ends, the people have the right to abolish the government and establish a new one in whatever fashion they believe most likely to provide safety and happiness. The *Federalist* papers explained in detail many of the institutional mechanisms of the constitutional federal republic that is the U.S. form of government. These

mechanisms include federalism (power shared between various levels of government), separation of powers (between legislative, executive, and judicial branches of government) which results in a system of checks and balances, pluralism, popular consent, majority rule, equality under the law, personal liberty and individual freedoms, right to private property, constitutional authority, judicial review, and rule of law. Many of these ideas were expressed by several generations of political thinkers prior to the establishment of the United States. Many of the founding fathers were learned men in their days, well-read in political philosophy both from the classical period as well as the 17th and 18th centuries.

Comparison: The ascended masters consider the U.S. political system to be a model for good governance during the present stage of mankind's evolution. The U.S. system is not considered to be perfect by any means, but it is preferable to most other political systems. The masters frequently point to the founding principles of the United States as being foundational to the creation of an advanced modern nation in which individuals can learn the proper use of free will through political participation.

[Jeremy Bentham \(1748-1832\) Britain](#)

Bentham was an early proponent of utilitarianism, based on the concept of "the greatest good of the greatest number," by which he meant each person would count as one and no more than one. He favored representative democracy and open government, as well as a welfare state in which legislation would seek to ensure subsistence, security, abundance, equality, and other social benefits extended to the largest number of citizens possible. He also was deeply concerned with reforming the criminal justice system of his day. In Bentham's view, pleasure is the only good and pain the only evil. He believed that government action ought to be taken if and only if it tends to increase the happiness of everyone affected by the action. To determine which action

ought to be taken, he devised a calculation based on the pleasures and pain such action would cause. His most famous work is *An Introduction to the Principles of Morals and Legislation*.

Comparison: Bentham stressed the need for social welfare in society and advocated government policy designed to benefit the greatest number of people. In his view, every person was equal to every other person in terms of calculating the effects of policy. In the ascended master philosophy of governance, there is recognition of social welfare and equality; however, Bentham's concept of utilitarianism tended towards a kind of social hedonism, in that pleasure and pain were the most important criteria for judging right and wrong policy. That particular calculation is not one supported by the masters in most instances, because karmic factors play a key role in the distribution of resources, talent, and circumstances in life.

[John Stuart Mill \(1806-1873\). Britain](#)

Mill is the most famous of the utilitarian philosophers. He believed that government's promotion of public education could lift the moral and intellectual levels of society so that the negative aspects of democracy could be overcome. Mill's *On Liberty* argued that man's inward passions must be mastered before social progress could be made. In this, he ran counter to Jeremy Bentham's indifference to personal character in the original theories of utilitarianism. Mill did much to fill in the gaps of those early utilitarian beliefs, and made utilitarian philosophy far more sympathetic to human nature. His many works included studies on moral principles, political economy, logic, and metaphysics. In the area of social and political thought, Mill argued that even religions ought to be subject to the fundamental standard of unity: do they contribute to human welfare? He supported the free market economy and liberty as social institutions. He also was a leading proponent of women's rights in his day. A major concern of Mill was how to safeguard the autonomous space of the individual from domination by the majority.

Comparison: Mill's conception of utilitarianism is more compatible than Bentham's to the political philosophy of the ascended masters. Areas of congruence include promotion of improved education, development of personal character, concern with human welfare, equality of women, and protection of individualism in democracies. Mill added a more humane face to utilitarianism and thereby made it more realistic and compassionate, even if the calculations of happiness and pain remained difficult to apply. Another concern of the ascended masters is that Mill's utilitarianism emphasizes a religion of humanity rather than a religion of God. Mill largely rejects the existence of God because His existence cannot be proven rationally. The masters consider this perspective to be wrong because human rationality is mostly bounded by human experience and logic, which in themselves have their origin in the human brain and mind. God is much more than concepts held in the human mind, with a spiritual dimension that can be denied rationally but experienced by anyone who pursues his soul's identity.

[Alexis De Tocqueville \(1805-1859\). France](#)

De Tocqueville wrote *Democracy in America* to assess how the American experiment with democracy was functioning at the time. He speaks of the inherent danger of "tyranny of the majority" based on the mistaken belief that political equality exists within the masses. He noted in the United States there existed a form of popular sovereignty in which small groups of citizens formed their own civic organizations promoting their own agendas. Power was thus decentralized. For this form of representative government to work, however, there must be common allegiance to cultural values across all of these individual civic units. Without that common allegiance, De Tocqueville argued, a democracy can fail due to tendencies toward extreme individualism, mediocrity, and the unpredictability of mass decisions.

Comparison: From the ascended master perspective, De Tocqueville's insights into the weaknesses of the American political model were largely correct. The masters frequently note where U.S. policy and trends are veering off course and need to be adjusted to keep the state of the nation in balance. The most pronounced of these weaknesses are tendencies toward decentralization to the detriment of national unity and the common good, as well as the unpredictability that can occur when political passions overwhelm reason among the masses.

[Karl Marx \(1818-1883\). Germany](#)

Known mostly as an economic theorist and social philosopher, Marx's political theories are best reflected in *Capital*, in which he uses Georg Wilhelm Friedrich Hegel's (1770-1831) method of the dialectic to identify human labor as the source of economic value and class antagonisms brought naturally about by competition over the control of means of production. Marx viewed philosophy largely in terms of ideology, that is, a system of thought reflective of the material conditions of the society in which the philosophy was produced. He is perhaps most famous for the *Communist Manifesto*, written with his collaborator Friedrich Engels (1820-1895), calling for a revolution by the working class to overthrow all existing social conditions.

Comparison: There is little parallel between the political conclusions of Marx and the ascended masters, although the masters do recognize a close relationship between systems of economics and politics. The ascended masters strongly disagree with revolution because of its destructive impact on society. They do not consider class antagonism to be the major driver for social change. And they view communism as an economic and social system which negates the effects of karmic justice. Very often the ascended masters in their philosophy of governance contrast the benefits of the American political system in providing opportunity for the soul to learn the

correct use of free will and the detrimental effects on the soul of communism which seeks to level society and deny basic freedoms to mankind.

[Mahatma Gandhi \(1869-1948\). India](#)

Gandhi was not a political philosopher per se, but he lived a life that demonstrated a philosophy of politics. Gandhi considered politics as an instrument for the uplifting of man in social, economic, moral, and spiritual spheres. To Gandhi, politics and religion were intertwined. For example, he wanted to provide food and work to the unemployed in India, but that was impossible without being involved in the politics of his time. Gandhi was convinced that Western civilization was hedonistic and selfish. He thought such imported values to be the cause of much of India's moral despair, and he therefore dedicated his life to ending British colonialism in his country. Gandhi's political vision was a transformed society in which individuals could enjoy freedom in a spirit of altruism or selflessness concern for the welfare of others. To Gandhi, truth is God and politics should be a search for truth. He believed that politics without religion kills the soul. By spiritualization of politics, Gandhi meant the establishment of a community of persons pursuing self-realization. Probably the best known book written by Gandhi was his autobiography, *The Story of My Experiments with Truth*.

Comparison: The ascended masters greatly admire Gandhi and his efforts to rid India of the British colonial system after World War II. His political ideas were highly idealistic and perhaps suited to India's culture, but they did not fit well with the more individualistic and materialistic culture of Western democracies. While community in the Western sense emphasized individual freedom of expression, the Gandhian model of community emphasized the blending of spiritual attunement, service to the poor, and freedom to explore one's spirituality. The ascended master philosophy of governance as conveyed through the Summit Lighthouse and Church Universal

and Triumphant is more Western-oriented than Gandhi's vision of governance. The two models are difficult to compare because of their cultural dissimilarities, yet Gandhi's philosophy of governance contains spiritual insights of lasting value.

[Hannah Arendt \(1906-1975\). Germany](#)

The Human Condition is perhaps Hannah Arendt's most important political study. She argues that thinking is a form of egoism that isolates humans from one another and from the world. In place of this, she proposes that people move into a mode of political action in which actions are bravely taken but whose consequences cannot be known beforehand. The idea of becoming one's true self, regardless of the outcome, is shared to some extent with the individualism of Friedrich Wilhelm Nietzsche (1844-1900). To Arendt, the outcome of this process is power, in the sense of mutual empowerment among people to continue to progress to overcome egoism and achieve the positive results of freedom and humanity.

Comparison: The ascended masters are much more deliberate in advocating political change than Arendt, who argues for action over thought. She believed the former leads eventually to positive change while the latter leads to continuation of too much of the status quo. Arendt tried to redefine what is meant by a political life, with a goal toward an existence of a humane and democratic society. From the ascended master perspective, her views are difficult to implement because they require a readjustment of human judgment – something that can occur spiritually through the Christ mind but which can be dangerous if undertaken purely by human experimentation.

[John Rawls \(1921-2002\). United States](#)

In his *Theory of Justice*, Rawls argues that in a hypothetical situation of equality for everyone and ignorance of individual social positions and preferences, everyone would agree on the

proposition that justice is fairness. This conception leads to two fundamental principles. The first principle of justice would affirm certain basic liberties equally provided to all, including liberty of conscience, freedom of thought, freedom of association, equal political participation, integrity of the person, and maintenance of the rule of law. The second principle of justice, referred to as the difference principle, would regulate what is permissible in differences between the rights, powers, and privileges of the people. Under this principle, certain levels of inequality would be permitted; however, the least advantaged classes in society must be made better off than would be possible under any other economic system. Under the two principles, the ideal government would be organized by a liberal-democratic constitution to protect basic liberties and equalities in political participation, and to support a market-based economic system extensively distributing income and wealth.

Comparison: In the ascended master philosophy of governance, there are several similarities in what Rawls is advocating – for example: the protection of basic liberties and freedoms, equal political participation, the rule of law, and integrity and value of the individual. Also, a liberal-democratic constitutionally based government and market-based economy would be supported, depending on how the government and economy were administered. The ascended masters would be cautious, however, in policies seeking to extensively distribute income and wealth, because that could result in a serious disruption of the laws of karma. Overall, Rawls' first principle of justice is largely congruent with the ascended master philosophy of governance. His second principle of justice could be problematic, depending on how it was implemented.

[Alasdair MacIntyre \(b. 1929\). Scotland](#)

MacIntyre's *After Virtue* provides an analysis of modern ethical views from the point of view of Aristotelian virtue ethics. He finds that, since the period of Enlightenment (17th and 18th

centuries), most Western ethical and political theories have misunderstood the essential nature of man. Therefore, modern explanations of morality are inadequate or wrong. MacIntyre believes that Aristotle's ethics of virtue best describes the reality of human nature, in that these virtues are essential moral qualities needed to fulfill the potential of man. He takes this perspective and applies it to the modern age, with particular emphasis on formulating appropriate concepts of practice, virtue, and tradition. In the latter, his goal is to create a community in which practices relevant to the fulfillment of human nature can be carried out. MacIntyre attempts to make Aristotelian virtue ethics relevant to modern times, a reinterpretation he believes necessary because moral philosophies always reflect the morality of some particular social and cultural point of view. No system of morality can be everywhere valid.

Comparison: The ascended masters in their philosophy of governance would find many areas of MacIntyre's theories compatible. They would in particular agree that identifying human virtue is essential to the fulfillment of the potential of man. MacIntyre's goal of establishing a community in which the fulfillment of an individual's highest nature can be possible would resonate with the masters. The principal area of difference in the two political philosophies would be the role of spirituality in human affairs. The masters believe that spirituality plays a key role in identifying and expressing an individual's highest virtue, whereas McIntyre prefers to use human rationality to arrive at an understanding of that highest virtue.

[Charles Taylor \(b. 1931\). Canada](#)

Taylor's most important work is *Sources of the Self*, in which he rejects a strictly scientific or naturalistic explanation of the self in favor of a view of self as a moral agent. He revisits many theories from the past and concludes that we essentially are ethical beings, with a human inwardness related to God in some way. Taylor's argument is that we need to understand why we

believe something. He finds that the key to self-fulfillment is to pursue something greater than one's own self-interest. He also believes that contradictions between cultures, ideologies, and policies are natural and that it is unrealistic to expect a solution to all disagreement. We ought instead to strive to understand other perspectives and together figure out how to manage our differences.

Comparison: The ascended master philosophy of governance would support many of Taylor's ideas. While he does not probe as deeply as he might into the spiritual link between God and man, he does suggest that such self-discovery is both possible and desirable. The fact that he views self as a moral agent and urges people to pursue something greater than themselves places Taylor well within the basic philosophical paradigm of the ascended masters in their political theories.

[Carol Gilligan \(b. 1936\). United States](#)

Gilligan argues *In a Different Voice* that traditional ethical theories ignore the feminine perspective on life, which emphasizes care and interpersonal relationships. She believes that the best way to realize one's full potential is to integrate the masculine and feminine sides of oneself. She bases her ethical and political theories on the idea of there being two moral voices: masculine and feminine. The masculine voice is logical and individualistic and emphasizes protecting the rights of people and making sure justice is upheld. The feminine voice emphasizes protecting interpersonal relationships and taking care of other people, a care perspective focusing on the needs of the individual as being the basis of ethical decisions.

Comparison: Gilligan's views are reflected in many teachings of the ascended masters, both psychologically and ethically. The ascended masters support the integration of the masculine and feminine sides of every person, while acknowledging that different perspectives on reality and

what comprises a meaningful life are valid. The ascended masters consider the masculine and feminine aspects of human beings to be part of the yin and yang of all material and spiritual existence. A person should not try to exclude the one or the other, nor assume the yin or the yang always has predominant power or influence over the other. The two sides of nature are meant to work together in harmony and balance.

[Peter Singer \(b. 1946\). Australia](#)

Singer gives voice to the animal protection movement emerging in the world which seeks to improve human treatment of animals. In his book *Animal Liberation*, Singer argues that animals have certain interests, such as not suffering, which are shared by man. Because the interests are the same, Singer believes there is no moral or logical reason not to give animals equal consideration in this area of shared interest. Singer applies utilitarianism to issues of animal rights and global poverty. In his work, he points to similarities between people and animals, and urges people in developed countries to cut back on material goods to help poorer countries meet their basic needs.

Comparison: In the ascended master philosophy of governance, there is recognition that humans ought to treat animals in a more ethical fashion, including respecting their right to life and to have a protected natural environment in which to live. There is also support for Singer's desire to help poorer countries by cutting back on wasteful consumption in the developed world.

However, there is caution on the side of the masters in terms of where this adjustment of lifestyles might lead. Unless spiritual attunement is used, human efforts to balance inequalities across nations can cause major disruptions in cycles of returning karma.

Many other political philosophers could be listed here, and the views of those discussed above are but a small sampling of their intellectual contributions to mankind over the centuries. The

purpose of this overview is not to be exhaustive but rather to illustrate the many similarities that exist between traditional political theories and the political philosophy of the ascended masters.

This is an endeavor which deserves far more attention in the future.

About the Author

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