

15 CENTRES IN THE ENVELOPES OF MAN

15.1 Centres of Consciousness and Energy (Sanskrit: Chakras) in the Aggregate Envelopes of Man

¹What is said in the following on these centres is just a few facts of an extensive science. What the planetary hierarchy has given us so far is only fragments of a knowledge that mankind is still far from ready to receive in full, since the knowledge that confers power is always abused by everyone who is able to use power for his own good. Knowledge affords freedom. A mankind that uses freedom to destroy life, however, is not ripe for the knowledge.

²Many people think that the esoteric knowledge has been publicized prematurely. But as disoriented in reality and life as mankind is and having such power as science has put at its disposal, there is a great risk that men, not understanding the meaning and goal of life, use their learning to annihilate life on our planet. The “initiates” (the 15 per cent who possess the knowledge latently) have in this epoch of democracy we are suffering under, when ignorance and impotence rule, lost the position from where they could have influenced the poorly developed reason there is in the masses. Attempts must be made to awaken the uninitiated intelligentsia to some understanding of the real knowledge.

³Anyhow, so much has been publicized that people trained in logic can form a conception of reality and also see that this knowledge is correct, since it affords the only rational solution of such fundamental problems of mankind as otherwise would have remained insoluble.

⁴Although everything is a unity of the three aspects of reality, some one of these three always dominates, depending on the stage of development concerned. In the first self, the matter aspects dominates; in the second self, the consciousness aspect; and in the third self, the motion aspect (energy aspect) dominates. This is true by analogy in man as well. At lower stages the matter aspect dominates; at the higher emotional and mental stages, the consciousness aspect becomes the essential one; and in the causal self, the energy aspect takes pre-eminence. The same relation obtains in regard to the significance of matter-consciousness-motion energies in the centres of the envelopes. Therefore, it is important when assessing things human to start from the general and individual stage of development. The general stage appears in the generally accepted views, the individual stage appears in the individual's understanding of the facts of life.

⁵How subtle are the phenomena discussed here is clear from the fact that each molecular kind is composed of 49 ever finer kinds of matter and that all the higher or subtler kinds act as consciousness energy on the lower ones. It should be clear from this that only causal selves are able to judge things generally and that judgement is more “individualized” with each higher self. Only 43-selves are able to judge in an “absolute” sense.

⁶In the aggregate envelopes of man there are various centres of consciousness and energy. On account of their positions in the envelopes in relation to the organism, the principal seven centres have been given the following designations:

energy centres**number of spokes**above the diaphragm:

crown centre	960	
eyebrow centre	96 (2x48)	}
throat centre	16	
heart centre	12	
<u>below the diaphragm:</u>		
solar plexus or navel centre	10	}
sacral centre	6	
basal centre	4	

⁷All centres consist of atoms. Centres are “organs” of the consciousness and motion aspects in all the aggregate envelopes of man (etheric, emotional, mental, triad, and causal envelopes).

⁸These centres perform many different functions in subjective and objective respect, in respect of consciousness and energy.

⁹What is said in the following refers to centres in the etheric envelope, not to centres in the emotional and mental envelopes. The latter centres are certainly analogous to the former ones but of course have other functions than the etheric centres in connection with the organism.

¹⁰What makes it difficult to understand the consciousness and energy phenomena occurring in all the centres is the fact that the matters of the etheric envelope contain all the higher kinds of matter, thus emotional and mental matters as well. All the centres of the etheric envelope are traversed by all the higher kinds of matter, and this has inevitable effects in some respect.

¹¹The knowledge of the centres includes the knowledge of their actual condition, which energies belong to the different centres, how to vitalize them in a methodical fashion, how to use these energies in an expedient manner. You must also know to what kinds of energies and to which worlds, matters, departments they belong. Only causal selves are in a position to acquire this knowledge.

¹²The vitalization of a certain centre also involves the activation of the kind of consciousness corresponding to it. It is the activation of consciousness that affects the centres.

¹³There are in the etheric envelope two centres for objective consciousness: the eyebrow centre and the solar plexus centre.

¹⁴The navel or the solar plexus centre is the seat of emotional consciousness with the pertaining phenomena (clairvoyance and mediumship). True, objective self-acquired knowledge of the worlds of man (objective study of the material realities of the worlds of man) is obtained through the eyebrow centre; and knowledge of life is obtained through the heart centre.

¹⁵Etheric objective consciousness (49:2-4) is a faculty of the physical eye.

¹⁶An important centre of the etheric envelope (not included among the seven principal centres) is the so-called splenic centre, which is in direct contact with the spleen of the organism. It is the organism’s “organ of electricity”.

¹⁷The “organization” of the etheric envelope is made up of a network of threads of coherent molecules retained by energy currents. Energy centres are obtained at the points where these “threads” intersect. Major centres are obtained where many threads intersect. There are seven major, 21 intermediary, and 49 minor centres.

¹⁸Centres are situated approximately one centimetre outside of the organism. Their diameters vary from 5 to 15 centimetres.

¹⁹Various attempts have been made at describing the appearance of the centres. The simile of more or less rapidly rotating “wheels” with different numbers of “spokes”, or of lotuses with different numbers of “petals”, has been used. From the beginning, a centre could be said to resemble a wheel with a certain number of spokes fastened to the hub of the wheel. Its appearance changes, however, as it develops, the speed of rotation is increased, the spokes are set free one by one from their outer attachments, rise while being attached to the hub, and start to rotate themselves with increasing speed round their hub attachment. Then the image of the lotus suits better.

²⁰In the causal self the speed of rotation is tremendous, and the centres appear as blazing fires.

²¹Often only one centre is particularly active during some incarnation.

²²No centre is inactive nowadays. All the “wheels” rotate also at the lowest stage of development, but the speed of centres above the diaphragm is very low. At the stage of civilization, rotation increases and more spokes of the eyebrow and throat centres are set free.

²³In the mystics, the second triad begins to activate the heart centre; and in those approaching the causal stage, more and more spokes of the crown centre are set free, even though the energies of the third triad can assert themselves fully only in the causal self. In the integrated personality (the perfection of the first triad), the eyebrow centre is particularly active. When fully activated it affords objective causal consciousness.

²⁴Each petal or spoke indicates a certain quality or ability. The number of released spokes and their mobility in various respects indicate the number of qualities and abilities acquired and their percentages. The specialist on the pertaining phenomena in the etheric, emotional, and mental envelopes thus is able to accurately state the individual’s stage of development, the faculties absent in him or acquired by him, the number of qualities acquired and their percentages, by studying the number of spokes in motion and their speed in a purely mechanical fashion. You understand how a 45-self can assess an individual at a glance without fail, see how many qualities have been acquired and their percentages. By comparing the condition of the qualities in the envelopes of the present incarnation with those of previous ones, he can see what progress the individual has made. Through such study all the “agencies of destiny” can see what remains to be acquired and which qualities need to be particularly cultivated in a new incarnation.

²⁵The different stages of development are indicated by the speed of rotation of the wheels, the number of spokes set free and their speed of rotation, the rotation of the central hub and its speed. To this should be added many other energy phenomena of sound, light, and colour.

²⁶Centres are surrounded by their own protective sheaths, and these sheaths are what clairvoyants take to be the actual centres. The centres themselves cannot be observed until their protective sheaths have been shattered through the rapid rotation of the wheels.

²⁷The functionality of the monad’s envelopes depends on the expediency of the functions of the centres (where the health of the organism is concerned, the centres involved are those of the etheric envelope).

²⁸Defects of all kinds and the general state of health are due to inactivity or over-activity of any one of these seven centres or to the fact that energies are not getting their right outlets.

²⁹When the individual begins to occupy himself with esoteric problems, his consciousness comes in direct contact with reality: its matters, energies, and consciousnesses. Until then he was in contact with the illusions of the emotional world and with the fictions of the mental world but not with reality. Consequently, his thinking nowadays has quite another effect. Those centres which until then were very little active are now stimulated and absorb energies that previously had a scant effect on the etheric envelope. This can have serious consequences to the organism, which at the present stage of mankind’s development has not yet been organized in such a manner that it can without friction and expediently distribute those etheric

energies which via the nervous system, glands, and the blood start to affect the cellular activity of the organism. There is a great risk that the traversing energies over-stimulate nerves and other organs, so that they are afflicted by disease.

³⁰We are to expect the formulation of a new esoteric discipline treating of the pertaining diseases of esotericians. This has proved to be necessary on account of the fact that more and more people take an interest in the question of the meaning of existence and when searching for a rational answer to it sooner or later discover the esoteric knowledge, however much most people consciously or unconsciously take pains to hinder this.

³¹The lowest envelope in the physical world need not in the least be an organism. On other planets, the lowest envelope, like the envelopes of all other kinds, is an aggregate of atoms and molecules held together electromagnetically. The organism is the least serviceable of all kinds of envelopes. The fact that the individuals of our planet have been endowed with this envelope of suffering depends on the fact that those monads which have been crowded together to our planet have mostly a repulsive basic tendency or, expressed differently, a tendency to unlimited egoism and hatred of everything but their own selves. Such types need a particularly effectual lesson to be brought home to them, until they have learnt that the prerequisite of consciousness development in higher worlds is unity, not division.

³²Fortunately, not all people are as incorrigible and unteachable as those who must always deny the existence of something higher. When human beings have acquired the ability to ascertain the existence of the etheric and emotional envelopes, they must admit that there are three kinds of envelopes (the organism, the etheric, and emotional envelopes). However, they “will not be taken in with tales” that there are envelopes of even higher kinds.

³³According to esoterics, man possesses seven senses five of which are ascertainable by science. Of course, physiologists now and then discover faculties which they call “senses”. It would do no harm if these erudite people “condescended” to study esoterics. Naturally, there is a risk that they will neither comprehend nor understand it (as is the case with homeopathy and chiropractic). The five senses known exoterically are organs (centres) of the five departmental energies 3–7.

³⁴Probably, a team of physicians who are familiar with esoterics and possess etheric objective consciousness will be needed to crush the massive resistance put up by the bulk of dogmatic doctors. Such a group should be able to demonstrate, among other things, how homeopathic remedies (beyond the range of “chemical analysis”) act on the etheric envelope.

15.2 The Crown Centre

¹The crown centre is so called since it is situated right above the crown or top of the head. It has the greatest diameter of all the centres. It is in contact with the pineal gland.

²It is the special centre of the first department.

³It conveys mental atoms directly from the causal envelope to the brain. The other mental atoms, going to other centres and reaching the brain, are involved into mental molecules and mostly into emotional molecules as well.

⁴The crown centre consists of an outer and an inner centre. The outer centre has 960 spokes, the inner centre has 12 spokes. These 12 spokes are in direct contact with the 12 spokes of the heart centre.

15.3 The Eyebrow Centre

¹The eyebrow centre is in direct contact with all the lower five centres.

²The eyebrow centre has 96 spokes in all. These are distributed among the two halves of the eyebrow centre, each having 48 spokes. All the 48 spokes in each half is in contact with all the spokes in the lower five centres, the number of those spokes being 48.

³The one half of the eyebrow centre is vitalized by the subjective consciousness aspect, the other half is vitalized by the objective motion aspect.

⁴It should be clear from the information given on these contacts that the eyebrow centre has always been functioning. However, it will be vitalized by man only at the higher stages of his development – the higher emotional (48:2,3), the higher mental (47:4,5), and the causal (47:3).

⁵One of the functions of the eyebrow centre is to reinforce the “creative” faculty of the throat centre (such energies in the emotional and mental envelopes as shape matter).

⁶The eyebrow centre develops under the influence of energies from the heart and crown centres.

⁷The eyebrow centre is the “organ” of objective consciousness (corresponding to vision, hearing, etc., and this in all worlds). It is the centre of all-round causal objective consciousness in all the worlds of man. This is the organ that makes objective consciousness possible. (Blindness, deafness, etc., are exclusively defects of the organism.) In clairvoyants those petals are developed which afford etheric or emotional vision.

⁸The eyebrow centre will be fully active only as the causal self establishes the contact between the crown and basal centres.

⁹The eyebrow centre is the special seat of the energies of causal intuition. When fully developed it synthesizes all the kinds of consciousness there are in the envelopes.

15.4 The Throat Centre

¹The throat centre is well developed in the intelligentsia (47:6) at the stage of civilization.

²It activates the mental envelope and is the special seat of mental energies.

³It is the centre of “creativity” in thinkers, writers, artists, etc.

⁴To begin with, the throat centre is activated by energies from the sacral centre (in the so-called process of sublimation), and at higher stages it is activated also by energies from the eyebrow centre.

⁵When the eyebrow centre is vitalized by energies pouring into it, man feels the urge to shape (“create”), and the value of the result is due to the man’s level of development. Modern art is an illustration.

15.5 The Heart Centre

¹The heart centre of the etheric envelope (in contact with the heart centres of the other aggregate envelopes) is the connection of the “thread of life” (sutratma), which unites the three triads.

²The heart centre has a double function. It conveys “vital force” (the five periodically recurrent energies of life) and is also the connection with the consciousness of unity (“love”) residing in the essential (46) envelope.

³The twelve spokes of the heart centre is in direct contact with the twelve making up the inner circle of the crown centre.

⁴The heart centre is in contact with the unity centre (47:2) of the causal envelope. The pertaining energies vitalize the blood, which keeps the organism alive. Goethe knew this when he made Mephistopheles speak of the blood as a “quite special fluid”.

⁵The blood conveys energies from the centres to the corresponding glands in the organism, and the right relation between centres and glands keeps the organism healthy. Surgeons make a mistake when removing glands, except as a last resort.

⁶The heart centre is in contact with the heart of the organism, and the pertaining energies are distributed through the blood. The other centres of the etheric envelope are united with glandular systems of the organism.

⁷The heart centre begins to be automatically vitalized at the stage of the mystic, or the stage of attraction. The observable “psychological” effect appears in the understanding of other people and the will to unity with all living creatures.

15.6 The Navel Centre

¹The navel or solar plexus centre is the seat of emotional consciousness and of all energies coming from the emotional envelope, of emotional clairvoyance, and is the telepathic receiver of emotional vibrations from the emotional world.

²The navel centre connects the etheric envelope with the emotional envelope.

³The navel centre is a clearing centre, since it transfers the energies from centres below the diaphragm to those above the diaphragm

⁴In people who are at the stage of civilization, the navel centre is in a permanent state of over-stimulation. The pertaining energies can effect an emotional chaos in the emotional envelope and diseases of the liver and other abdominal organs.

⁵As the qualities of attraction are acquired, the energies of the navel centre are automatically transferred to the heart centre

15.7 The Sacral Centre

¹Next to the navel centre, the sacral (or generative) centre is the most active one. It transfers mental energies received to the throat centre, conveys energies to the splenic centre (the organ for the absorption of solar energy and other functions) and the basal centre. The sacral centre reigns over sexual life. The psychoanalyst Freud discovered the effect of energies from this centre, and the view he formed of it he made absolute in absurdum.

²The pertaining energies promote “creativity”. Through the acquisition of creative abilities energies are automatically transferred from the sacral centre to the throat centre.

15.8 The Basal Centre

¹Most of what has been written in occult and yoga literature on the basal centre is erroneous. The assertion by yogis to the effect that they are able to rouse the energy of the basal centre and guide it up into the crown centre is erroneous as well. They confuse the energy of the sacral centre with kundalini.

²Before the energy of the basal centre can be raised to the crown centre, all the centres above the diaphragm must have been vitalized, the energies from all the lower five centres must have been guided up to the eyebrow centre, and an interaction of the energies between these six centres must have been brought about.

³In the etheric envelope, there are three channels running parallel to the spine. These three channels are called in Sanskrit ida, pingala, and sushumna. The central channel (sushumna) connects the crown centre with the basal centre and is intended precisely for kundalini. It is “passable” only in causal selves. The other two channels are the only usable ones and convey the energies between the different centres. Pingala has been called the left channel and ida the right channel. This is misleading, because both channels wind round sushumna.

⁴All kinds of energies are matter-consciousness-motion energies. They influence the aspects in different ways. It is usually said, though improperly, that pingala represents the matter aspect; ida, the consciousness aspect; and sushumna, the motion aspect.

⁵The basal centre is active in all people but becomes fully active only in causal selves.

⁶The will to live (the term “will to live” is originally an esoteric term that has always been misinterpreted by life ignorance) resides in the basal centre and influences from there the heart centre, where the vital connection with higher envelopes is found. When this influence ceases, the sutratma is severed in the heart centre.

15.9 The Relation of the Centres to the Causal Envelope and the Triads

¹The most important three centres of the causal envelope are the intelligence centre (47:3), the unity centre (47:2), and the will centre (47:1).

²The crown centre of the etheric envelope is activated by energies from the will centre of the causal envelope; the etheric heart centre, by energies from the causal unity centre; and the etheric throat centre, by energies from the causal knowledge centre (intelligence centre).

³The eyebrow centre is the synthetic centre that makes the individual a personality and the agent of the second self.

⁴The energies from 47:1 activate mental consciousness; those from 47:2, higher emotional consciousness; and the energies from 47:3, physical consciousness and the cells of the organism.

⁵The intelligence centre influences the entire etheric envelope and the cells of the organism. The unity centre connects the first triad emotional atom with the second triad essential atom, and its energies influence the blood. The will centre connects the first triad mental molecule with the second triad superessential molecule, and its energies influence the nervous system and the brain.

⁶The crown and heart centres have two important functions. The crown centre connects the brain with the monad in the triad envelope and with causal consciousness. The heart centre is the very energy of life. The individual can live (without reason) after the connection with the crown centre has been severed, but if the connection with the heart centre is broken, the organism dies.

⁷The units of the third, second, first triad, and the three centres of the causal envelope are in contact with each other. Circulation between all four groups is achieved only in the causal self.

⁸The basal centre is the special centre of the first triad, the heart centre is the special centre of the second triad, and the crown centre is the special centre of the third triad. The solar plexus centre is the “central organ” for the energies below the diaphragm.

⁹The energies of the second triad dominate the first triad through the crown centre, which consequently must be serviceable.

¹⁰It is through his heart centre that the individual, via the unity centre of the causal envelope, can contact essential consciousness. The heart centre is activated through higher emotionality (at the stage of attraction), through admiration, affection, sympathy, through the attitude to life as service, and through the “humility of the heart”. That is the path on which the individual’s prayer will reach Augoeides. The hard heart cannot approach him.

15.10 The Automatic Activation of the Centres

¹The activation of the centres is a slow process that takes place automatically and contemporaneously with mankind’s consciousness development during millions of years. The spokes of centres are released and start rotating as the corresponding qualities are acquired.

²Methodical vitalization should not be carried out except under supervision by a 45-self. The methods of treatment used by yogis are exceedingly risky, particularly for a Westerner whose physiological conditions are quite different from those of the Oriental. The planetary hierarchy warns, and emphatically, for the dangers of “playing with fire” are great. It is not a matter of only one incarnation, but the effect of mistakes extends over several lives.

³The consecutive order in the activation of the centres varies individually due to the department of the causal envelope.

⁴The centres that are particularly active in our times are the solar plexus centre (absorbing vibrations of the emotional world) and the sacral centre.

⁵At the present stage of mankind’s development, the three centres below the diaphragm are positively active in relation to the four above the diaphragm as negative ones. Evolution

consists in making the four positive in relation to the three as negative. Only in our times has the sense of reality developed so far that people see the necessity of cultivating the qualities that make it possible to activate the four. That marks a decisive step forward, if barbarism will not succeed in eliminating the cultivation of higher emotionality, the development of common sense, the application of the laws of life.

⁶At the stage of barbarism, mainly the lower centres (those below the diaphragm) are working. At the stage of civilization, the throat centre is activated through the energies coming from the sacral centre. At the stage of culture, the heart centre is activated from the navel centre, and at the stage of humanity the eyebrow centre is activated also from the navel centre.

⁷The eyebrow centre becomes fully activated only in the causal self; and the crown centre, only in the essential self.

⁸Only the man in whom both the heart centre and the eyebrow centre are fully activated can become a disciple.

⁹There are in the brain seven centres in all. Of these seven, generally only two were mentioned by name, nowadays a third one as well.

¹⁰The esoteric experts on consciousness centres divide people according to their most activated centres. For instance, the normal individual (most people) is called a solar-sacral individual, a term that in most cases indicates the stage of development as well.

¹¹Most people live in their (lower or higher) emotional consciousness, and they are controlled by the energies coming from the solar plexus centre. If man is to be able to live in mental consciousness, it is necessary that the energies from his solar plexus centre are transferred to his heart centre. By transferring attention from emotionality to mentality he acquires the ability of independence of “how it feels”, independence of feelings and so mastery of them.

¹²In the chaos of this transitional period there is not much to be seen on the surface of what stirs in the subconscious of mankind, despite all blinding egoism. More and more people become alive to the “welfare of all”, not just the welfare of their own little egoistic selves. Energies from the solar plexus centre more and more often reach up to the heart centre.

¹³Esoterics clarifies that in your next life you will be in other conditions, when you will derive advantages of what you have done for mankind, when you will reap the good sowing. There is no harm in getting things into perspective and in setting oneself free from the worm’s eye view.

¹⁴People picked up the word “sublimation”. It derives from esoterics but was snatched up by exoterists, and the result was the usual one: the word was not understood. This is most clearly seen from the axiom of the psychoanalysts, “each urge can only find an outlet along its own channel. You cannot satisfy the nutritive urge by playing the Moonlight Sonata.” What esotericians mean by “sublimation” is the fact that those etheric energies of the etheric envelope which vitalize the sacral centre can be directed to the throat centre. This is done through intensive “creative activity”, a complete absorption in literary, artistic, etc., work. All “creative work” is done through energies in the throat centre, which esoterically is called the “creative centre”. Anyone who “lives to create” absorbs energies from the sacral centre, so that no energies remain for sexual energy. And this is what is meant by “sublimation”.

¹⁵The energies coming from the solar plexus centre are automatically transferred to the heart centre through the individual’s aspiration to unity with all living creatures.

¹⁶The heart centre is vitalized through service, and the eyebrow and crown centres are vitalized through unconditional application of the laws of life.

¹⁷The centres of envelope consciousness are: the throat centre for the mental, the navel centre of the emotional, and the basal centre for the physical. It is clear from these data already that these centres must be active (rotate) to a certain extent in everybody.

¹⁸Like all the other envelopes, the entire etheric envelope is traversed by vibrations from all the seven departments, this always being of some effect on everything in the envelope. The extent to which energies affect centres in a particular manner is due to the stage of development, the activity of the centres, and the departments to which they belong.

¹⁹All the seven departmental energies pour through all the consciousness centres of the envelopes, although with different effects, of course. If this were not the case, then individuals who are at lower stages could not be influenced by the energies of the first four departments, since their centres above the diaphragm are largely inactive.

²⁰The relations between centres and departments given in *KofR* 7.22.5 are the most frequent ones at mankind's present stage of development. They are not constant in the individual, however, but usually change at each incarnation, except in the case of the crown, heart, and solar plexus centres. Those centres remain immutably of the first, the second, and the sixth department, respectively.

²¹Due to the different stages of development and the different departments envelopes belong to, the eyebrow centre, for instance, may be vitalized by the fourth, fifth, or seventh department; the throat centre, by the third or fifth; the sacral centre, by the third, fifth, or seventh; and the basal centre, by the fourth or seventh.

²²At lower stages of development, the energies of the third department are best assimilated in the sacral centre; on the higher levels of the stage of civilization, they are best assimilated in the throat centre.

15.11 The Methodical Activation of the Centres

¹Normally, centres develop unconsciously in the course of evolution, through refinement of the envelopes (organism, etheric envelope, and emotional envelope), through the acquisition of "noble" qualities. In contrast, every attempt at vitalization of centres in an artificial manner is doomed to failure. The planetary hierarchy warns, with the strongest emphasis possible, against directing attention to centres ("playing with fire"). Not even disciples are allowed to do so until they are approaching the end of the stage of discipleship, which demonstrates how much there is to be observed by them before that.

²As a disciple of the planetary hierarchy, the individual (being under special supervision) receives the necessary instructions on correct observation and experience of the energies in the different centres. The methods of the laya yogis do not result in a contact with the centres of the causal envelope, and consequently they are abortive.

³The methods taught in the occult sects are misleading. They start with psychological exercises designed to produce sensations in the centres of the etheric envelope indicated and study the effects. Then they try to establish contact with centres in higher envelopes. The only right method is contacting the causal consciousness, allowing its energies to influence the centres of the envelopes. The energies to be used are not those of the matter aspect but those of the consciousness aspect. They might appear to be the same kind of energies, but they work differently due to which aspect is the object of attention. There is a great difference between mechanical and final action of energies.

⁴The "science of breath" is subordinate to the "science of the centres". Breathing exercises are risky, because they may induce energies to affect the wrong centres, resulting in disease. Moreover, in addition to physiological effects they also have psychological effects of which the individual is not aware. The esoterician is emphatically warned not to do breathing exercises without the "careful supervision of a competent teacher", and also knows what is meant by competent in this case.

⁵The various centres are developed through the acquisition of qualities and abilities. The yoga philosophers make the mistake of trying to vitalize centres before they are able to rightly use the pertaining energies. The only right development of centres is the automatic one. And

this is largely true of everything in the consciousness aspect like in all normal processes of life. External interference disturbs processes that have once been automatized. Life is a process that is much more expedient than ignorance believes. And by its meddling in the process of life, ignorance only causes disturbances. There was much wisdom in the old Viennese school of medicine, which considered that disease was best cured if nature was allowed to take care of the matter and that what the patient needed was rest, undisturbedness, fresh air, and a suitable diet.

⁶The methodical vitalization of higher centres is effected through transference of energies of lower centres into higher ones. The centres of the etheric envelope are in contact with the glandular system of the organism, and the glands in their turn are connected with their particular organs. Vitalization is effected automatically when the organism, the etheric envelope, and the emotional envelope function expediently, which presupposes that a methodical treatment is pursued for many years under the guidance of an experienced teacher. That careful methodical treatment differs according to the departments in the individual's triad and causal envelopes. If the centres of the etheric envelope are vitalized in an erroneous manner, this will react upon the organism, resulting in disease.

⁷At the present stage of mankind's development, very few people are ripe for this kind of special training. We must be content with the mere knowledge of the existence of these centres as necessary to our understanding of the general function of the aggregate envelopes, all of this being things of which the "learned world" largely is quite ignorant.

⁸What has been permitted for exoteric publication hitherto at any event is sufficient to afford a rational conception of the meaning of goal of existence, a rational explanation of countless otherwise incomprehensible things, and a proof of the agreement of the esoteric knowledge with reality. If you compare this with the negative results arrived at by the keenest human minds in their philosophical speculation, you will probably see that esoterics cannot be a product by such minds.

⁹Having become a disciple of the planetary hierarchy, the individual is given a knowledge of the condition of his different centres, their kinds of energies, which of his centres are in need of vitalization in due order, and how this process is to be effected. Before then, vitalization was effected automatically and according to rule through the individual's striving to acquire qualities and abilities and to use them in the service of life (which counteracts abuse). In so doing the individual has qualified himself for discipleship, which involves the guarantee that the forces he acquires are used in the right way. The forces that are in this manner put at his disposal are not at all any "mysterious" forces, but quite simply the natural forces of the different worlds, forces which the individual now can assimilate.

¹⁰Before the esoterician can embark upon his training to become a causal self, he must be able to determine what kinds of energies make themselves felt in his life of consciousness and life of action. In so doing he learns which centres of his etheric envelope are active and passive. He must also learn how to use these energies in such an expedient way that they harmonize with, vibrate to the same rhythm as the energies from his causal envelope. Moreover, he must be able to centralize his self-consciousness in the centres of the head and from there to direct the energies of the different departments to the right centres of his etheric envelope.

¹¹Long before this training can be begun, he must have replaced the lower molecular kinds of his envelopes with higher kinds, so that he is able to perceive and to utilize the higher kinds of energies ("finer vibrations") of his envelopes, energies emanating from the three kinds of matter of the causal envelope (the three highest kinds of each world).

¹²Having become a disciple of the planetary hierarchy, the individual is taught the only harmless method of vitalizing his seven centres of consciousness. It is true that they have been

activated before, automatically through his “service” (his solving of the pertaining problems). But full activity is achieved only by applying a special technique.

¹³The seven centres correspond to the atomic kind and the six molecular kinds in each world with their kinds of consciousness and energy. Activation implies that the individual learns the function of each centre and its right use in service, how the energies work and through which organs they work.

¹⁴The will centre of the causal envelope is in contact with the crown centre of the etheric envelope; the unity centre is in contact with the heart centre; and the knowledge centre is in contact with the throat centre. These centres of the etheric envelope are roused to activity through vibrations that harmonize with the “cosmic” vibrations (atomic vibrations), true facts, the facts of reality (not illusions and fictions). As soon as the individual learns how to think in accord with reality, these centres are vitalized. An interaction is then produced. True facts vitalize the centres of the etheric envelope as well as the centres of the causal envelope, so that it is possible for the individual to receive vibrations directly from the causal envelope. As people at the stage of civilization receive esoteric knowledge, it will thus become possible for them to think in accord with reality and reach higher stages relatively quickly. For this possibility to become a reality, however, it is required that the individual does not merely accept the facts given him but also uses them, and this he does through “meditating” on them, working them into insight and understanding.

Endnotes by the Translator

To 15.5.4 “Blood is a quite special fluid”, Johann Wolfgang von Goethe, *Faust*, Act I, Scene 4 (line 1740). In the original German: “Blut ist ein ganz besonderer Saft.”

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