

10 ESOTERIC PSYCHOLOGY

10.1 Introduction

¹The title of this essay indicates that it is not about a psychology in the Western sense. That kind of psychology walks the path of induction using experiment and analysis. Just as all the other Western disciplines, it can of course ascertain a lot of interesting and important facts. It can also discover much using the introspective method. Its most serious limitation, however, is its stubborn adherence to physicalist views and its refusal to consider the superphysical factors.

²It is characteristic of esoterics that it preeminently applies the deductive method. Deduction alone affords axiomatic certainty. Esoterics can be deductive because it possesses factual knowledge of the factors that are required for this.

³Psychology is the study of consciousness. The terms of traditional ignorance (psyche, soul, spirit, etc.) serve to occasion a confusion of ideas, and that is the reason why those terms are not used in the following. It is to be hoped that they will disappear from general usage and stay away, at least until the new concepts have been definitively fixed.

⁴Psychology is a new science to the West. It is a heir to the anthropology of the old philosophers, a discipline that contained some scanty attempts at elucidation of what was generally regarded as inaccessible: the subjective domains of sense perceptions, feelings, thoughts, and the will.

⁵Those who are ignorant of esoterics probably find it difficult to account for the true causes of this sudden interest in human consciousness. But they can always find some obvious explanations, which may provide materials for substantiated doctoral dissertations. The thoroughness, flair, and acuity displayed in this pursuit of historical facts are admirable. We understand that it must be fascinating. It is a pity, though, that esoteric facts can never be invoked, because they are no scientific facts but “free imaginative inventions” or old superstition.

⁶Psychology is a quite recent word. Still in the 1890-ies, the term anthropology was used. All of a sudden philosophers discovered that “consciousness” was something particular. And so it had to be given a term of its own. The Greek word for soul, *psyche* (connected with *psychein*, to breathe), was the one next at hand. Psychology became the “science of the soul”. And so we had a new discipline and knew almost everything of the phenomena pertaining to it. The esoterician finds it highly illustrative to study the psychological literature produced during the 20th century. What is worse is that we have got so many psychologists capable of judging all the phenomena of consciousness. They quite frankly assert, “this is the way it is”. And since all people are equally ignorant, nobody dares to object. Very little of what they call rational is rational. The scientific reason of our times is still part of emotionality.

⁷It would be a good thing if the academic spirit were saturated with the understanding that you should not make statements on things of which you know nothing. Even in the learned, more than 90 per cent of what they believe they know (ascertained facts excepted) is sheer fictionalism.

⁸Some psychologists divide consciousness into waking consciousness, subconsciousness, and superconsciousness. Those are very apposite terms for realities. The discovery has been made and so the first step has been taken on the path of painstaking research. However, physical research will never be able to give the real explanations of those realities, and the same is true of all the other explanations given of the what and why of existence.

⁹For thousands of years, Indians have clearly asserted that physical material reality originates in superphysical material reality and that the true causes of physical events are to be sought in superphysical material energies. So far they are right. Their detailed explanations

are not always exact because of their lack of knowledge of higher material worlds in the solar systems than the two ones for which they have succeeded in developing methods of objective observation. It is indisputable, however, that the knowledge they have acquired has given them a clear advantage in psychological respect. The fact that this superior knowledge does not manifest itself in that which is the pride of Occidental man and the basis of Occidental science and technology is due to their contempt for the matter aspect of existence. This condition has been caused by a multitude of different concurrent factors, too many to be enumerated here. All the historical experience from Atlantis taken apart, other experience, of greater importance, has made itself felt. The leaders have clarified convincingly and also demonstrated by experiments that anyone who gains a knowledge of the consciousness and motion aspects of existence can largely do without a detailed knowledge of the matter aspect. Nevertheless, historians of the future will perhaps find it difficult to explain why this matter aspect has been so radically disdained. The matter aspect is certainly a necessary condition of physical existence and organic life. The popular explanation, life is suffering and the only goal to be strived for is “annihilation in nirvana”, which even Schopenhauer accepted as supreme wisdom, is insufficient. The fact that such a misconception of the meaning of life has been able to spread and gain acceptance without being contradicted demonstrates the effects of conclusions that have been drawn to far. “Abuse of knowledge leads to the loss of knowledge” is a law of life. It is therefore important not to give out such knowledge as can be abused to the downfall of entire nations. The knowledge of reality is only for those who cannot abuse power. Some of those upholding this rule overlooked the fact that there is a knowledge that is not dangerous, relatively speaking, and that it is always necessary to strike a balance between benefit and harm. Everything can be abused, but in many cases advantages can outbalance disadvantages. A consequence of the too strict enforcement of the principle of secrecy is that the Brahmins themselves since more than ten thousand years lack the key to the knowledge they possess in their symbolic writings. You can abuse the knowledge also by keeping it to yourself.

¹⁰Just as there have always been secret knowledge orders in the West, so India has always had secret knowledge sects, perhaps too strongly individualized ones. And those sects have independently cultivated the human consciousness aspect and bequeathed the experience they gained to their select disciples. But in addition they have known how to make the uninitiated keep an interest in what ignorance calls “spiritual reality”. The fact that yoga philosophy (sankhya, vedanta, advaita) almost exclusively occupies itself with the consciousness aspect of existence (which to the advaita is the sole reality) has of course contributed to this aspiration.

¹¹Those who set about studying esoteric psychology must be alive to the fact that practically everything pertaining to consciousness remains to be explored. Some knowledge of the different envelopes, their different kinds of consciousness (determined by the molecular kinds), how they express themselves due to the percentage of different molecular kinds, how they are affected by lower and higher consciousnesses, by vibrations from without, etc., all of this corresponds to the first reading-book of the infantile stage. An instance of further research is the capacity for ascertaining vibrations in the atoms of molecules. A physical atom contains atoms of 48 ever higher kinds and therefore is an exceedingly complicated apparatus having many different kinds of consciousness, quite apart from the basic, often overlooked fact that consciousness simultaneously is energy. Perhaps you comprehend that exoteric psychologists grope about in compact darkness.

¹²Without esoterics, psychology and psychiatry will never arrive at any fundamental insight. The condition of doing so is to have some knowledge of the five envelopes of man (the organism, the physical etheric, emotional, mental, causal including the incarnating triad envelope) with their different molecular kinds, different kinds of consciousness, the chakras

in the different envelopes and their functions and stages of vitalization, the individual's stage of development, etc. Present-day psychiatry is totally disoriented, using abortive constructions such as schizophrenia.

¹³Without esoterics it is not possible to understand the difference between a "saint" and a "personality". The stage of the saint is the highest stage of emotional attraction (48:2). The saint controls his physical consciousness and emotional repulsion in a sovereign manner. The personality has achieved the integration of his envelopes of incarnation, so that he can control emotionality with mentality and his physical life with emotionality. From this it follows that the power of the personality is greater than that of the saint, contrary to the general conception. Put at the service of a one-pointed purposiveness, its efficiency, regrettably, often is destructive. Psychological infantilism has the effect that people yield to a powerful individual, even make themselves willing slaves of such a leader. It might be said that the personality is an emotional magician that has the power to arouse people's illusions and so to control them.

¹⁴Mankind has reached so far in consciousness development that increasing numbers of people begin to see the necessity of controlling emotionality by mentality and even strive to achieve it. This striving instinctively searches for a method of doing it and causes people to take an interest in yoga philosophy and all manner of so-called knowledge orders that dangle efficient results.

10.2 The Ignorance of Exoteric Psychology

¹Western psychology is in its infancy. If Western psychologists do not know more, if they cannot explore more of the consciousness aspect than such as it manifests itself in the organism, then they know so little that it is scarcely worth knowing. That such is the state of affairs is evident also from the fumbling attempts made in psychology. From the esoteric point of view, it is not even one per cent of the consciousness aspect that they study. They do not know that there is a superconscious, and the learned dispute whether there is a subconscious. Their discussions all the time revolve around unprovable assumptions. Esoterics makes it clear that all consciousness expressions simultaneously are matter and energy phenomena, and that only if you are able to study those phenomena objectively is it possible to reach any exact results. And such research can be done only by causal and higher selves.

²Without a knowledge of man's various envelope consciousnesses and his different kinds of molecular consciousness, psychology (like philosophy) is little more than a system of fictions. Psychiatry is even in a worse position, being quite unable to define the various kinds of so-called mental disease.

³At the present stage of mankind's development, the six different kinds of consciousness of the emotional envelope are of greater significance than our rudimentary mental consciousness breeding conceit.

⁴Psychologists have to start learning the basics. Every expression of emotional consciousness is either attractive or repulsive, manifests itself as desire or aversion, love or hatred. Generally, aversion predominates until mankind has acquired a knowledge of life and has learnt the simplest conditions of a communal life without friction.

⁵The psychologists, without a knowledge of man's different envelopes and their different kinds of consciousness, have great difficulty in explaining the "self". Perhaps they have experienced that they can observe their organism, their emotions, and their thoughts, and realize that the self, being able to do this, is something different from these kinds of consciousness. The self discovers itself as the one acting, speaking, feeling, and thinking, and that this central self as the possessor of its envelopes also is responsible for its actions. Also, the self supplies the content of consciousness to the envelope consciousnesses and strives,

suffers, rejoices, creates beauty around it, researches, produces science and the marvels of technology. Anyone not seeing the existence of this centre of activity must be thoroughly misled by the attempts fantasists have made to explain it away.

⁶One of the many big errors of psychoanalysis is that it considers the unconscious to be mere subconsciousness. The superego constructed by Freud is also viewed as a product of the subconscious. Psychoanalysis believes that the subconscious contains nothing but the experiences of the present incarnation and that all dreams can be referred just to these. But the subconscious contains everything the triad has experienced ever since the mineral kingdom. Those who are able to study their past incarnations as human beings (ever since the causal envelope was formed) have ascertained that much of the content of dreams they dreamt as children derived from past lives, sometimes as long way back as ten incarnations. Thus the dogmas of the interpretation of dreams have proved untenable.

⁷The tendency of psychoanalysis is to bring up subconscious complexes into the waking consciousness and dissolve them by analysing them. Quite apart from the absurdity of the belief in the possibility of surveying subconscious experience from tens of thousands of incarnations, it is a very hazardous method that has caused irremediable harm. The complexes that make the individual unfit for life by affecting him with inhibitions and feelings of guilt should of course be eliminated. And if analysis restricts itself to working on those complexes, it makes the same good service as a pastoral cure free of dogmas. At every stage of development, however, there are positive complexes that make the individual highly efficient and fit for life. If the analyst does not understand the fact of stages and levels, he may easily destroy those complexes. Also, he may easily offend against the law of undisturbed growth, and many there are who are unaware that they engage in what the Germans call *Knospenfrevel*.

⁸The esoterician firmly asserts that psychoanalysis is on the wrong track where the interpretation of dreams is concerned. Without a knowledge of man's different envelopes and their kinds of consciousness there is no prospect of interpreting the problems of dreams correctly. Dreams may depend on the brain activity during sleep, on the consciousness activity of the emotional and mental envelopes, and on the subconscious of the triad (remembrance of episodes from past lives). Only a causal self can ascertain in each individual case which of the factors enumerated is the true cause of a dream.

10.3 Introduction to the Knowledge of Man

¹Of course there is some knowledge of man and some capacity for judging people. However, it is a superficial knowledge and a superficial power of judgement. They judge from appearances: looks ("frenology", etc.), behaviour, etc. An individual's speech reveals the degree of his insight and understanding. His actions witness to his basic tendency. All of this holds the possibility of "judgement" – and misjudgement

²Circumstances of life and reaping meted out, however, can have the effect that all of what we see and hear nevertheless is misleading. We can discover qualities and faculties. But we know little about their percentages or why people often hide their true skills. We all wear masks. We see those masks. That is our knowledge.

³You must tell the mask (the role), the personality, and the self apart. The personality changes with different ages of life. The mask can be different in different situations of life, in different conditions, among different kinds of people. The "benevolent" individual may be implacable in his heart, the "hard" individual may be benevolent at bottom, etc. in infinitum.

⁴Why is it that we so often make mistakes and so often are totally misjudged by "avowedly skilful psychologists"?

⁵A child can prove entirely different under the influence of a kind, understanding guidance, when loved, than under cold, hard conditions or harsh treatment.

⁶The individual is a becoming, not a being. The individual is change. Many people are merry-go-rounds, ever-shifting kaleidoscopes.

⁷Compassion makes it easier for us to console and help people, if we have had similar experiences, learnt similar problems, suffered as they have for similar reasons. We can enter into their situations, join them in their worlds of thought and feeling, thus identify ourselves with them in some respect. In so doing, however, we do not reach their unconscious, which is beyond the range of their own abilities to ascertain.

⁸He that hearkens unto counsel is wise, if he can also apply the counsel in a right way. Often we cannot give such counsel. It is better to try to clarify the situation by analysing the circumstances, conditions, and consequences, so that the irresolute person sees the best way out by himself. If you do so you have given him assistance without assuming any responsibility.

⁹We judge according to our level of development, our insight and understanding, our fictions and illusions. Such judgements must always be deficient. It is better to try to put yourself in the other person's situation, enter into his views and standpoints, his way of looking at things, his feelings, etc. We should make it clear to ourselves that our image of another person is not that person but our conception of him.

¹⁰In several places in *The Philosopher's Stone* it is made clear that man does not know himself, cannot know himself, since he does not know his subconscious, not his superconscious, not his latent knowledge and abilities, etc.

¹¹This is no denial of the fact that the personality knows quite a lot about itself. It knows a portion of what has been revealed to it in its waking consciousness. It knows what it has learnt and done. It knows its views, its habits, its emotional reactions, some impulses from subconscious complexes, its predispositions, its interests, the faculties it has developed, the experiences it has had and worked up, and quite a few other things.

¹²All of this may be compared to a ripple on the surface of the water of the ocean. This surface can surge up to make huge waves. Nevertheless such waves tell us nothing about the immense unfathomed depths of the ocean. The unconscious is the true man, and what we know about this is only what has passed through waking consciousness. We do not know more about our real total self than what we know about reality, of which we have explored less than one per cent.

¹³Just as our study of reality is inexhaustible, so our study of man is. No more than we let ourselves be cast down by our little knowledge of reality should we omit to study ourselves through continuous observation of ourselves. We always have new experiences. We always learn something. By collecting observations and generalizing them we arrive at the study of types, of common, similar modes of reaction. The originally homogenous mass of individuals differentiates more and more. We learn how to distinguish many different states of consciousness, etc.

¹⁴The purpose of physiology, psychology, psychiatry, etc., is to explore man. By studying man's various modes of thinking, feeling, wishing, striving, etc., a multitude of different modes of reaction, patterns of behaviour, etc., is obtained. By processing such observations of many individuals statistically certain general results are arrived at that can be utilized. By means of such results attempts are made to diagnose the individual's predispositions, aptitudes, etc. The more individualization is attempted in these procedures, however, the greater are the risks of misjudgement.

¹⁵The self-blindness of men also appears in the fact that they are unaware of what they have thought, felt, and even said and done. If they are reminded of such things, they will deny them, indignantly and in good faith, unless it is to their advantage.

10.4 Mankind at the Emotional Stage

¹Disregarding the extremely few who are on such low barbarian levels that they lead purely animal lives without even the possibility of an emotional life, and the likewise few who have attained the stage of humanity (perspective consciousness), mankind is found at the emotional stage. The mental capacity that many people at the stage of civilization are proud of has emotional will as its motive force. Inference thinking and principle thinking belong at the emotional stage.

²On the lower developmental levels, there is no possibility of mental activity. The individuals never succeed in reaching above emotionality with its content of mental energies. Feeling as well as imagination are emotional–mental phenomena. There is much talk about mental consciousness and mental ideas, but this only refers to esotericians (former initiates who have latent esoteric knowledge). All there is in religion, philosophy, and fiction literature therefore is part of emotional consciousness, the most comprehensive (six molecular kinds; 48:2-7) of man's total consciousness. This fact is of course impossible of verification by exoteric psychologists.

³Mankind's "inner life" is its emotional life. People live in their emotions and are controlled by them and so lead largely irrational lives. Even if those who are on the higher civilizational levels have developed their mentality into principle thinking and, in many cases, have learnt how to control emotionality by mentality, they often enough fall prey to their emotional illusions on account of universal disorientation, and among those illusions there is above all the belief that physical delights and enjoyments are the best things in life and that work is a burden. Nevertheless it is by working that we develop our reason, and without reason life is precisely such as it is to most people at our near the stage of barbarism despite cars, radio, television and all other technical marvels that they have been given for nothing by those who have learnt how to work.

⁴Sokrates fought in vain against habitual thinking and unintelligent parroting. People's thinking is largely robot thinking. In crafts and professions they learn what they have to do and then all their work is just a matter of routine with slowly increasing comprehension through many years of experience. They really should be given a retraining course every year so that they learn how to think something new.

⁵The initial impulse of most people's thinking comes from emotional consciousness and is a union of blind urge (= "will", dynamic energy) and mental conception. In order to be mentally active, you must acquire the "little grey cells", which contain mental molecules that have a capacity for mental activity. Modern education makes man a memory robot.

⁶Of course, the brain's greater or lesser capacity for developing cells is in part due to its quality. It is a physical phenomenon, however, and so determined by the law of reaping.

⁷People have such a difficulty in abandoning ingrained ways of thinking and habits, so that generally a new incarnation is required to make them do so. Since mankind's conception of reality and life is by and large totally erroneous and the knowledge of reality can only be taught slowly, step by step (idea by idea) by connecting it to prevalent ways of conception and continuous modifications of them, we understand what immense spaces of time are required. In its work to impart the knowledge, the planetary hierarchy must pay regard to the rule that all who have reached such a stage of development that they can be taught to comprehend and understand must be given opportunities to do so. The planetary hierarchy is not interested in those who are in advance of average mankind unless they wish to join in the work of the planetary hierarchy. It is only as a "co-worker" that the individual may count on having the experiences that are necessary to increased understanding. The prima donna behaviour and complex of self-importance of so-called geniuses are not appreciated at all by the hierarchy. Anyone who thinks he is a better man than any other has got a wrong life view, which will be cured in his next incarnation.

⁸You never stop wondering at the fact that people dare to have definite views on things they have never examined, dare to speak their minds on things they are in no position to judge. It just confirms, like everything else, that mankind is at the emotional stage, that “feeling” is accepted as a criterion of truth, that feeling is thought to be able to judge everything of which they have no idea. “Believe, little heart, just believe”, for everything you believe is truth and reality. Small wonder that the esoterician sometimes thinks that he has ended up on the wrong planet. It all seems like a pandemonium. The whole of world history bears witness to the fact that the “black lodge” controls the authorities as well, whether they call themselves theologians, philosophers, or scientists. Practically all of them have managed to get idiotized. People’s view of reality as well as their view of life is a matter of fashion, the truth of the day is all the rage. You only need a lunatic like Nietzsche to produce balderdash, to put it mildly, and the intelligentsia will kneel before the new idol, rise and swell with pride in being such supermen, all those conceited parrots of a fiction and a caricature. Exaggeration? Generalization? Admitted, but then it is regrettably justified for psychological reasons. Fortunately there are people possessed of common sense and balance. If they could find one another instead of getting lost in the crowd, you could hope for a group that would set the tone and could kill the ever-new idols of the times.

⁹Intolerance is an emotional phenomenon. The intolerant man is upset at the mere fact that other people have views that do not agree with his own ones. He is troubled, worried that his own view perhaps is not right. When mankind has become mentalized, all such things will be the object of analysis and debate, and the individual will be able to treat of them in a matter-of-fact manner, like an impersonal mathematical problem. People have not yet understood how necessary it is that everybody is granted to have his own view. The individual’s view corresponds to the level he has reached. He will abandon it when he has gained a greater knowledge of reality and so a deeper understanding of life. However, the individual must see himself that his view was wrong. Disputes only strengthen self-assertion. Those engaging in disputes are unable to raise the problem to a higher level, since they do not have the facts and perspectives necessary to do so. All opinions are ephemeral on account of our enormous ignorance. But the fanatic is blinded by his opinion; you could say he is bewitched by it, and he turns emotionally aggressive.

¹⁰Most people are bereft of a sense of humour (something quite different from the sense of comicalness). Typically, it is only from the planetary hierarchy that we have received the right definition of humour: the sense of proportion (in all respects, also concerning one’s own tragedies). The injudiciousness that is universal among intellectuals confirms the correctness of the definition. Once you have started to scrutinize the statements of politicians, newspapers, etc., you will be amazed at the stupidities that are also an effect of the lack of sense of proportion.

¹¹Reality consists of relations. And the ability to think in accord with reality is the ability to ascertain those relations. This requires, besides the knowledge of facts, the faculty of perspective consciousness and the sense of proportion. It will be long before mankind has learnt how to think. Emotional thinking will do.

¹²A causal idea (a reality idea, exceedingly few of which are known to mankind) cannot be directly apprehended by others than those who are already familiar with the esoteric knowledge system. To the “uninitiated” it will remain inconceivable and is generally the object of sublime contempt on the part of the ruling authorities. That attitude should soon prove too risky, however. They will prefer to hush it up. That has proved to be the most efficient method and the one that does not tell on the perpetrators.

¹³Truth has many enemies. It is opposed more or less energetically by all who have got stuck in some ideology or fiction system. And since most people who take an interest at all in

the problems of existence soon enough end up in some fold, you realize how few people are not the opponents of truth.

¹⁴It cannot be too strongly emphasized that the “enemies of truth” will make up the solid majority even in the future. You must expect overt or covert opposition (in a conscious or unconscious manner) from all who have been hooked by a dogmatic or skeptic fiction system. The desire to have one’s own world of thoughts protected from unwelcome ideas is a human tendency. Besides, most people are unable to form their own views and are content with the ones they have automatically assimilated. They share the views of public opinion and “let the learned settle it” among themselves. They have some primitive ideas that “there is something more” than physical life, and that is about all there is to it.

¹⁵When mankind has reached the mental stage, so that the individual has his monad consciousness centred in his mental envelope, people will start living in the world of mental ideas, and restless mental activity will not content itself with getting stuck in some certain mental system but will be interested in studying new systems. And in so doing mankind will finally embark on the path of “endless” consciousness development, will start assimilating the new ideas that pour down from higher worlds in a never-ending flow.

¹⁶As it is now, it takes a preposterously long time for mankind to assimilate ideas that do not fall within the domain of the physical world. Where the individual is concerned, it can take several incarnations until an idea caught by the self and entered into the subconscious triad consciousness becomes at first heeded, then the object of reflection and, finally, applied in life.

10.5 Emotional Illusions and Mental Fictions

¹The terms “emotional illusions” and “mental fictions” denote the perceptions of reality in the two pertaining worlds. They are called so because those perceptions do not conform to any permanent reality at all. Emotional and mental consciousness cannot represent the permanent reality in their own worlds. Only physical and causal consciousness are able to do so. Emotionality and mentality are mere subjectivity, and even the apparently objective perception in those worlds is illusory.

²Thus only physical and causal sense has a correct perception of the corresponding material reality. Emotional as well as mental sense (clairvoyance) is incapable of exact, objective perception.

³The fact that objective physical sense is able to correctly perceive physical material reality is due to the fact that this reality has attained the most compact material resistance, which does not let itself be affected by physical consciousness and so enables exact perception.

⁴It is characteristic of man’s inability to judge things that he accepts all manner of fictions. You only need some fantast to appear with claims that he is in possession of a special knowledge or a special talent, and people will flock to him, becoming his followers. Martinus, for instance, who frankly declares that he is in possession of “cosmic consciousness”, not knowing what this implies: omniscience and omnipotence within the seven atomic worlds of the solar system. Like all people who have not acquired esoteric knowledge he fell prey to his own emotional clairvoyance. In the emotional world, you will always have confirmation that your imaginative constructions are correct. Every fantast will be convinced that his imaginings are correct, since in the matter of the emotional world they turn into objective phenomena that can be observed by all who have the same clairvoyant power.

⁵There certainly need not be any lack of logic, acuity, and profundity in those who helplessly fall victims to their illusoriness and fictitiousness. Some of them have faith in their passing fancies, others believe in their constructions. In the former case you have the prophet; in the latter case, the philosopher. Without esoterics they cannot possibly see that they must be wrong. Highly developed personalities (at the humanist stage) who have sublime aims,

intelligence, and experience can much more easily than they think fall prey to illusions without noticing it. They may be humble in principle (admit their insufficiency), yet feel satisfied with their capacity and success. Instinctively sensing and discovering an error or a tendency is the first step towards liberation from the most treacherous illusoriness. Anyone who succeeds in doing so will have revelations (new “spiritual” experiences). Some people may accept even absurdities and propaganda lies, etc., just there is a requisite, generally recognized authority or group of learned men endorsing them.

⁶Those professors who in countless numbers accepted the doctrines of Fascism, Nazism, Bolshevism, those professors who down the centuries accepted all manner of dogmas (against common sense), etc., have finally discredited so-called authority, just as emperors, popes, etc., have demonstrated that power is certainly compatible with all manner of barbarism. You could go on enumerating such instances, but to what avail? The masses will swallow the absurdities of the prophets of the day as they have always done. A wee bit of psychology would do them no harm, for that is what is lacking.

10.6 Hatred – Repulsion

¹Monads having a repulsive basic tendency are found in all solar systems and generally on more than one planet of the system. In their spontaneous self-assertion they counteract universal consciousness development within their natural kingdoms and cause ever increasing friction between monads (hatred and division), breaking the law of freedom and the law of unity, which must result in suffering according to the law of sowing and reaping. What you have done to others is returned to you.

²In the animal kingdom, the individual has cultivated the quality of cruelty, and this exists latently in the subconscious of the first triad, even after the monad has passed to the human kingdom. At the stage of barbarism, the individuals who causalized on our planet have during 20 million years succeeded in acquiring all conceivable bad qualities in high percentages. Those qualities must be superseded by their opposites, good qualities, during the course of evolution. History demonstrates clearly enough, and our own time even more graphically, how much barbarism still lives on in mankind, and where mankind is situated on the gamut of development. In emotional respect, everything is hatred that is not love. Dealings between people make it clear rather soon where the largest percentage of their latent qualities is to be found. And since these latent qualities are quickly resuscitated at a new contact, it is not to be wondered at that barbarism still preponderates in our so-called culture. Democracy, with its rule by the masses, has managed to silence the 15 per cent who have reached the stages of culture and humanity, so that complete equality holds sway.

³Hatred (lower emotionality) does not merely divide people from each other and precludes the solution of social, political, and economic problems, but also precludes the acquisition of emotional attractive consciousness, which in its turn is necessary to the acquisition of essential intuitive consciousness the primary condition of which is “loving understanding”.

⁴There are those who deem it meaningless to try to refute slander. If people want to give credit to evil, they do so whether it is true or not. They grasp every opportunity to get an outlet for their hatred, not so much out of ill will but because the pertaining vibrations vitalize their emotional envelopes and emotional consciousness the repercussions of which on their organisms afford them a stimulation they desire. There are also such people as refuse to defend themselves. If people want to give credit to evil, to believe in wicked speech, to misinterpret what they do not comprehend, to be suspicious of what they do not understand, then it is their own business. The esoterician is urged to remain unconcerned about whatever befalls him. This exhortation is well-founded. For the esoterician understands how perverse everything is, and he would soon become unfit for life if he were in any way concerned about it.

⁵The cosmos with its worlds has been formed in order to make the consciousness development of the monads possible. A wee bit of common sense should suffice for us to realize that the love that made this cannot be blamed for the fact that monads in the lower natural kingdoms cannot get on with each other and live in peace, and that human beings behave like lunatics, hate each other instead of helping each other to develop, in so doing counteracting their own development.

10.7 Our Inability to Judge

¹The causal envelope is just an empty envelope to begin with. Little by little it is filled up with the causal molecules that contain the gist of the experience, qualities, and abilities acquired in each incarnation. Of course, a mere fraction of these molecules can make up that portion of the causal envelope which incarnates (the triad envelope), and so the new personality is only an insignificant replica of the entire causal being. We make a great mistake if we think that the organic envelope we see can in any way be the equivalent to what the individual is when, upon the conclusion of his incarnation, he enters into his great, whole causal envelope. What we see is almost a caricature. Add to this the fact that we are ignorant of the emotional and mental envelopes of the personality and their capacity, which only imperfectly manifests itself in the organism with its generally immense limitations. Those limitations are determined by the horoscope and depend on the quality of the etheric envelope, which otherwise is capable of perceiving all vibrations and of expressing them. Even after the monad has become a causal self, its opportunity of providing scope for its causal capacity in the organism is extremely limited. Therefore, the very concept of “knowing man” is just a demonstration of the impudence and presumption of ignorance.

²An error that even esotericians often make is the attempt to judge the self on the basis of the “personality” (the envelopes of incarnation). The monad in these envelopes and the monad in the causal envelope (the triad envelope) can be two entirely different things, in case the monad has not learnt to control these envelopes with their “innate” tendencies. It is true that the monad must assume the responsibility for its envelopes as well, since their tendencies is the work of the monad in previous incarnations. Tendencies (qualities) acquired during thousands of incarnations are not so easily discarded as thoughtlessness seems to believe. The mere wish to be free is not enough. Nevertheless, judgement is erroneous and often unjust in a cruel way. Such “judgements” have consequences, often in several respects depending on their “effects” (on other people).

³A 45-self gives the following wise counsel: “Consider the fact that you are not your envelopes. Say to yourself: my envelopes want this, but I do not want it.”

⁴The esoterician who has studied the consciousness of man’s physical, emotional, and mental envelopes, and so has a primitive, superficial orientation in “human psychology”, realizes the impossibility of giving any definitive opinions whatever even on the persons closest to him. When he hears people gossiping about each other, he is just amazed at universal imbecility in psychological matters. Most simply put, it is akin to the “babble of lunatics”. You are finally saved from the need of being in any way concerned about their valuations.

⁵Since man is incapable of real self-knowledge or judgement but still believes he has the capacity for it, there is no end of unjust judgements. You quite simply must never count on being understood.

⁶If an esoterician, in order to help a fellow human being better, tries to judge, he always does so in the natural certainty that his judgement must be superficial and temporary, as it is based on spontaneous manifestations of the individual’s envelopes under the influence of all manner of vibrations.

⁷You can observe the degree of understanding of life and the temporary or somewhat permanent emotional level of an individual, but you easily make mistakes when judging his level of judgement. That level is exceedingly different as for various spheres of life, and an individual is never totally injudicious in all of them.

⁸People's so-called level of judgement has but little to do with their latent power of judgement. Since their acceptance (through enforced school education) of the ruling fiction systems has deprived them of the basis of reality judgements, their instinct for reality is so paralysed that most of them seem susceptible of all manner of absurdities.

⁹We accuse people of not coming up to our expectations, when instead we should deplore our own ignorance of life, our lacking power of judgement. That would go contrary to our conceit, however.

¹⁰Anyone who has had a good reaping incarnation has mainly got to know people's good qualities; and in other incarnations, often mostly their bad ones. The total judgement of mankind in the one case is different from that in the other.

¹¹It is generally true that good qualities dominate in people who are at the stage of culture. In people at lower stages, it depends on circumstances or the life view the individual has acquired which qualities make themselves felt.

¹²The saying "by knowing yourself you know others" is typical of the common stupidity in psychological matters. It is a mistake to assume, without a thorough acquaintance with an individual, that he is on your own level of development and has the same life view as you have; that is to say, when judging him assume that you share a common ground. Not even 45-selves can be certain of their judgement of anyone until the individual in question has made and passed the most difficult tests in all respects, the twelve labours of Herakles. The saying is probably often used as a counterattack in self-defence.

¹³You can learn immensely much from the experience of other people, if you have acquired the art of listening. You lose much by letting the lamp of your genius shine.

¹⁴Understanding without erudition is a sign of latent knowledge and a characteristic of the truly "educated".

¹⁵At the present stage of mankind's development, people largely have more bad than good qualities latently in their subconscious. In addition, the bad qualities are much more easily activated, which is a matter of daily observation. Quite particularly, this appears in times of universal psychosis. Also, it is observable in social life or in dealings between friends. The "spirit" ruling in those circumstances much more easily sinks to a lower level than it rises to a higher one.

¹⁶Certainly we learn eventually through all our mistakes. Many times, however, we think that our mistakes were quite unnecessary. We should have known better.

¹⁷Blaming others for one's own mistakes is a common human attitude that is totally abortive. According to that attitude, it is always other people that cause all disputes, all misunderstandings, all enmity. It is an evidence of the common self-blindness. Anyone who does not see his part in what happens and what befalls him is blind in life and has to start learning the ABC of life. Most people have not learnt that.

¹⁸The total inability to rightly judge people is seen in the many acute and profound psychologists, sociologists, philosophers, and politicians, who have written on so-called national character. In his book *Idékritik*, Herbert Tingsten made a brilliant résumé of those works. Summing it up it might be said that all nations in their own eyes appear to have more or less the same merits and demerits and that every nation considers itself to be superior to all the others in some important respect. The esoterician, too, holds the view that nations have their individual traits, their idiosyncrasies. Everything has its individual character, collectives as well. According to the planetary hierarchy, every nation has as its mission to make its quite particular contribution to consciousness development. It will probably be long before this is

generally understood, however. There is no reason for national pride. It is a matter of regret that nations, just as people, so often fail to accomplish their “dharma”. The fundamental error is that universalism is not made an ideal for nationalism as well.

¹⁹In his ethics, Buchman (Caux) postulated four absolute demands, which in their naïveté border on psychological imbecility. No man can come up to any absolute whatsoever. But even psychologists still are disastrously ignorant of everything concerning the human psyche, of which fact psychoanalysis as well as psychosynthesis are deterring examples. Man quite simply is not in a position to explore consciousness, and every attempt starting from a theory or leading to a conclusion is inevitably a failure. The subconscious as well as the superconscious (which are our true psyche) are beyond the range of any analysis whatever. What they think they discover is both illusory and fictitious. It is true of psychology even more than of philosophy that the path of research is the path of discarded errors. That is the path mankind must wander, however, until the learned vouchsafe to examine the reality content of esoteric psychology.

²⁰It is typical of psychological infantility and self-blindness that the very individuals who vent their moral indignation violate the laws of freedom and unity on a daily basis, not suspecting the fact that they committed the same or perhaps even worse crimes when they were on those levels themselves. It is by no means impossible that those who are indignant when reading about the death sentence of Sokrates were among his judges or, at other times and in other circumstances, carried fuel to the countless bonfires that the Catholic Church lighted to burn “heretics”. It is indeed highly improbable that they were not implicated in the collective crimes that Christianity has in its record of misdeeds (a total of 50 million victims according to the statistics of the planetary hierarchy).

²¹One is surprised and happy at the same time when meeting with such an understanding of Schopenhauer as is expressed in the following statement, trying to explain the contradiction of life and teaching.

²²“He had to pay a terribly high price” for his independence of current opinions, of the suggestions of the masses, of the compromises of power, for his intellectual independence, his reckless sincerity: “isolation, misanthropy, pride, an almost pathological self-esteem, because only in this form could he assert himself against the iciness and hostility surrounding him. He paid the price, however, without batting an eyelid, and he gained that dignity, that deep earnest, that passionate objectivity which is the hallmark of intellectual life.”

²³If those psychological idiots, the moralists, could learn anything, they would learn from this. How often geniuses were made to pay dearly for their genius by failing to develop other aspects of their essence, failings they suffered from more than all moralists together!

²⁴Moralists: People at the stage of hatred, murderers of the soul, gloating gossips, psychological morons.

²⁵Laurency has written much on moralism and moralists. But does anyone think that moralists recognize themselves when reading it? That is true, they say, and in the next moment they have forgotten what they read. If they possessed the least amount of self-criticism, they would never utter one evil word about another person. A typical moralist opened his rumour-mongering by saying: “Well, not that I am any better, but ...” (the things one does for the pleasure of running down other people!). How about a psychological in-depth study of the moralist self-blindness before the Law? Perhaps it would provide the key to universal self-blindness.

10.8 Study-Themes of Esoteric Psychology

¹Esoteric psychology is first and foremost the study of the consciousness aspect of existence, the study of individual and collective consciousness, the various kinds of envelope consciousness, the different kinds of molecular consciousness in the envelopes. The current

scientific psychology does not even suspect those realities. It is even worse; it refuses to concern itself with them. Then its results are as might be expected.

²Esoteric psychology should be able to explain the difference between memorized knowledge and knowledge resulting from the perception of ideas. That would bring about a complete revolution in education as well. Modern education turns people into memory robots, depriving them of the ability to reflect on their own and to work up their own experience. People dispute about which views are correct, not knowing that, at best, it is a matter of different fiction systems, all equally primitive.

³Esoteric psychology occupies itself with quite different things than the scientific psychology of the West. The factors that the esoterician considers fundamental for judging the individual are such ones as science does not even suspect.

⁴In order to judge a man correctly, you must have some knowledge of his five envelopes and their consciousness, the quality of the envelopes and which of their centres are vitalized, the departments of the envelopes, the monad's individual character (acquired in involution and in the lower natural kingdoms) and past incarnations, acquired (latent) dispositions (qualities and abilities) and how much of all of this has been actualized anew in the present incarnation, and, in addition, the "cosmic vibrations" influencing man.

⁵Energies pour down from higher worlds and return in an eternal cycle. Energies pour through the envelopes from higher envelopes and from the worlds of the envelopes. If those energies get their natural outlets through the right chakras, man feels healthy and free from complexes. If frictions arise between energies of different kinds, however, this results in disturbances of the matters and consciousnesses of the envelopes: consciousness conflicts and all manner of defects in one envelope or several of them, and finally in the organism as well.

⁶The envelopes can be of different departments and can be antagonistic to each other.

⁷The tendencies of the envelopes can be reinforced by horoscope vibrations ("bad reaping"), by vibrations from the environment, by an "unserviceable" organism, by unsuitable envelope departments, etc.

⁸The departments of the envelopes indicate to which ones of the 49 (7 x 7) existing types the individual's five different envelopes belong. All five can belong to different departments.

⁹The number of incarnations indicates the age of the causal envelope. The individual's path of development (conditioned by his individual character), the level of development he has attained, the quality of his etheric envelope, and the functionality of the centres of his etheric envelope are also connected with the age of his causal envelope.

¹⁰The so-called cosmic vibrations are indicated by the horoscopes that must be cast for all the five envelopes. Modern exoteric astrology tries to cast horoscopes for the human organism but is not in a position to cast horoscopes for the other four envelopes.

¹¹It should be clear from the above how utterly impossible it is for human science to explore the consciousness aspect of man. This requires individuals who have acquired causal sense (causal objective consciousness). Such individuals are incarnated in mankind but of course do not make themselves known to a mankind whose authorities only show contempt for such "charlatans" or whose equally injudicious believers swear to the words of the same authorities after they have misunderstood most of it.

¹²What follows can perhaps in some small measure contribute to the preparation of understanding of these esoteric psychologists and their study-themes in those still very few people who take an interest in esoterics and who have the qualities requisite to the resuscitation of latent knowledge that may lie buried deep in the deposits of their subconscious.

¹³Everything is simultaneously matter, energy, and consciousness. It is essentially matter in lower kinds of matter and lower molecular kinds, and essentially energy in higher kinds. This expresses itself differently in the different departments. Add to this the fact that consciousness

is extravert or introvert due to whether the department concerned is odd or even, and also due to the molecular and atomic kind in question. In these respects, everything remains to be discovered by the esoteric psychology of the future. The planetary hierarchy has given us the basic knowledge of reality (the three aspects, envelopes, worlds, etc.). It is up to mankind to seek and find those realities in the worlds of man (47–49), the worlds of the first self.

¹⁴Still science has not discovered that expressions of consciousness are simultaneously material energies. Many kinds of disease arise when these energies do not get a suitable outlet but take their own courses, following the law of least resistance. They can affect any organ whatever, also the nervous system, so that overstimulation easily ensues.

¹⁵Energies find their way chiefly to chakras already vitalized (below the diaphragm), the navel chakra or the sacral chakra. This easily results in (the navel chakra) the activation of useless emotional or imaginative life or (the sacral chakra) the overstimulation of sexuality.

¹⁶Unceasingly active people generally get an outlet for their energies as well as those who live creative lives (in science, philosophy, literature, art, etc.: the throat chakra).

¹⁷Through the envelopes of man (the etheric envelope, the emotional envelope, and the mental envelope) pour vibrations from without which influence the tendencies acquired by the envelopes in past incarnations. The monad has to learn to control those tendencies as well as the impulses from the subconscious of the triad. As long as the vibrations from without are stronger than those of monad, the monad is impotent and the slave of its envelopes.

¹⁸The two terms, virtue and vice, have their special esoteric meanings. Virtue is the result when the monad has learnt to control all the tendencies of its envelopes of incarnation, vice is the outcome as long as those tendencies are stronger than the monad (the monad is their slave).

¹⁹Every envelope as well as the organism has its tendencies. If they control man in turn, life-ignorance talks about a “split personality”.

²⁰Life-ignorant man is the victim of the inherent consciousness of his various envelopes. It is not the monad that wants to feel fear, but it is carried away by the vibrations of its emotional envelope and identifies itself with them. Man has to learn to note the existence of these vibrations and then ignore them, refuse them any attention. To fight them is to strengthen them. And this is one of the many perversions of theological and moral psychology.

²¹To let other people annoy or hurt us evidences our inability to control the consciousness content of our emotional envelope. We let them have power over us and control our consciousness. In so doing we demonstrate our lack of self-determination. A mistake that many make is to fight the content of the envelope in such states. Then it only becomes stronger, since they consider it. Let the envelope rage as it wants, and direct your attention to something else.

²²The corresponding is true of other feelings, fear, for instance. It is impossible to fight fear. It only becomes stronger in the process. Think of something else. We must learn to live with our envelopes and not to be dependent on their consciousness content. If some envelope has become activated unsuitably, we move our attention to another one. We always have three envelopes to choose from: the physical, the emotional, and the mental.

²³Psychologists assert that you cannot think of two things at the same time. You can do it, however, and disciples are taught how to do it: have their attention directed simultaneously outward and inward. The former case refers to consciousness in the etheric envelope; the latter case, to consciousness in the mental envelope. But of course the condition of this is that the individual has developed mental consciousness in its own envelope. Most people are incapable of this. Their mental consciousness exists in the emotional molecules.

²⁴It may be regretted that no esoteric psychologist has appeared to elucidate the various kinds of etheric, emotional, and mental consciousness in the four aggregate envelopes (four

etheric, seven emotional, four mental, and three causal kinds). There is a deplorable ignorance of mental consciousness in particular. The four mental kinds have been called concrete; and the three causal kinds, abstract. And they call that psychology!

²⁵Psychophysicologists make a fuss about their alleged discovery of more than “five” senses. In fact there are only those five. What physiologists have discovered are the different modes of consciousness of reacting in the organism. There are seven senses in all, but two of them are still undeveloped in all but those who have developed them methodically and systematically themselves. These five senses also exist in man’s etheric, emotional, and mental envelopes. The causal envelope has seven senses, when the monad has finally acquired full causal subjective and objective self-consciousness in its causal envelope.

²⁶We influence our environment by our emotional and mental vibrations without realizing it.

²⁷The vibrations that active consciousness throw out into the emotional world can be apprehended by those whose attention is momentarily directed at the same wavelength. The “thought-forms” (forms of emotional and mental matter) produced remain, however, in the emotional envelope of their manufacturer, exerting an inevitable influence in it: poisoning (arousing hatred), blunting or sharpening the intellect.

²⁸The methods of meditation taught in the occult sects are by no means without risks, since their authors do not understand that they are dealing with energies and do not know how to handle them. As the knowledge of the three aspects of reality is nowadays publicized, they will probably be more careful when teaching their methods of meditation. Man is an unconscious magician, unaware of the fact that an expression of consciousness is simultaneously a manifestation of energy, which always affects some kind of matter. Thus all people are magicians, whether they know it or not. According to the motives of men’s actions, mankind can be divided into white, black, and “grey” magicians.

²⁹Much is given to us for nothing through telepathy (the ability to pick up vibrations in the emotional and mental worlds). The ignorant man believes that he has thought this out himself and deems himself very wise, which is always a demonstration of ignorance and manifests itself to the knower as stupidity. Anyone who is mentally “easily moved” can pick up lots of passing fancies from other people. All too many people fall victim to these vagaries and take them to be their own brainwaves.

³⁰Ideas from the world of ideas manifest themselves a revolutionizing intuitions, “revelations”, and are something quite different from “inspirations” from emotional or mental superconsciousness (not yet self-activated consciousness domains).

³¹Propounding his idea of the expansion of the separate self into the communal self and the universal self, the Swedish psychosynthesist Poul Bjerre showed that he understood a fundamental esoteric idea.

³²In each new incarnation, the individual (the monad) loses his continuity of consciousness and must in his new brain try to resuscitate the monad consciousness he has lost. This implies that he does not know who he is, what he has been, what he has learnt and is able to do. He has to start all over again and work his way up to the level of development he previously attained. He is embittered that he must “reap what he has not sown, since he is another individual”. On this point exoteric Buddhism has totally misinterpreted the teaching of the Buddha, idiotizing it. As always, it proves that only esoterics is able to give the rational explanations of the facts of life.

³³In each incarnation, the individual must acquire anew from scratch everything which he once had but which is now in a state of latency. The tempo of this reacquisition is individual: 3, 7, 14, 21 years, provided he has been equipped with appropriate envelopes of incarnation and grows up in a suitable environment. It is clear from this that men are not in a position to judge the individual’s stage of development and can seldom judge their own stage before they

have reached the stage of humanity. Before reaching the stage of discipleship, they should be able to determine the departments of their own causal envelope and triad envelope.

³⁴The ancients spoke about ages of life (each covering seven years). Considerably later, science could ascertain that all the cells of the organism are renewed within a seven-year period. It could observe other changes conforming to seven-year cycles, puberty at 14 years, for instance. The esoterician does not intend the matter aspect, however, but the consciousness aspect. Educators have indeed found increases in “maturity” at 7, 14, and 21 years. Esoteric psychology ascertains additional changes at 28, 35, and 42 years. The latter are called “points of transition”, often mark decisions in some respect and, for those at higher stages, manifest “liberations”.

³⁵It is important to distinguish between a contact with a certain kind of consciousness and the pertaining activated subjective and objective self-consciousness. At the higher emotional stage (the stage of the mystic), a contact with the unity centre (47:2) of the causal envelope is achieved. At the mental stage, a contact with the knowledge centre (47:3) is achieved. Contact is a condition of activation. Activation is unconscious and conscious. Centres are activated unconsciously through application of the laws of life. Conscious activation is a process that is directed through an individual method of meditation the knowledge of which is imparted to man when a disciple of the planetary hierarchy.

³⁶If man could reach to the motives lying deepest down within him, he would find that his self-deception is almost one hundred per cent. He judges himself according to his good wishes and resolutions, and does not notice how superficial they are. The power of the subconscious is greater than what mankind at its present stage of development is able to judge.

³⁷Each incarnation deposits a new layer of consciousness, as it were, in the subconscious. A “split personality”, which is of such interest to psychiatrists, can be due to a changing dominance in waking consciousness between the various envelope consciousnesses or to a changing contact with different deposits. It is a long and difficult struggle that the self must wage “against itself”. The emotional and mental envelopes have their habits and tendencies, their automatized modes of reaction. A new, better insight brings with it an unceasing struggle of power between the self in its waking consciousness and its subconsciousness.

³⁸The power of the subconscious is a problem that was late in arousing the interest of psychologists. Everything found in the waking consciousness sinks down into the subconscious, and there it enters into complexes. That is reason why the wise man is careful about what he gives his attention.

³⁹If you want to make a simple representation of the “struggle of ideas” in the individual’s psyche, you might start from the life view accepted by the waking consciousness in its relation to the experiences had by the subconscious through the multitude of incarnations, gathered into a synthesis, into a variety of complexes often at war with each other, and the ideas, still superconscious, caught by mental consciousness in the mental world. There you have three different “systems” engaged in a battle for dominance, where the subconscious generally emerges triumphant.

⁴⁰When studying inhibitions resulting from complexes, they have disregarded the facts that egoism and hatred are the causes of those inhibitions, and that altruism and attraction dissolve all such undesirable inhibitions.

⁴¹Latent learning in the subconscious certainly is a condition of knowledge. This does not mean, however, that this knowledge is exact, only that whatever has not been previously mastered is not met with immediate perception, but must be acquired step by step through interconnected conclusions or through facts linked with facts. If there is latency, then it has been previously worked up so that this toilsome work is already done. Many people take this rapid assimilation as a sign of “genius” or a proof that the learning agrees with reality or is an

instance of inspiration. Nor is mental clarity (as Spinoza thought) a proof of correctness. Only causal ideas are exact.

⁴²There are many kinds of “seekers”. In the esoteric sense, those are regarded as seekers who have the knowledge latently in the subconscious of their first triad and instinctively seek until they find it again. As a rule, they have become skeptics in their new incarnations, and remain skeptics if they do not succeed in finding the knowledge. This instinctive certainty is something different from remembrance of the usual kind occurring when a previous contact is renewed, such as when a Protestant is converted to Catholicism, since he was a Catholic in his last incarnation.

⁴³What memory actually is or depends on can never be explained by psychology, only by esoterics.

⁴⁴Every fact apprehended is a mental molecule that has penetrated into some brain cell of its own kind and, when the “faculty of memory” needs it, can be made to repeat its content by similar vibrations.

⁴⁵There may be many causes of a weak memory, quite apart from such causes as a faint apprehension, an insufficient understanding, and a lack of interest. It may be due to the difficulty of making the mental molecule vibrate at all or strongly enough. It may depend on the fact that it has not been possible to retain the mental molecule in the brain cell. Fresh initiates of the planetary hierarchy are always entrusted with knowledge that is not to be communicated to outsiders. If they are tempted to break their vow of silence, the mental molecules containing that knowledge are removed automatically. Of course, the “risk” of a repetition of such a failure is not great, but the deed is disastrous to the consciousness development of the truth-seeker.

⁴⁶Also certain injuries incident to shock can affect the faculty of memory, the power of the brain cells to retain mental molecules.

⁴⁷The great difference between knowledge (comprehension) and realization lies in the fact that it is a matter of energies that we must learn to use through our own experience: acquire them automatically, use them automatically, and automatize them, since the knowledge of them cannot be given out to others than those who have entered into unity.

⁴⁸The outer corresponds to the inner. Coarse speech and coarse jokes are inconceivable in a milieu at the stage of culture. That is a characteristic as well. You may very well know and comprehend what belongs to culture without having realized culture. If you have realized culture, then it is a “state”, something that has become your “nature”.

⁴⁹Optimism and pessimism might in ordinary cases be the expressions of a personal temperament. As regards the life view, it can be safely stated that at his present stage of development, man is not in a position to judge whether the one or the other attitude is justified. Anyone who knows nothing about reality and life, consciousness development through the different stages of consciousness, etc., does not have the facts requisite to judgement. People judge according to appearances, manifestations in the physical world, and those phenomena provide no basis for judgement.

⁵⁰The pessimist may be however right as for the present time. His life view nevertheless is basically incorrect. Pessimism paralyses thought, feeling, and action. Evolution is the refutation of pessimism. Everything that serves to lessen joy in life is evil. Anyone who has gained the wisdom of life never concentrates on such things as make him gloomy, inefficient, bitter.

⁵¹There is nothing to teach us as much as our failures, if we take them in the right way. The very experience of failure teaches the individual what he was in need of learning. A life that is filled with failures may be the most valuable incarnation.

⁵²There are many kinds of genius. Usually, genius means sovereignty within some certain domain of human skill and learning. Those interested in philosophy probably think of mental

geniuses of which there are very different kinds. Most people seem to disregard the essential difference there is between products of genius that are useful in life and those that are hostile to life, those that agree with reality and are logically tenable, and their opposites. The esoterician means by genius a revealer of reality, thus an individual who has attained the causal stage.

10.9 Consciousness Development

¹Men would like to prolong their physical existence indefinitely, not understanding that in so doing they would impede their own development. They do not realize that their emotional consciousness consists of illusions, and their mental consciousness, of fictions, and that it is necessary that they are set free from those things, which is practically impossible, since they cannot be made to realize that their illusions and fictions are useless, but cling to them as though they were something else than crutches on which they drag themselves along.

²To make a fresh start again and again, with ever increasing prospects of understanding, to develop your powers in ever changing conditions (with erroneous views, it is true, but nevertheless a wee bit more rational, since understanding grows with each new life) – that is the only way of developing consciousness.

³The further consciousness development progresses, the more rapidly the pace of development increases. Whatever at mankind's stage of barbarism required tens of thousands of incarnations can nowadays be gained by an individual at that stage in a couple of hundred lives.

⁴The acquisition of a higher kind of consciousness is a slow process, relatively speaking, from the first instinctive groping to full subjective and objective self-consciousness in the corresponding kind of matter. Generally, when there is talk of the individual's kind of consciousness, what is meant is the full subjective consciousness he has acquired. A mystic, for instance, can possess causal consciousness to some degree, whereas this does not warrant calling him causally conscious. Only when the authorities of mankind recognize esoterics as a "science" will there be any sense in elaborating a detailed terminology for the description of unknown kinds of matter, various processes, etc., all of which being within the grasp of human comprehension.

⁵Since the whole cosmos, in respect of consciousness, is a gigantic process of evolution, it follows from this that the individual, when he has become able to reflect at all, will remain the untiring seeker and realizer in order to reach ever higher levels, enter ever higher kingdoms. That tendency is a basic instinct in all monads, a never-ending, unconscious striving towards understanding, an ever-increasing capacity for assimilating the consciousness energy of the atoms that unceasingly pour down through his envelopes, energies that effect evolution. That process may appear infinitely slow. The esoterician applies other concepts of time, however, (millennia, millions, billions of years) and an involution and evolution that goes on without interruption through countless forms of life until consciousness awakens and seeks its way.

⁶The individual affects with his vibrations not just the consciousness of his own envelopes (the triad envelope, etc.) but all matter in his environment as well.

⁷The worlds and matters of the planetary hierarchy become gradually more "dynamized", and the same is true of all higher kingdoms. The whole cosmos becomes an ever more efficient process of development, the consciousness of matter ever more easily activated in lower kingdoms as well, so that towards the end development is an ever-accelerating process.

⁸According to esoterics, matter is synonymous with light, and motion (energy) is synonymous with sound. These are facts that science still has little use of.

⁹All the 49 atomic worlds demonstrate in their dimensions, as seen from below, a continuously ascending scale of all the colours of the spectrum and all the notes of the gamut.

To cosmic selves, the whole cosmos is a symphony of colours and notes indicating kinds of matter and kinds of energy.

¹⁰Attempts that have been made to render the increasingly “refined” colour nuances of the emotional and mental worlds with physical colours demonstrate that this is impossible.

¹¹By continually refining their art, artists (painters, composers, etc.) draw closer to the causal world and the world of unity and in those worlds have use for the abilities they have developed, not knowing of the contribution they are able to make in worlds where all colours and notes are energies. This may serve as an illustration of how each individual character develops, unknown to itself, a capacity that will some time avail unity. Each individual is something unique, and it is enriching to think of the contribution that everybody will make in his own way to the benefit of all. When faced with any creature we are standing before a miracle in a cosmos of exhaustless possibilities, a cosmos where ultimately there is no failure.

¹²The causal energies pouring down from the causal envelope into man’s envelopes of incarnation find entirely different expressions depending on which centres in those envelopes they vitalize. The causal energies mentioned issue from the three units of the second triad. When man has acquired the ability to assimilate them in the right way, they will activate consciousness in ever higher molecular kinds, subjective consciousness to begin with, and then objective consciousness, until the individual has become a causal self. This is the ground of self-realization. At the present stage of mankind’s development (its total life ignorance as to higher kingdoms, higher worlds, man’s envelopes and their various centres, the consciousness and motion aspects), the individual who does not wish to follow along in general evolution during millions of years is obliged to learn from the teachers in the fifth natural kingdom how to develop in the most rapid way. Nobody is forced to do so. Everybody is to decide his own pace of development. According to the law of freedom, it is the individual’s absolutely private decision. There is little to be regretted in this save the fact that the authorities who set themselves up as the guides of the masses are able to prevent, by their attitude, many people from finding their bearings in reality, when otherwise those people would have grasped the opportunity of acquiring a knowledge of life and in so doing would have accelerated their consciousness development. It might also be regretted that the authorities are unaware of their responsibility and its consequences for themselves.

10.10 Our Share in the Cosmic Total Consciousness

¹Without a knowledge of the stages of development of human consciousness, all psychology and, in particular, all psychological judgement of people is baseless and largely erroneous

²Man is neither good nor evil. At the present stage of mankind’s development, he is a primitive being, particularly in emotional and mental respect. Morality mostly consists in judging people according to their faults and failings. All of us have mostly imperfections, though of different kinds. Constantly bringing these failings out is strengthening emotional repulsion (hatred) in all its monstrously ramified modes of expression and poisoning relations between all people. History demonstrates that all the great ones of mankind were among the most disdained, not to say persecuted.

³The emotional geniuses or so called saints of all times, who looked upon themselves as the “worst of sinners”, bear witness to the fact that we mostly consist of imperfections. More than other people they were instinctively aware of their lack of knowledge of the Law and their inability to apply the knowledge they had.

⁴All monads, wherever they are on the gamut of evolution from the mineral kingdom to the highest divine kingdom, share in the cosmic total consciousness and in that respect make up a unity. This is the ground of universal brotherhood. The higher the level an individual has attained, the more clearly he realizes the significance of this. If by equality you mean that all

have attained the same level of development, you make a basic mistake. Brotherhood demonstrates in the desire to serve where you can and in the absence of all the expressions of repulsion (hatred). However, brotherhood does not consist in denying existing differences. We human beings understand so little, but we can always do a friendly turn and show sympathy.

⁵All beings have a superconsciousness that is in contact with the fountainhead of all life (whatever name is given to it). The concept of god has been so idiotized that one hesitates to use the term god. To the individual having some knowledge of life there are higher divine kingdoms of countless individuals. Through universal collective consciousness we are one with them. And all individuals are in some manner connected with some certain group in some one of those higher divine kingdoms, and that group sees to it that “the Law has its course” in respect of the good and bad sowing of each individual. Nothing can befall the individual – whether good or evil – that he has not deserved in some life.

⁶Despite our immense ignorance and, what is worse, our erroneous views of practically everything, we human beings have an asset, our superconsciousness, even though we do not understand its significance. The man who has trust in the Law and in his own unconscious in so doing has trust in Life, which is the trust that we must develop. Our conceptions of Life are of course erroneous, however “wise” we believe we are. We need not make any true conceptions, since we cannot. Trust in Life is what we need. When we are ready to pass to the next higher natural kingdom, then we shall have a personal contact with the individual who will “help us cross the border to that kingdom”. Until then, we can know nothing of those who are watching over us.

⁷Thus every human being has his own superconsciousness. And there is nothing to prevent us regarding it as a personality, our own higher self, if you like. This superconsciousness is our particular confidant. And what we have in common with it is our own little secret which no one has any right to pry in and which we should never talk to others about. Our wishes and hopes, the plans of our life, nay, often enough our own conception of existence, reality, and life (which other people do not understand) are part of this secret, all that concerns the essential of our consciousness and its development, what we in our hearts of hearts strive to shape. It is here that we must learn the art of being silent. For by betraying this secret we deprive ourselves of our chances of carrying our intentions into effect. The source of power that is in our unconscious peters out when we “turn ourselves inside out”.

10.11 Man's Threefold Consciousness

¹Man is a whole of three different kinds of consciousness: physical, emotional, and mental. Generally, one of these kinds dominates depending on (the stage of development disregarded) the horoscope vibrations, the departments of the envelopes, and the physical conditions with the resultant attitudes and external influences. Also such conditions as the individual's race, nation, sex, social class, etc. have their automatic effects. An individual of esoteric leanings may be chiefly an emotionalist just as well as a mentalist. Much depends on whether he is an extravert or an introvert, whether for instance the fifth or the sixth department is dominant in his envelopes of incarnation.

²Many people at higher stages live mainly introvertly in their emotional or mental consciousness, only at times extravertly in the objective perception of material reality afforded by physical sense.

³Still not even psychoanalysts have any clear ideas of the difference between objective sense and subjective reason.

⁴At the present stage of mankind's development, most people have six physical (49:2-7), five emotional (48:3-7), and two mental (47:6,7) kinds of molecular consciousness. Moreover, there are the waking consciousness of the self, collective sub- and

superconsciousness. Western psychology is in no position to judge the human “psyche”, let alone superconscious “spiritual life”.

⁵It is a serious mistake many people make when they neglect to ennoble their emotional life (higher emotional consciousness, 48:2,3), for it is only through higher emotionality that essential consciousness (46) can be activated via the centre of unity in the causal envelope (47:2). Higher mentality activates the lowest causal consciousness (47:3), and the joint action of the energies of 47:2,3 activates 47:1.

⁶The monad – or the primordial atom, the individual, or the self – in the triad envelope utilizes the mental and emotional as well as the physical envelopes. Only part of its activity in the higher envelopes reaches down to consciousness in the brain. It is the purpose of meditation to “bring down to the brain” what is still “superconscious” but can be made conscious. Much can be brought forth into the waking consciousness: all that we have fleetingly perceived (read, heard, or seen) but have never reflected upon, all manner of “hunches” that we have left unattended. In this process it is important to scrutinize all kinds of vagaries that we uncritically accept as facts, such things as agree with our idiosyncrasies and appear probable or evident.

⁷It is true that the mental ideas absorbed by mental consciousness in the mental envelope (thus not those absorbed by mental consciousness in the brain) are energy-charged mental molecules that are working, but it depends on the receptivity of the brain how long it takes before the mental idea has been able to penetrate the brain cells. If some certain idea appears improbable, unreal to the individual, then it can take many years until he has acquired a sufficient understanding of the idea through experience in life.

⁸It is by no means as psychologists seem to think: that you cannot do two (or more!!) things at the same time, and do them well. That is something which the esoterician has to learn. The different envelope consciousnesses (physical, emotional, mental, and causal) are able to work separately (while supervised by the monad consciousness). That psychologist of religion was mistaken who thought that the mystic could not simultaneously “think of god” (practise meditation) and perform his physical task efficiently.

10.12 Feeling

¹Psychologists still have not been able find a correct definition of “feeling”. A very common notion is that feeling is the same as “irrational affect”. Feeling is a union of “dynamic will” (desire) and reason, in which desire preponderates.

²Feeling is desire coloured with thought. Imagination is thought coloured with desire. Both are part of emotionality. Although imagination can occur even in lower emotionality, it is esoterically assigned to higher emotionality, since mentality according to its nature preponderates in higher emotionality. It is evident, however, that even repulsion (hatred) can use imagination.

³An esoteric psychology of the future will make a more detailed demonstration of the four main kinds of feeling corresponding to the four lower emotional molecular kinds (48:4-7). These four main kinds can be further subdivided. The higher the molecular kind, the more reason it contains, so that there is an imperceptible transition from feeling to imagination, the latter being the highest kind of “reason” for more than 90 per cent of mankind at its present stage of development. A mentality emancipated from emotionality does not exist until the coalescence of the emotional and mental envelopes has ceased.

⁴In his essay *Om social rättvisa* (On Social Justice), Hägerström discusses “interests or feelings”, and someone made the remark that interest was not feeling, but something “rational”. In his psychology, Hägerström was influenced by Boström, who evidently was clear about the fact that even feeling could be “rational”. Bostromians even talked about “philosophical feelings”, demonstrating that they had got considerably closer to reality.

Feeling need not be irrational. The degree of rationality depends on the molecular kind. Molecular kinds 48:4 and 48:5 can be influenced by 47:6, and in that case feeling is increasingly rational.

⁵Of course, neither feelings nor thoughts need have any exact counterpart in reality, need not conform to it. They are vibrations in their respective envelopes, and it is but seldom that they arise due to contact with objective reality in the envelopes.

⁶Still emotional thinking rules, emotionalized mentality, mental vibrations affected by emotional vibrations on their way from the mental envelope to the physical etheric envelope and to the brain via the emotional envelope.

⁷The yogis have reached far in psychological understanding, which is demonstrated by their expression: “Only when emotional life has become unified, can the will be fully active”. At the emotional stage, the “will” is emotional and a result of emotional tendencies synthesized in meditation.

⁸Even Goethe could write “Gefühl ist alles” (Feeling is everything), which is a demonstration of the almost complete psychological ignorance ruling. The basic psychological problems will never be solved on the introspective (subjective) path. The phenomena of the various envelopes of man are simultaneously both subjective and objective. Anyone who wants to solve the psychological problems must possess at least causal objective consciousness to be able to study the matter and motion aspects of the pertaining phenomena.

⁹By his dictum Goethe demonstrated that he had not reached beyond the lowest degrees of the Rosicrucian Order (the genuine one) and so was unable to interpret the symbols representing psychological realities.

10.13 The Intellect

¹The consciousness of the mental envelope is the sum total of what the individual has apprehended and worked upon. Its capacity is due to the monad’s stage of development. Then it is another matter what is the capacity of the brain cells for reception of the requisite mental molecules.

²Psychologists know practically nothing of mental consciousness. They cannot tell the difference of thinking and imaginative construction. Very few of the problems occupying mankind require mental consciousness. Imagination solves most of the problems that the learned can solve at all. Literature (poetry, romance, drama), oratory is the work of imagination.

³Pure mentality is free from attraction and repulsion, free from everything that has anything to do with feeling or imagination. As long as the emotional and mental envelopes are in coalescence, most people are not in a position to use “pure reason”, to cite a term that philosopher Kant utterly misunderstood and using it managed to dupe some generations of philosophers. His reason was not even reason. It was imagination gone astray.

⁴According to esoterics, the intellect exists to produce something new, not to collect old stuff. Each individual intellect is unique and can create something unique. If it does not do that, then it is emotional imagination and not mental perspective.

⁵Almost everything is unexplored. Almost all the ruling ideologies need to be superseded by true ones. The field of exploration is infinite. The intellect accepts nothing that it has not examined and accepted by itself. It never believes it knows. It either knows or knows not.

10.14 Control of Consciousness

¹There is much talk about complexes, and many people suffer from such things and do not know how to get rid of them. They should learn to see that the individual is not his envelopes, that those envelopes are the individual’s tools, which he is supposed to learn to use in a rational way, that they should not be occupied with the content of their envelopes. The self is

a monad in a triad in a causal envelope (the triad envelope). Its true consciousness does not belong in the envelopes of incarnation and their consciousness, but the monad should seek to acquire consciousness in its causal envelope, a consciousness that is at the monad's disposal when it ceases taking an interest in its lower envelopes. The esoteric expression, "to forget oneself", means precisely not being occupied with one's envelopes of incarnation (least of all the content of the emotional and mental envelopes), but using them when they are needed for necessary activities and for serving life. To be the victim of one's emotions, states of depression, etc., is to be dependent on the content of one's emotional envelope. There are more important things to take an interest in.

²The consciousness of the emotional envelope is a robot consciousness which only becomes the more active the more it becomes the object of the self's attention (you strengthen whatever you observe, since energy follows attention). By being occupied with this consciousness you can strengthen it into frenzy, hysteria, and agony, all the way to a break-down. By refusing to give it any attention you liberate yourself from the power it gets when the self identifies with its feelings.

³Even advanced people do not succeed in liberating themselves from the content of their envelopes. To do so you must be able to transfer your interest to some other thing. This can prove impossible, if the work of one's life is within the sphere of the kind of consciousness causing trouble. Goethe, who was a great personality, never succeeded in liberating himself from his emotional consciousness, precisely because his imaginative creations belonged to that sphere. This is the case with all first-class artists, since imagination is an emotional faculty. Goethe sought deliverance through philosophical and scientific studies, but his authorship was in the field of fiction literature and so held him captive.

⁴When we identify ourselves with a feeling or a thought, we limit ourselves and hypnotize ourselves.

⁵Instead of saying "I was angry" we should say "an impulse of anger tried to control me".

⁶We can control everything we can liberate ourselves from. The power of complexes is due to the fact that we cannot discover them and thereby separate them from our monad consciousness. When they have been "disclosed", they have lost their power.

⁷It is a good rule to be followed by anyone who wishes to overcome a fault to constantly repeat to himself: "I am not my envelopes. I do not want this, even though my envelopes want it." The more often and the more intensively this is repeated, the sooner the day will come when the "self" will overcome.

⁸Self-analysis should never be concerned with anything but what should be eliminated. We must not dig up the roots of what is to grow.

⁹We are ennobled, we develop by not attending to what should be forgotten, by replacing such emotions and thoughts with such ones as represent the good qualities we wish to acquire.

¹⁰Our inner space is a theatre where many masks are acting and want to dominate..

¹¹During his different ages of life a man runs through the stages of consciousness development that he has traversed during his sojourn in the human kingdom. That development occurs in some people quietly and harmoniously; in other people, as a series of crises.

¹²What the researchers of the soul used to call the "awakening of the soul" was an outcome of the monad's, the self's, or the individual's contact with causal consciousness. The ancients used to speak about the "soul's meeting with god".

¹³You are "free" when you are the "master of yourself", when you are able to control the content of consciousness and the energy of your envelopes, when in respect of the strongest emotional desire you are able to refuse to satisfy the desire of that envelope without "sacrifice", spontaneously; when in respect of mental fictions you are independent of their power.

¹⁴The esoterician is enjoined “never to look back”. To look back is to be drawn back. To look at the lower is to sink down into the lower. By looking back you resuscitate all that should be definitively consigned to oblivion. By being resuscitated it resumes its old power and brings about an unnecessary expenditure of force for a new liberation. The important thing is to liberate oneself from the power of the unconscious, which psychologists still have very small prospects of understanding, psychoanalysts being the best proof of that. The subconscious contains more than 99 per cent such things as can only counteract the individual’s consciousness development. The esoterician is enjoined to forget the past with everything it yielded of happiness and sufferings, forget what he did and said and what other people did and said against him, forget himself. Moreover, that is a good exercise in control of thought.

¹⁵We are not our past. The self certainly is responsible for, and has to reap, all the mistakes and stupidities our envelopes have said and done under the pressing influence of the mass vibrations of human ignorance, with a more or less impotent self in the centre. Our past is in the experiences we have had and which always taught us something. That also dismisses the past. The power of the past in man’s life depends on his total life ignorance and on the ideologies poisoning life with which theologians and moralists have inoculated trustful children’s minds all but ineradicably. In psychological respect it is due to lacking control of thought that we permit thoughts to appear from our subconscious to make us “look back”, that we have not learnt to occupy consciousness with either the problems of the present or our self-chosen “motto of the day”, which we at the end of the day in most cases should have been able to repeat a few hundred times. That is a motto which in that way can become a power in our subconscious and so in our lives.

¹⁶Attention is man’s most precious possession. Without it we could learn nothing, we could not develop. The second most precious possession is the content of our consciousness. Anyone who directs his attention only to those things as afford a knowledge of reality makes a rapid career in the human kingdom and reaches the most quickly that world of ideas which is the gateway to the next higher natural kingdom. It is a good habit to ask oneself before everything one is confronted with: “Is this worth taking up my attention?” What answer the individual gives to that question depends on his level of development.

10.15 Understanding

¹Each higher kind of consciousness brings with it a greater prospect of understanding reality and life. Understanding thus is a series of degrees. The esoterician learns through experience how these different degrees of understanding express themselves. Through cooperation he learns to distinguish between people who are on his own level, on a lower, and on a higher level. Unfortunately, cooperation is made difficult by most people’s ignorance of esoterics and of the levels of development, by the self-assertion, unwarranted faith in their power of judgment, and misapprehensions of the uninitiated. Very intelligent people who begin studying esoterics find it very easy quickly to be important and superior, and in so doing demonstrate that they are in fact unripe for esoterics, because esoterics presupposes a realization of one’s own limitation and makes criticism of other individuals impossible. The esoterician’s criticism always concerns collective, never individual misapprehensions. He criticizes the erroneous opinion, not the individual contingently holding it. Persons and things are always separate in his mind. The opinion belongs on a certain level. The person can belong on quite another level, even though he holds that opinion. In any event the person is always eliminated. Only life-ignorant people feel hurt, personally offended, in such cases. Actually, vulnerability demonstrates the individual’s ignorance of life, the fact that he has not rid himself of his self-importance. The esoterician is out of reach of other people’s depreciatory valuations, which nobody has any right to express. Contempt belongs at the

stage of hatred. It is by their judgements of others that people demonstrate their levels, their lack of understanding.

²Whatever may be a true “revelation” to one person, affording him an increased understanding of reality, may appear a paralysing limitation to another person who has experienced an even greater “expansion of consciousness”. And this is true of all individuals to be found on the seemingly endless gamut of developmental levels from the lowest physical to the highest cosmic. In this process it is typical that anyone who has acquired common sense and has got a vision of cosmic evolution always realizes his own limitation and how “immensely much remains” for understanding. Therefore it was one of the characteristics of wisdom in Sokrates that he could say of himself that he “knew nothing” (implicitly: of what he desired to know in order to fully understand). That realization is the true humility, not what people call humility: bending one’s neck to wiseacres who believe they know, not suspecting their boundless ignorance.

³Men are held captive by their emotional illusions or their mental fictions and often by both. In so far as the individual develops and gains a greater understanding of life he can liberate himself from these limiting factors: at the stage of culture from illusions and at the stage of humanity from fictions. Thanks to esoterics he can do this even at the stage of civilization. In that case it will be an intellectual process that is of importance to his present incarnation. But in a new incarnation, he will again be a victim of his old conceptions, if he is born into conditions where they hold sway. It is true that the real knowledge exists in his subconscious, but this latent knowledge does not assert itself if he does not contact the knowledge in his waking consciousness. Anyone who has passed through the stage of the mystic cannot, however, fall a victim again to his old illusions. They do not have the power to affect him. In this is seen the difference between an intellectual conception and the fundamental life experience of a stage of development. The corresponding is true of the fictions of the stage of humanity. Another difference can be ascertained as well. The mere intellectual solution does not engage so strongly the very being of the individual and therefore does not have the same power to effect a thoroughgoing reorientation in the individual’s life.

10.16 Balance and Sense of Proportion

¹The normal sense of inferiority before one’s task in life is compensated in many people through an unwarranted sense of having a special capacity, a sense that expresses itself in the individual’s planning and faith in his ability to achieve things that he is quite unable to do. Moreover, there is a “spiritual pride” that demonstrates his lack of a sense of proportion, a universal defect. When, thanks to esoterics, men come to know life better and learn about the 777 levels of development within the human kingdom, the natural complexes of inferiority and superiority will be avoided more easily. Regrettably, life ignorance is almost complete, which people of course cannot see.

²The esoterician will learn to see which stage of development he is at, even though he cannot state his exact level of development or the percentage of qualities, etc., he has acquired. He should be able to determine on his own the departments of his causal and triad envelopes. With the experience he has gained of people’s almost incurable conceit, overestimation of themselves, and faith in the judgement of their almost complete life ignorance, he is rather inclined to underestimate himself and his powers. But that is a false humility. Anyone who, after thousands of billions of years, has not got beyond even the three lowest atomic worlds (47–49) and so has 46 worlds left to cover before he has acquired cosmic omniscience has got a perspective on existence and on his own comical insignificance that he sees no reason to inflate himself to the point of bursting. That does not prevent him from seeing, in accord with the law of relativity, his approximate place on the gamut of development in the human kingdom without thinking himself important because of that.

³Anyone who single-mindedly strives to do his best has reason to use his sense of proportion (common sense in the application of the law) and to watch himself lest he drift into fanaticism and pedantry and that self-torture which brings about a bad conscience and anxiety in life. You should never make unreasonable demands on yourself or other people but start from the assumption that everybody does as well as they can, comprehend, and understand. Common sense from first to last. We are all different and should be so too. What we all need is a goal in life to strive for, a goal that makes us ever more fit for life, and to do our best in the conditions we are in, waiting for the circumstances of life to turn our way. Many incarnations are lives of preparation. We should learn to look upon an incarnation as one day in a 500-year life. Then we have a prospect of gaining a better sense of proportion.

10.17 The Twelve Essential Qualities

¹The individual acquires many qualities automatically through his incarnations, many through interests of various kinds, many through increasing his understanding of reality and life. He gains the most important qualities, however, only after he has acquired a knowledge of the meaning and goal of life and a knowledge of the conditions of attaining the goal: the twelve essential qualities he gains as a causal self.

²The twelve essential qualities, which the causal self must acquire more than 75 per cent, are the fundamental ones that are made possible through the complete assimilation of the vibrations from the twelve zodiacal constellations. They are described in the esoteric account of the “Twelve works of Herakles (Hercules)”. This account has been totally distorted in exoteric legend, the usual fate of everything esoteric that people hear about and believe they can expound.

³The twelve essential qualities are acquired by the causal self living in the “world of Platonic ideas” and no longer in world of emotional illusions or the world of mental fictions, the worlds of mankind, but experiences reality as it is in the worlds of man, thus is the true “realist”. The causal self is at an intermediate stage between the fourth and fifth natural kingdoms, has a full understanding of everything human, and strives to enter into the collective consciousness to be able to experience the consciousness of other individuals as his own consciousness and in so doing to “become one” with the all. Many hard-earned qualities are still lacking but must be acquired, so that others will not be harmed through this new power of his: invulnerability, indifference to all kinds of outer and inner influences, the very unity with all independent of individual character, impersonal conformity to law free from all personal valuations; those are descriptions that suggest faculties for which there are no proper terms yet in our language. Man shall become the Law. That is a process killing out all the “human” but making the man that will to sacrifice which does not know of any personal self, only a force that works without fail in accord with the unity of all things. Then the very concept of self in the human sense has ceased to have any meaning. The individual is law of freedom, law of unity, law of development, law of self, law of destiny in a synthesis. But all such designations have another significance when referring to qualities acquired. The essential self must know what forces pour through his envelopes and how they work in all respects, for otherwise they have a destructive effect. He enters into a collective of individuals who also are the Law but in a manner that is incomprehensible to outsiders, nevertheless, always and through all the combinations of the departments, a collection of individual characters. I cannot say more for I only understand that “that is the way things are going”.

10.18 Intuition

¹The mentalist demands exact concepts, so that he has an accurate knowledge of the matter in question. The symbolist loves hints and is content with them, so that he may “intuitively” sense what it is about. That is a way of developing intuition and liberating oneself from

dependence on concretions. The start is made at the stage of culture with poetry and the richness in associations of chosen expressions. Intuition is partly seeing the reality sought for (causal intuition), partly experiencing the content of other individuals' consciousness (essential intuition).

²In a certain respect, higher emotionality has a closer contact with essentiality than has mentality, which implies a roundabout way. This is due to the inner contact between the introvert 2–4–6 department consciousnesses. The highest emotional (48:2) can achieve a contact with the lowest essential (46:7). It cannot be more than a contact, however, until the monad consciousness has acquired that mental-causal consciousness which makes exact objective perception possible (conveyed through the eyebrow centre, which is the very organ of objective vision).

³It is understandable that the true poets (not versemongers and rhymesters), who have attained the higher emotionality and with their imagination have been groping for the “highest ideals”, through divination (which represents a stage preparatory to intuition) have “sensed” a reality beyond. They believed that they caught that reality with their metaphorical language, a belief that is part of inevitable illusoriness. Everybody is to proceed by trial and error in his own way during many incarnations until he achieves the final contact with the consciousness of the second triad.

10.19 The Causal Self

¹Perhaps most people are able to comprehend the hylozoic mental system intellectually. But exceedingly few are able to understand it. For in understanding lies the insight, “that is what reality is like, that is how it must be”. Such an insight is not the result of having concepts drilled into one's head until they become *idées fixes* as is the case with all philosophers. They think the same things over and over again until the mental molecules in their brains have become ineradicable and they cannot possibly think in other tracks. In so doing they have become “believers” and are subsequently impervious to all factual arguments that do not agree with their fixations. There is nothing to be done with such a brain. The individual then has to wait until, in a new incarnation, he will have an opportunity to rethink. This may be quite difficult, since the old thought system remains in his subconscious, and if remembrance of it is aroused through a renewed physical contact, the effect is something of a “revelation”, and the system is accepted as “evident”. The brain rapidly attracts mental molecules of the old kind, and so the individual is “saved” anew. This is not real understanding, however, just comprehension, even if absolutely convincing. Real understanding presupposes that the mental envelope is in superconscious contact with the corresponding objective reality, not a subjective contact with a system formed in mental matter, an existing thought-form. A possible mental experience of (superconscious) reality presupposes that the individual has contacted the causal idea, not the usual mental ideas. The causal idea renders reality, which mental ideas cannot. That is why mentality always remains fictitious. A mental system that conforms with the causal idea is a mental concretion of the causal idea. Such systems can be formed only by causal selves having objective causal consciousness.

²Using his seven causal senses, the causal self experiences everything to which he directs his attention without possibility of misapprehension of material reality in the three lowest atomic kinds (47–49). Therefore, he knows what he “sees” because he “sees” and this “seeing” is simultaneously synthesized in causal ideas.

³This by no means implies that causal selves are always right, as many people seem to think. They may work at problems that are beyond causal reality (above 47:1). If they then speculate, the result is an erroneous construction. They must apply to a 45-self for information, for a 45-self is always able to know such things as are above 45:1, at all events always and immediately such things as are within the reality of the solar system (43:1).

⁴Another source of error for a causal self is the “imperfection” of the human brain at its present stage of development. The brain cells are not by any means always of such a quality that they can receive mental molecules of higher kinds, causal molecules, or mental atoms. Here is a source of error that the causal self must always consider, even often has difficulty in ascertaining. He is loath to bother higher selves with such problems as he thinks that he should be able to solve himself, also because he knows that all higher selves are fully occupied.

⁵It is by no means a matter of course that the causal self without special training is able to concretize his knowledge into mental ideas, the only ones men are in a position to grasp, and to make his knowledge comprehensible to men. This educational helplessness has been the reason for suspicions in the esoterically ignorant that it is a matter of deception.

⁶Even 45-selves may make mistakes, although they should not need to. However, being incarnated involves difficulties of divided attention and of full activity in all the seven envelopes of the 45-self.

10.20 The Essential Self

¹The all-round developed causal envelope of a causal self who is all-round oriented in the worlds of man is of very great significance for those who live among men to liberate them from their illusions and fictions and try to help them orient themselves in reality. If the causal self has achieved this development, he will find it easier to convey esoterics to the “uninitiated” than, for example, an essential self whose old causal envelope with all its content of facts has been dissolved and who lives in quite different worlds with a quite different perception of reality. The causal self is oriented towards objectivity, whereas the essential self lives in the consciousness aspect (in his own and other individuals’ consciousness). Instead of observing material reality, as the causal self does, the essential self obtains what he wants to know through other individuals’ consciousness. Of course, he can (and should) examine for himself, but his knowledge is not limited to individual experience but is enlarged into a collective learning, thus an enormous expansion. In addition to what he knows for himself he also knows what others know. Every individual is, as an individual, always an expert within a certain domain. This is the expertise that the essential self can always utilize by identifying himself with the consciousness of another. It is an instantaneous phenomenon.

²The essential self deals with realities in his own consciousness and that of others. For the essential self, it is a trying experience to enter into the illusoriness and fictitiousness of the ignorant first self in order to adapt his presentation to the idiosyncrasies of that deficient perception of reality, so that the knowledge stands a chance of being correctly comprehended. When being a teacher, the essential self takes such disciples as have a mental consciousness that is able to apprehend without the need of concretizing the idea into the most massive molecular kind, where the intellect works its way with great difficulty, step by step through the process of successive inferences. He takes such pupils as strive to reach up to intuitive apprehension, where no elucidations are needed but a hint will suffice. The mental “rough work” must have been done, and the disciple must have a mental command of the subjects treated. This presupposes that the disciple has assimilated all the available ideas of mankind within the sphere of knowledge in question.

10.21 Mistakes and Immature Attitudes in Esoteric Studies

¹The esoteric knowledge can of course be presented in different ways corresponding to different conditions of needs and understanding. In the eyes of the planetary hierarchy, the most important need to be satisfied is that of a right orientation in life, with the emphasis laid on realization. It stands to reason that those who only need a life view to know how to lead

purposeful, rational, and happy lives can do without that theoretical basis supplied by the world view, which they often are unable to understand.

²Therefore, it is very deplorable that the Theosophical Society, which was founded to proclaim and practise “universal brotherhood”, was even from the beginning exclusively interested in problems of world view, problems the solution of which required facts that were still unavailable. Outsiders held the view that the Society was some sort of Indian mumbo-jumbo, which probably was partly due to the fact that two of the corner-stones of its teaching, re-birth and karma, were ancient Indian ideas and nothing new.

³As early as seven years after the founding, in 1882, it was clear to the planetary hierarchy that the idea of the Society had been bungled. It is inconceivable that, after the split in 1895, some people still believed that the Society was “under the guidance” of 45-selves M. and K. H.

⁴It is meaningless to fob esoterics off on people who are not in a position to understand it, who do not need a world view or a life view, who are content with the (conscious or unconscious) system they have got and start from when judging the things of life.

⁵From an educational point of view, it is abortive to present the uninitiated with an elaborated system burdened with many details that make it more difficult to understand and to grasp perspectives. However simple you make the system, you nevertheless must see to it that all the “facts” are true facts. Any attempt made at adapting the system to erroneous, exoteric views in order not to “alienate seekers” having prejudices is tantamount to falsification. True seekers are not alienated by the truth.

⁶The most common mistakes made by beginners in esoterics are their faith in their capacity for immediate comprehension of what they read in esoteric literature, their analysing what they read from their old exoteric standpoint, and their discussing esoterics with the “uninitiated”. Comprehension goes from universals to particulars. Hence the esoteric paradox saying that you comprehend what you read only when you have mastered the whole of it. That seems to be inconceivable to most people. That is what a teacher of esoterics has experienced to excess. One single pupil refrained from “combining” on his own, until he had mastered the system.

⁷One important thing to consider in esoterics, and this is especially true of things pertaining to discipleship, is that everything said is generalization, and that there are almost always exceptions to the rule. This is so because every individual is an absolute individual character and, therefore, almost always apprehends in his own way whatever he experiences, also when it comes to analogous or common experiences. What is common in apprehension and what makes understanding possible is the universal. Since all understanding goes from universals to particulars, mutual understanding can be almost absolute, at least between individuals who are on the same level of development. Absolute understanding is obtained only when the self has acquired collective consciousness and can identify its monad consciousness with the consciousness of other beings.

⁸Add to this the fact that, through the entire process of cosmic involution and consciousness development through the four natural kingdoms, all the monads must have had common and analogous experiences but almost always individual ones as well. Experiences have been apprehended differently and worked upon differently, and the result is that the qualities and abilities acquired by the individual always differ from those of the others in various respects. Since all laws of life work in accord with the law of individuality and therefore individually (the only possible form of absolute justice), the universal will always present exceptions. This is true of statements as well as of real things. The true explanation of the exceptions to the rule occurring can be obtained by studying each case separately, which requires several faculties, one being the ability to read off “events” in the past and this in respect of all the three aspects of reality.

⁹There are risks to writing too much on man's stages of development. The definitions intended to give a general description and a psychological orientation in some zodiacal and cultural epoch need not do so in some other one. Even if mankind develops slowly, the different zodiacal epochs may in certain respects demonstrate progress that is both surprising and misleading, progress that may stand out as a backlash in the following epoch.

¹⁰A confusing factor is also at work in the succession of periods with incarnating clans that are on different stages, periods with constructive clans and such with destructive clans.

¹¹People love to speculate on everything they cannot know, speculations that always have a disorienting effect in many respects in many domains of life. It is characteristic of the condition that all the ideologies ruling in mankind today are abortive.

¹²There are risks to this, because the underlying conceit that (except for specially educative incarnations of reaping) is typical of human vanity, pride, self-importance, and success in life makes the individual believe that he is above his true level.

¹³One difficulty with such a book as *The Philosopher's Stone*, for instance, is that people are quite ignorant of the different human developmental stages, which the individual will need at least 600 million years to cover (this being the record, whereas the average amounts to several billion years), and that they are absolutely incapable of determining their own stage of development. Many people seem to think that merely learning about the existence of higher stages implies having reached those stages, that knowing equals achieving (realizing), that longing for something means having reached it. Hundreds of incarnations may intervene between knowing and achieving. They think they are important because they know something that other people do not know, a knowledge which they have been given for nothing, a knowledge which they are in no position to put into practice, and which corresponds to the understanding of life in those who are approaching the causal stage only. Everyone having some capacity for critical judgment can easily ascertain this where other people are concerned. But since they can realize this, they see it as proof that they are "soon at the goal", self-delusion eternal.

¹⁴Having some experience of people's faith in their own power of judgement (faith in their ability to judge without the necessary facts), you have good reasons to warn against attempts at assessing the individual's level of development. Only causal selves are qualified to do so. A just assessment of other people is absolutely impossible at the present stage of mankind's development. That is a fact you cannot emphasize too strongly. We have received some information about the different stages of development to understand better what consciousness development means, not to use that information with reference to individual cases.

¹⁵The only means we human beings have of gauging, in some measure, our own stage of development or that of other people is by the degree of understanding of life we or they evince. Cocksure statements in that respect are proofs of immaturity and only bring esoterics into disrepute in the eyes of outsiders. Familiarity with a theory is something quite different from the ability to apply it rationally. That is a thing most people seem to forget in their excessive faith in their own power of judgement.

¹⁶Esoterics makes us see that we are all idiots. However, even idiots can be categorized in various classes. All of them are not equally foolish. In any event there is no reason for us to strut about like Nietzschean superman apes.

¹⁷Every fool is the master of his own wisdom. But is this something to be proud of: that you are more foolish than other people but think yourself wiser?

¹⁸One mistake made by people who have "studied esoterics" (which does not necessarily imply that they are esotericians, unless they possess the knowledge latently) is that they judge people and current political, social, cultural, etc., conditions from an esoteric standpoint. They should consider the possibility that their view may be hundreds of years in advance of

mankind's general evolution, that they misjudge precisely because they do not take the actual general level as their starting-point. They are regarded as "fantasts" by outsiders, and rightly so.

¹⁹The esoterician leads a double life in so far as in his private thought he lives in reality, and in his dealings with people he lives in the "world of appearances", takes part of prevalent illusionism and fictionalism in order to understand people and help them in the right way (a small step towards higher reality). The common, universal, objective perception of reality is restricted to a small area. Most people look upon reality through the spectacles of their theories, which can be collective and individual. And then they quarrel about which theory is the correct one, when everybody is wrong. The perception of the objective matter aspect afforded by causal consciousness is the only correct one and is common to all causal selves. Individual character makes itself felt in the subjective consciousness aspect.

²⁰Subjectivism in regard to the matter aspect is so ingrained in human thought that it can scarcely be elucidated in too many contexts.

²¹Even esotericians, when in doubt, can make the mistake of seeking the advice of advanced "intellectual personalities", believing those people have received "higher inspiration" in the case at issue. There is such a possibility, but the probability is not high. If you are unable to solve your problem, you should wait until clarity comes your way.

²²Some people study esoterics to have a rational working hypothesis and liberate themselves from the primitive ideologies ruling. This is what everybody will sooner or later realize that he must accomplish. Learning is one thing, however, and putting it into practice something quite different. Many people seem to have some difficulty in seeing this.

²³Esoterics brings about a complete revolution in ways of looking at things, whether they have been inoculated in childhood or have been induced by modern literature and public opinion, being generally in agreement with the illusions and fictions that exist in the subconscious, latent fund of the individual's psyche and, therefore, are approved of by his instinct.

²⁴Esoterics requires a total change of all habits of thought that automatically make themselves felt. You do not liberate yourself from all this merely by having studied esoteric literature. A daily practice in rethinking in all respects is necessary.

10.22 Lessons for the Esoterician

¹School-teachers of a generation long past used to tell you that you were stupid merely because you were ignorant. It is to be hoped that modern psychologists can tell two such entirely different conditions apart.

²Old initiates, who have not had any opportunity to remember their esoteric knowledge anew and who find everything senseless and perverse, are eventually taught by the massive pressure of their environment that they must be stupid or even crazy. Anyone who has once been taught to grasp reality will find it almost insurmountable to enter into the illusoriness and fictitiousness ruling. The subconscious reacts with a constant conflict in waking consciousness between the verdicts of instinct and current dogmas, creeds, scientific conjectures. Those who refuse to give up their common sense remain disoriented. Those who capitulate walk through life with a "sense of uncertainty in their heart of hearts", no matter how they assert themselves in their grandiose cocksureness.

³Do not forget now what was said in the Introduction so that you think this means everybody. People read in such a manner that they always think that what is said is intended for them. This is rarely so. Esoterics is for the élite, for those who once attained at least the third degree of some knowledge order and so are among the 15 per cent.

⁴The esoterician is an esoterician with other esotericians and an exoterist among the exoterists. This can be understood in two quite different ways. Either that you live on two

different levels (one higher and one lower) or that you certainly speak the language of exoterists but remain an esoterician when it comes to action, that you do not compromise with the insight you have gained. As long as esoterics is mere theory, there is a great risk of such a compromise.

⁵Of course those life-ignorant haters and fanatics called moralists (judging being their elixir of life) always crack down on the compromiser, talking about “double life”, etc. However, this is justified only in the case of consummate, conscious hypocrisy.

⁶Those who possess the knowledge latently (in so far as that knowledge has been learnt in the different degrees of the ancient orders) often experience that knowledge as a revelation, something evident, when renewing their acquaintance with it in this life. Not knowing anything about the condition of this obviousness, they think that all the others must see this obviousness. They cannot possibly grasp the fact that none of the others share their insight. To their astonishment they have to learn that what is evident to them is sheer absurdity to “all” the others. You have every good reason to warn beginners in esoteric studies not to discuss esoterics with other people than esotericians.

⁷The esoterician must learn to stand free in regard to his own achievements and not to feel smug about what he has done. We know too little about the processes going on in our envelopes (the mental envelope in particular), and how our own productions have come about, how many influences we have been exposed to. Just like countless energies in accord with countless laws of nature and life cooperate in every event, and man, being ignorant of this fact, seeks for the “one” cause, it is the same with that synthesis of different kinds of consciousness we take for something originally simple.

⁸Man’s different envelopes pour out energies that are either attractive or repulsive. They attract us to conditions and circumstances that agree with our previous relations to these and with our latent qualities and abilities. People have no idea of any of these things. The esoterician has to learn to pay attention to the pertaining realities (working according to the laws of destiny and reaping) as a first step to understanding life and to realizing the meaning of life in his present incarnation, and to understanding to what extent he has a prospect of choice or to what extent what is happening with him is inevitable and necessary. He learns to recognize the importance of right choice where people and opportunities in life are concerned. When choosing he enters into a chain of causes that either benefits him in life or drags him down, a fact that he can observe in other people’s lives as well.

⁹Self-reliance and self-determination are two necessary abilities without which there is no ground for the requisite security in life. Regrettably, many people are content with a system of fictions that they have taken over from others or constructed themselves. The weakness of such a system is that it is susceptible of criticism and so is undermined, that it must sooner or later be superseded by another system. It can never be a bedrock foundation to build your views upon.

¹⁰Admitted that even the esoterician is dependent on a mental system he has received from others. There is an essential difference, however, between a system with a solid foundation (the truth of which he can convince himself) and an uncertain fiction system.

¹¹No esoterician bears witness to himself. There are many reasons for that: he is no authority, and does not want to be one; it would be meaningless; it would amount to appealing to injudicious gullibility. The work must bear witness to itself. It will stand or fall on its own content. Nobody should accept anything that he does not understand and realize to be right. A good method of training your esoteric self-determination is to compare what the various esoteric authors write and subject the various “views” to a logical analysis as to their tenability.

¹²Many people think that even if esotericians hold divergent views on several issues, they agree in many respects, and the issues where they agree are quite sufficient. In time we shall

have a sufficient amount of facts to be able to decide who is right in details. The immediate task is to refute the skeptics' doubts on superphysical existence and life after death.

¹³The esoterician takes no interest in other people's personalities, is not motivated by any kind of ambition, any desire to assert himself, to have his views accepted, to gain influence, to rally followers around him, to be seen as an authority. His circle consists of independent people with a self-acquired world view and life view who live to serve mankind, evolution, and unity impersonally, without any thought of reward or recognition. He takes no interest in his own personal development. Such development will be the automatic result of his service.

¹⁴The esoterician serves people in all ways: physically, emotionally, mentally, and (exceptionally even esoterically, if they really have such needs). You do not help others by helping in some particular way but only in such a way that the individual needing help is helped on his level and in his circumstances. Both understanding and tact are necessary to help in the right way, particularly those who do not suspect that they are in need of help. It is by serving others that man develops most rapidly. The path to the hierarchy goes through service. It is a big mistake to talk esoterics with those lacking in understanding (to "throw pearls"). It harms not just yourself but also the other individual and the cause most of all. Esoterics is for exceptional people, for those who have remained seekers, who are qualified to understand, who possess the knowledge latently, for whom information on rebirth and the law of reaping has the effect of a revelation, immediately opening a new world to them.

¹⁵The teacher wrote to a disciple he had recently accepted: "...you will learn this significant occult lesson that those people whom you despise and those people who are antagonistic to you are as you are; between you and them lies no difference, save perhaps the difference of greater knowledge on your part and, therefore, greater responsibility to express the love of the soul... Everybody you meet has some need and many are very unhappy. Give them of your fullness and know yourself to be a soul. You have been taught much. You walk somewhat in the light. They do not. Hence yours is the responsibility to understand, not theirs."

¹⁶The esoterician has to learn to replace emotional pity, making the individual more or less unfit for life, with physical assistance and mental sympathy. [See note. Translator.]

¹⁷One is always surprised when finding in literature statements by exoterists who without knowing it touch on the esoteric: "His objective was neither having knowledge nor being conscious. He looked upon consciousness as a means, not as an end, and his great idea was the spiritual perfection of mankind through assimilation by that zone of the intellect where conscious is transformed into unconscious, the problem of the plasticity of instincts through active exertion of the will. Instinctive genius was his ideal, perfectly organized man whose least action is spontaneously ingenious."

¹⁸This is the goal that the disciple of the planetary hierarchy reaches through a method of meditation which is still esoteric. It will not become exoteric until mankind has reached the stage of humanity, because it affords a power which would be abused if given out prematurely.

10.23 Loneliness

¹Loneliness need not be outer loneliness. Anyone who has reached a higher stage of development feels lonely among his friends. They do not understand him any longer. He must be silent about the only thing he would wish to talk about.

²What is the most surprising is the lack of understanding the "lonely man" comes up against among those who ought to understand better, who have experienced similar things themselves.

³Loneliness is a gift from above to prevent the "soul" from being dragged down into triviality again.

⁴Mental loneliness is the price the genius has to pay for his genius.

⁵Loneliness of the soul is the price to be paid for the “awakening of the soul”. The mistake the individual makes is that he hopes for sympathy and understanding. Nobody is alone, however. It just seems so.

⁶Many people believe that they think, but if they compared their thoughts with those of the people around them, they would find that everybody thinks more or less the same things. Otherwise the individual who did not think as the others would soon be isolated and be looked upon with suspicion. In proportion as we think independently we become lonely. Loneliness is the certificate of our independence.

⁷The esoterician (the individual as a mental self with esoteric knowledge) knows very well that there is no “loneliness”. Being an esoterician he knows his mission in life (to serve in the way he is qualified to), fulfil his obligations as a member of the community (in the widest sense), etc. So he does not have to worry what to do in his spare time. In that respect, his attention is all too occupied with what he has to do. That is not to say, however, that he as an isolated individual does not sense physical loneliness, as even Blavatsky did, when she in a letter to friend complained that her only company was her “karma”, a very nice vis-à-vis, indeed (disablement, physical sufferings, and clairaudient experiences of all the slander about her person and her work)!

10.24 The Psychology of the Future

¹The many psychological schools already existing in the West work independently of each other. We are still lacking the school capable of summing up all their experiences in a synthesis common to them all. They are independently occupied with different aspects of that consciousness which is common to all without their realizing it.

²The psychology of the future will prove important to education because it will stop training the brain cells, stop cultivating the memory centres, learn to distinguish between the brain and mental consciousness. Mentality shall be activated and shall in its turn activate the brain cells after it has learnt to control thought and emotional impulses. Working in this manner, the educators of the future will form children into little personalities capable of taking care of themselves.

³Memory must not be overloaded with the illusions and fictions of ignorance. Memory should absorb only the facts that are the most necessary to acquire principles, methods, and systems. Instead of cramming, children should be taught how to use dictionaries and encyclopedias. Present-day school geniuses are memory geniuses who pick up the prevalent illusions and fictions and know how to use them to gain the highest positions in society. They become authorities and make up that collective opinion which is the most serious obstacle to the new ideas, to mental evolution.

⁴The cause of that sense of inferiority found in those who have reached higher stages is the fact that the qualities and abilities they possess latently in their subconscious have never had any opportunity of being actualized, generally because of incompetent parents, teachers, and associates in life. The current method of education rouses disgust for anything connected with school and so is a failure. Psychology and pedagogy must be reorganized on entirely different lines. It will be long before rational testing methods have been developed, such methods as indicate the power of judgement more than the feats of memory.

⁵The psychology of the future must possess a knowledge of man’s different envelopes and their various kinds of consciousness. The pedagogy of the future must gain a knowledge of the quality of the envelopes and an understanding of the fact that the individual’s way of orientation largely depends on the departments of the envelopes. The highest degree of fitness for life would be obtained if the departments of the individual’s envelopes were the following ones: the causal envelope: the second, the triad envelope: the third, the mental envelope: the fifth, the emotional envelope: the second as well, and the etheric envelope: the seventh. At all

events, the first and sixth departments and to some extent even the fourth are apt to make it more difficult for the individual to orient himself in life and to live with other people without friction.

⁶When psychology has acquired a knowledge of man's different material envelopes with their chakras (centres) at different stages of development, their powers of assimilating energies pouring down from higher worlds, and many other things, then it may claim to be called a scientific discipline. Then psychiatry will be the next due for revision, its imaginative categories of "mental disease" to be precise. The Lombrosoans of that time will not need to fantasize that genius is insanity but will understand the causes of insanity as well as of genius. Then they will be able to fully explain why a true genius who has not become a causal self but only somewhat contacts causal vibrations must lose his balance. As a reward for what the genius has given mankind he will be condemned by moralists. And the latter – since they rather believe in their fiction systems than in the reality system and refuse to give up their foolish egoism, egotism, and egoity – must trot along under those whiplashes of destiny they have chosen as their driving force.

10.25 The Knowledge Must Be Put into Action

¹Many occultists seem to take the esoteric knowledge as having only a theoretical significance. They are content to know. But we have received the knowledge to use it and to apply in life what we have learnt.

²What benefit can people have of the knowledge if they do not use it in a purposeful manner? Increasing your learning, amassing facts will not afford you deeper insight and understanding. You learn how to master a sphere of knowledge using system and method, not by absorbing isolated facts you do not use.

³The same idea is to be found in the explanation of the difference between consciousness expansion (increased subjective and objective consciousness) and the content of the things comprehended as well as the ability to understand it and use it properly.

⁴Everyone apprehends the ideas in his own way according to his individual character, level of development (making understanding possible) and his own elaboration (to put the idea into his own subconscious thought system, which becomes increasingly more conscious). The greater his interest, the more the idea with all its relations is absorbed in an ongoing mental analysis. If the individual will not utilize the energies of the idea, it will be little more than a dead fact in the smug boast systems of socialites. The ideals to be realized and be turned into quality must be attended daily until they have entered into some subconscious complex and spontaneously make themselves felt.

⁵The ideas of self-destruction are hostile to life and often grow into neuroses that make man unfit for life. Such ideas have been thoughtlessly attended to or have been inoculated through the ordinary methods of life ignorance, until they, too, have turned into complexes that the psychiatrist has to treat.

⁶The esoteric "truths" are to be found lying in "layer upon layer", as it were, which the individual will discover according as he tries to realize what he knows. That is an old truth which is often overlooked. It is not sufficient to know, but knowledge must be put into action, turned into life. That is the law of self-realization. It is no use waiting for more knowledge, if you do not apply what you have received. Theory and practice must go together. And it is only through making experiments that man can become wise.

⁷Having theoretical knowledge we generally think we can help each other. But in practical application in the individual cases we are often helpless. There are many people who may be theoretical experts on esoteric world view and life view but on whole make nothing but mistakes when it comes to putting their learning into action, mistakes that often are incomprehensible to those who possess a minimum of esoteric knowledge but have loving

understanding and live in order to “serve”. The theoretician may be fully oriented in reality and appear almost an idiot in life when it comes to putting his learning into practice. Realization is a special ability which is acquired through practice and experience only. We overestimate theoretical learning immensely as regards the power of realization, which can be acquired through strenuous effort only, and this requires moreover “loving understanding”, which is precisely what is lacking in us. We have to acquire this emotional dynamic will and mental insight gained through experience as well.

⁸Use the knowledge you have got and adapt it to the needs of mankind, so that it will grasp the truth! That must yield results, even if you do not see any.

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Endnotes by the Translator

To 10.2.7. *Knospfenrevel*, German, literally “bud-misdeed”, pushing buds to grow faster than they should and harming the entire plant in the process.

To 10.3.8. “He that hearkeneth unto counsel is wise”. *The Bible*, Proverbs, 12:15.

To 10.4.8. “Believe, little heart, just believe”, words from a Swedish song that was very popular in the 1950-ies.

To 10.5.4. Martinus. Danish mystic and clairvoyant (1890–1981), author of a great number of books, the most important of which are the seven volume series *Livets Bog* (*The Book of Life*).

To 10.7.18. Herbert Tingsten. Swedish expert on political science (1896–1973), professor at the University of Stockholm 1935–1946, editor of the Swedish liberal daily newspaper *Dagens Nyheter* 1946–1960. He wrote several books on the problems of democracy, etc. The title of his book *Idékritik* means *Critique of Ideas*.

To 10.12.4. Axel Hägerström (1868–1939), Swedish philosopher, professor of practical philosophy at the University of Uppsala 1911–1933. Together with Karl Hedvall and Adolf Phalén he developed the so-called Uppsala philosophy, praised by Laurency for its objectivist stance and intellectual honesty.

To 10.22.15. The quotation is from *Discipleship in the New Age, Volume One*, by Alice A. Bailey, pp. 476, 478.

To 10.22.16. It is difficult to convey the exact meaning here without resorting to paraphrases. Just as in English there are such synonyms as pity, compassion, and sympathy, there are corresponding synonyms in Swedish. However, the word translated by pity here, *medlidande*, actually means “shared suffering” (like the Latin *compassio* and the Greek *sympatheia* from which the similar English words are derived), whereas the word translated by sympathy, *deltagande* means “sharing” and so has no connotation to suffering. The idea here is that you do not help a suffering fellow man by suffering with him, you only make yourself more or less unfit for life, just like him. Take an interest in his problems instead, and help him physically! Compare *The Knowledge of Reality*, 5.33.9.

To 10.24.6. Lombrosoans. Cesare Lombroso (1836–1909), Italian physician and psychiatrist, professor in Pavia and Turin, formulated a theory of forensic anthropology according to which criminal behaviour should be explained biologically and there is a criminal human type that can be recognized in certain peculiarities of the body. He also held that there is a close association between genius and insanity. Lombroso's theories were highly influential in his time, so there were many Lombrosoans.