

## 8 MYSTICISM

### *8.1 The Nature of Mysticism*

<sup>1</sup>The higher emotional stage (the stage of emotional attraction), the stage of culture proper, has also been called the stage of the mystic. The individual enters this stage by acquiring 48:3 consciousness.

<sup>2</sup>Only those should be enumerated among the mystics proper who have worked their way through the principle thinking (47:6) of the stage of civilization and then lose themselves in imagination that is not amenable to the pertaining mental control (thought coloured by emotion) in the highest emotional molecular kinds (48:2,3).

<sup>3</sup>Ecstasy, the emotional dynamics that thinks itself able to embrace infinitude, means that imagination becomes sovereign and believes itself omniscient and omnipotent. Imagination believes itself able to penetrate to the “inmost essence of existence”, and therein is its illusoriness.

<sup>4</sup>The true mystic must have reached the highest mental level of the stage of civilization. This does need not be manifest, however, since intelligence often remains latent, as it can become a hindrance to the acquisition of the highest emotionality.

<sup>5</sup>In fact even much of philosophy should be considered to belong to mysticism, in any case metaphysics beyond logical control. Many people who have attained the stage of humanity with its perspective consciousness (47:5) too easily relapse into mystical views.

<sup>6</sup>Also esotericians use emotional dynamics when they need to. But they do so intentionally and being fully cognizant of its emotional character. When the individual has become a causal self and the content of involutory matter of his emotional envelope has been finally dissolved, the monad draws energy from other sources and need not use the energy resources of the emotional world.

<sup>7</sup>The stage of the mystic is a stage of which philosophers, psychologists, and educators have no experience and, consequently, have never understood, and it will probably take many thousands of years before the “60 per cent” (that majority of mankind who stand a chance of becoming causal selves in the current globe period) have attained this stage of development.

<sup>8</sup>The nature of mysticism is the instinctive tendency to unity, the first expression of the still superconscious presentiment of the individual’s share in collective consciousness. It also entails the instinctive certainty of “immortality”. Superconscious attraction to the good, the true, the beautiful makes itself felt more and more. The tendency to separation is superseded by the aspiration to unity with all.

<sup>9</sup>The stage of the mystic is the stage of emotional attraction, attraction to all people independent of race, nation, sex, religion, etc. Thus the mystic has risen above the stage of dogmatic religion with its fanaticism, hatred, and intolerance. Generally, the mystic uses familiar religious terms. But to the mystic they have lost their original dogmatic content and are rather symbols of realities he cannot render in words.

<sup>10</sup>The mystics of all religions exhibit similar traits, be they Christians, Muslims, Buddhists, or Hindus. The expressions of emotional attraction are the same in them all. They are saintly in their being. The expansion of their imagination into “infinitude” entails a sense of absolute reality, and they experience their unity and merging with the godhead.

<sup>11</sup>In his highest states, the higher emotionality (48:2,3), when meditating on the unity of all, the mystic can be so strongly affected by the pertaining vibrations of attraction and his imagination can be so powerfully developed that he can realize unity, at least experience unity with his imaginative creation of god or his “beloved”.

<sup>12</sup>The mystic can succeed in vitalizing the unity centre of the causal envelope (in 47:2). In so doing it will be possible for him to experience a spontaneous contact with the essential

world and its consciousness (46:7) and have an “injection” of its essential energies (in the old mystic literature called “power of god”, “power from on high”), which strengthens his sense of unity even more. But this is not sufficient. The individual must comprehend what it is about, must understand existence, must have developed his full mental capacity before he has concluded his consciousness development in the human kingdom. It is not enough to know that you are “one with god”. You must also acquire the highest reason. When this reason has merged with unity, wisdom is obtained, not before. The precondition of essentiality is a synthesis of the highest emotionality and the highest mentality.

<sup>13</sup>The mystic achieves a contact with Augoeides but cannot mentally grasp his inspirations until at the mental stage. Life is not just the sense of unity. It is also the highest reason and knowledge of reality, a knowledge that presupposes the highest mentality.

<sup>14</sup>Attraction is the first self’s possibility of unity. But attraction is not inseparable unity with all. When the highest mental knowledge has been acquired, the final spurt consists in realizing “wisdom” in life using the highest emotional attraction. When doing this the monad experiences its essential consciousness unity with its Augoeides and concludes its development in the human kingdom.

<sup>15</sup>In emotionality the individual experiences the unity of consciousness, essentiality in the consciousness aspect. In mentality the individual gains understanding of the matter and motion aspects.

<sup>16</sup>Often the mystic becomes a poet. Most major poets are mystics as well. If the poet has received the requisite logical training, so that he can keep imagination within the bounds of reason, it will be possible for him to formulate truths that touch on the regions of perspective consciousness (47:5), and therefore to achieve works that approach nearer to reality than what the philosopher with his principle thinking (47:6) is able to.

<sup>17</sup>The major poets live in mentality and utilize the emotional resources of language. The minor poets are thrown between different emotional states (elation–depression, confidence–anxiety, etc.). Even understanding this is an aid to overcoming the painful moods.

<sup>18</sup>The fact that poets in our times are torn to pieces by conflicting emotions is due to their lacking a tenable life view. There are countless untenable views. When whatever he has believed in breaks, man becomes unhappy. Mystics detest the simple, the clear, the mental. They seek the incomprehensible, the inconceivable, and believe that life is complicated. That is why the German, who thinks that pure nonsense is ingenious, is the most typical mystic. It appears in their philosophy as well. No nation has produced so much acute and profound balderdash.

<sup>19</sup>In his memoirs, Herbert Tingsten finds that Dag Hammarskjöld was an enigma, that he was great as a man but scarcely as an international statesman because of his “conscious indistinctness”. Tingsten disregards the fact that this was the only possible attitude in the political chaos of the United Nations Organization. It is unjust to criticize him for conscious and unconscious indistinctness in general terms. He stood out as the most clear-sighted man in many situations. Apparently, his reading of Hammarskjöld’s *Markings*, published posthumously, has influenced Tingsten’s verdict. A mystic would no longer be a mystic if he had reached the esoterician’s clarity in the most profound issues of life.

<sup>20</sup>The most important characteristics of the stage of the mystic are, emotionally, the aspiration to attraction and, mentally, a growing distrust of what has become generally accepted as truth or reality. The mystic has a “feeling” that it cannot be as the learned say it is, and so starts seeking after something else to keep to. For the great majority of people must have something firm for their feeling or reason. It is at this stage that he unfailingly comes under the spell of some fascinating theory or ends up in some occult sect, unless he remains a seeker, is content to be engrossed in love for his fellow man, lives in order to serve, and

refrains from all imaginative speculation, since he sees that human reason is unable to explain the inexplicable. He then tries to “fulfil” his duties where he is standing.

<sup>21</sup>In the following, mysticism is considered to include all phenomena that in respect of consciousness belong to higher emotionality, thus also Indian yoga philosophy (48:2,3; 47:6,7). Jnana yoga, the most mental of the yogas, does not reach beyond the principle thinking of the stage of civilization.

<sup>22</sup>The yoga philosophy can be included in mysticism, which is clear from the attempts the yogis make at explaining existence. In fact they know nothing of the mental world and the causal world, but all that is beyond the emotional world of which they have acquired objective consciousness (“clairvoyance”) they call “nirvana”.

<sup>23</sup>All ordinary clairvoyants are at the stage of the mystic, since their clairvoyance never reaches beyond the emotional world. Mental clairvoyance can be acquired only in conjunction with causal consciousness. In that respect, the lower (47:4-7) and the higher (47:1-3) mental world makes up a unity.

<sup>24</sup>The occult sects also belong at the stage of the mystic. They are exceedingly numerous, and only a few of them are known to the public at large: Rosicrucian sects of all kinds, Hermetists, gnostics, Platonists, Pythagorists, anthroposophers, etc.

<sup>25</sup>Mystics in our times include Steiner and Martinus. It is true that Steiner had learnt some esoteric facts. He remained a mystic, however, since he allowed his imagination to process those facts and constructed a system that did not agree with reality. Steiner’s explanation of the mystery of Golgotha demonstrates that where real understanding is concerned he never passed beyond the stage of the mystic. The corresponding may be said of Swedenborg. Martinus, too, invoking his “cosmic consciousness”, is a typical mystic.

<sup>26</sup>Speculation on esoteric facts ends up in mysticism without fail, which fact all occult sects demonstrate. The esoterician never speculates but accepts facts from the planetary hierarchy only. If he should once in a while permit himself to voice a supposition, then he emphasizes expressly that it is a supposition. If, in spite of his precautions, errors slip in, this is due to the so-called human factor (misunderstanding or unsatisfactory presentation of facts). Not even causal selves escape such errors.

<sup>27</sup>Mysticism can be said to include all human speculation beyond the usual critical reason, the attempts imagination makes at experiencing the inconceivable (“god”) in ecstasy and vision. That is as far as man can reach when thrown on his own resources and without esoterics (which is the knowledge possessed by the fifth natural kingdom). The true knowledge of reality is one. All members of higher kingdoms have the same view on it. It is typical of man’s attempts at grasping the “inscrutable” without possessing the facts of reality that every mystic has his own view divergent from those of all the others.

<sup>28</sup>In summing up it might be said that all are mystics who do not exclusively take their stand on systems of facts from the planetary hierarchy, systems that make the individual a sober, matter-of-fact, socially competent individual possessed of common sense, free from any kind of “religion”, from worship of any transcendent being, and free from tendencies to speculation. He distinguishes between what he knows and what he does not know, what he can know and what he cannot know, and accepts the best mental system as a working hypothesis only. Proceeding in that manner through his incarnations, he will reach the goal – the causal world, the world of Platonic ideas – in the quickest way, and acquire the intuition that enables him to ascertain facts in the worlds of man himself and come to know the existence of the fifth natural kingdom.

<sup>29</sup>It cannot be too strongly emphasized that man is incapable of solving the problems of existence and that all such attempts (religion, philosophy, science, occultism) remain guesswork. We receive knowledge from those in the fifth natural kingdom only. Regrettably, a time is approaching when countless charlatans will claim to be causal selves.

## 8.2 *Mysticism, Theology, Religion*

<sup>1</sup>Theology belongs in lower emotionality, religion at best belongs in higher emotionality, mysticism, but not in higher mentality, since at this stage the correct reality concepts are still absent. When these have been acquired, mysticism will instead be the expression of the will of attraction to unity and the purposive striving to acquire the consciousness of unity.

<sup>2</sup>Perhaps you think that theology should be assigned to the higher emotional stage. No existing religions have reached that far, however, but they are all to be found at the stage of civilization. This is true even of Buddhism as a popular movement with all the misinterpretations of the Buddha's teaching invented by the acute and profound life-ignorance of those versed in the scriptures.

<sup>3</sup>Therefore, theology and religion are treated in separate essays in *Knowledge of Life Four*. Theologians falsify history when they invoke the few exceptional individuals who succeeded in attaining the stage of the saint (by no means always the same ones as those "canonized" by the church) as proofs of the truth of theology (the doctrine of the church).

<sup>4</sup>The proper function of religion is to supply people at the emotional stage with a life view agreeing with the laws of life as much as possible. In contrast, the function of science is to afford people at the mental stage a tenable world view. And these two movements, which were supposed to help one another, are mutually hostile. That, too, is the work of the father of the church, Augustine, a very skilful agent of the black ones. It is not the fault of the planetary hierarchy that all the attempts it has made to that end hitherto have failed. Mankind has chosen to let itself be seduced by those who have promised the satisfaction of unsatiable egoism. Mankind has not understood that unity is the only objective that will not sooner or later bring about disaster. If those misled ones had known that they would in subsequent incarnations reap what they had sown, then they would have acted differently and physical life would have been a paradise. Only in our times has it dawned upon the élite that we exist in order to help and not hinder one another and that "sharing" is the solution of the problems of the world economy.

<sup>5</sup>True religion is mysticism, and mysticism is true religion. In higher emotionality mysticism–religion is removed from the influence of lower mentality and therefore functions as something that "passeth all understanding". In the interval between the higher emotionality and essentiality is the mystic's "infinite", in which he experiences what to him is "reality". The very experience is its own criterion of truth.

## 8.3 *Different Kinds of Mystics*

<sup>1</sup>There are many kinds of mystics. Generally, "impractical" and "practical" mystics are to be distinguished. Both categories have a preponderance of departments 2, 4, 6 in their envelopes. The "impractical" mystic follows the path of least resistance, living in his states of consciousness. The absence of sufficiently strong energies from departments 1, 3, 5, 7 has the effect that the external world cannot hold his attention. The "practical" mystic either has sufficient extraverting energies in his envelopes, or the monad (at the verge of the stage of humanity) has learnt how to "live in the right manner" and so has obtained the suitable departments in its envelopes.

<sup>2</sup>What is said of introvert types is true by way of analogy of the extraverts as well. Allowance must always be made for the individual's stage of development, his task of life ("dharma"), heredity, childhood experiences, etc.

<sup>3</sup>The religious mystic makes the mistake of relying on a person ("god") outside of him instead of acquiring self-reliance and self-determination by reliance on the laws of life, a reliance that must be founded through insight and experience according to the law of self-

realization. He must learn to see that according to the Law he receives assistance when he needs it and is entitled to it, and not through prayer to any outside individual.

<sup>4</sup>The philosophical mystic lives for an idea, to realize an ideal, and in so doing acquires the requisite qualities and abilities of attraction.

#### ***8.4 The Original Meaning of the Word “Mystic”***

<sup>1</sup>According to encyclopedias in current use, the word “mystic” refers to something incomprehensible, inconceivable, dubious to rational thought. The word “mysticism” actually means “secret learning”. It derives from the Greek mysteries the initiates of which received tuition on the superphysical. When later on the usual ignorance of life, which believes it knows everything, picked up the word, it went as it always does: the concept was idiotized. The same erudite ignorance has of course known what was taught in the mysteries, and has distorted and ridiculed their teachings. Those teachings were regarded as “sacred”, which is clear from the fact that it was prohibited on pain of death to reveal anything of them to the uninitiated.

<sup>2</sup>The Greek mysteries were from the beginning a kind of popularization of what was taught in the esoteric knowledge orders. They taught the existence of the two next higher material worlds, the emotional (48) and the mental (47) worlds, and some facts about re-birth and life in the emotional and mental worlds between incarnations, the first elements of esoterics. But since all authorities (with a few rare exceptions) are physicalists who believe the physical world is the only one existing, esoterics, the teaching of the planetary hierarchy, is of course nothing but fantasy to them or, nicely put, “mysticism”.

<sup>3</sup>The concept of mystery implies that understanding is possible, if the individual receives the requisite facts or, at any event, that the individual will some time be able to understand. Therefore, it is improper to speak of mysteries as regards the kinds of consciousness that belong to higher kingdoms and lie completely outside man’s purview (all kinds of consciousness above 46-consciousness).

<sup>4</sup>Originally, a “mystery” meant a secret (which was explained in the mystery plays). Later it was taken to mean something inexplicable, incomprehensible to reason, which it is to reason at the stage of civilization. To the “mystics”, this vagueness meant something that imagination could take charge of to soar away into infinitude. It was regarded as sacrilege to deprive the mystic of what was generally felt to be the “contact of the soul with the godhead”. Anyone who solved the problem using sober facts was either considered presumptuous or was looked upon as Antichrist, since the mystic was unable to see that the explanation was correct.

<sup>5</sup>The mystic loses himself in the inconceivable, whereas true religion must be simultaneously supreme reason and clarity. The planetary hierarchy is no mysterious thing nor is the esoteric world view and life view.

<sup>6</sup>There is nothing mysterious in esoterics. What has been said to the contrary is just one of the countless examples of exoteric ignorance of everything superphysical. It was necessary to reserve the knowledge for those who could understand it and who lived in order to serve. It was necessary to clothe it in such words that it was made unintelligible to the uninitiated, for there was always a risk that manuscripts would fall into the hands of the uninitiated. This happened, to be sure, and so the learned began speculating on the meaning of what was said in those writings, and then all those fictions were produced which have become dogmas conflicting with the most elementary common sense and the simplest humanity.

<sup>7</sup>(Besides, what could be expected from a mankind which still demonstrates its inhumanity on a daily basis, which makes it clear that civilization is quite compatible with barbarism and which is unable to understand what culture means?)

<sup>8</sup>To the mystic (emotionalist at the stage of emotional attraction) there are still “mysteries”, since he is reduced to belief, his conviction may then be however strong. To the esoterician

there are no mysteries. He has a knowledge of reality, of the meaning and goal of life, the path of self-realization through the application of the laws of life. He knows where he stands on the gamut of development and what remains for him to be acquired to attain the fifth natural kingdom. He does not deny his common sense but understands that this sense is the condition of realization, that common sense is the highest sense. He is definitively free from authorities as regards life. He cannot be misled by teachings, prophets of any kind. He has acquired self-reliance and self-determination and is divinely “indifferent to whatever happens to him”, for he knows the Law. He lives to serve mankind, evolution, and unity. He is fully aware of the fact that human beings are at different stages of development and have quite different emotional and mental needs, and he tries to help those whom he is able to help on their levels, not to make one-sided propaganda for some certain view. He sees to it that esoteric world view and life view are made available to the relatively few people who have once been initiates and have therefore remained seekers after the “philosopher’s stone”. They should be given the opportunity of remembering this knowledge anew. But he understands that this view is not for those on lower levels. He tries to help people develop their common sense and not to blindly accept what they cannot understand, which would just strengthen their credulity and obstruct their developing common sense.

### ***8.5 The Nature of Emotionality***

<sup>1</sup>Feeling is a driving force but no light-bringer.

<sup>2</sup>Feeling is a synthesis of desire and thought. It is no source of information.

<sup>3</sup>The essence of feeling is the attraction and repulsion of desire as well as the power of action.

<sup>4</sup>Life is a dream. Existence is an illusion. People live in appearances. So it seems without esoteric knowledge. Having received the knowledge you stop voicing such quasi-philosophical nonsense.

<sup>5</sup>Clear thought finds the proper words, but not unclear feeling.

<sup>6</sup>Creeds are inaccessible to reason for they are conditioned by emotion and made absolute by emotion.

<sup>7</sup>Everything emotional is by nature illusory. Attraction is a good thing, even necessary, but not attraction to everything. There is attraction to evil. Everything mental is fictitious except such concepts as refer to physical reality and are in accord with esoterics.

<sup>8</sup>Such expressions as mentality is “dragged down” into emotionality are, of course, improper and are easily misinterpreted by those who take everything literally, which is risky in esoterics, until we have got an esoteric terminology formulated. Mentality penetrates emotionality. But when emotional consciousness is influenced by the consciousness of mental energies and tries to apprehend its consciousness content, this will inevitably be emotionalized and scaled down (from the fifth dimension to the fourth in respect of consciousness as well).

<sup>9</sup>In an ancient esoteric book the disciple is enjoined to “kill out desire”, which has of course been misunderstood to the effect that everything emotional should be suppressed. But emotional consciousness is a force for good and for evil. Before the individual has become a mental self, he must use desire to achieve his contact with unity. The desire for unity (“will to unity”) is necessary to acquire the attraction of higher emotionality. Using emotionality via the unity centre of the causal envelope, the monad achieves a contact with essential consciousness. In this way the mystic ennobles emotionality. And that is why the stage of the mystic is a necessary stage to be passed in consciousness development.

<sup>10</sup>At the stage of the mystic, the individual activates passive consciousness in the two or three higher molecular kinds of his emotional envelope (48:2-4) and the qualities and abilities

of attraction pertaining to them. This done he will be able to achieve a momentary contact with the unity centre of his causal envelope (47:2) and with his essential envelope (46:7).

<sup>11</sup>The personality (the monad in the triad envelope) is during the emotional eon centred in the solar plexus centre until, under the influence of second triad energies (essential energy, 46), the monad moves to the heart centre. This is done at the stage of the mystic, where the individual has experiences teaching him the vanity of his attempts at helping people using the energies of his emotionality. Augoeides wants to help the individual with his energies, and can do it, if he is allowed to.

### ***8.6 The Attractive Tendency***

<sup>1</sup>Those having an attractive tendency feel the need of loving, of adoring someone. This is often directed to people, most often to spouse or children. Many people seek out a personal ideal, an idol. And Christianity has provided such idols in the figures of Christ or Virgin Mary. This has been of great importance and has been the actual merit of Christianity. Whenever the idol can make it easier for us to sense noble feelings and, if only for a moment, attractive vibrations, it fulfils a real purpose. It is a mistake to destroy the ideals of another. The moralists are experts on such perversions. They work energetically to present all geniuses as failures. Instead of emphasizing all that is admirable in those people they seek after motives to destroy the effect of greatness. All are made equally wretched. Faults and failings exist. But you should not look at them and speak of them. In so doing you only serve the cause of satanism.

<sup>2</sup>People at lower stages of development need idols. Let them have idols of the highest kinds they are able to grasp. When we are filled with admiration for the works of geniuses and the feats of heroes, we are lifted up somewhat ourselves. Life loses something of its greyness and ugliness. Our longing to “become like them” further stimulates us in our striving. Idealism consists in affording us ideals wherever we look. If we discover nothing but ideals everywhere, we are unconsciously made better, more content, more joyous. It increases our confidence that we shall some time be as they are. You do not “falsify” reality if you refuse to see shortcomings. Everybody knows that they exist without needing to emphasize them. We do not look at the other side of the picture as it is hanging on the wall. Literary realism paints only or chiefly the other side, makes it more difficult for us to see what is good, to seek after what is noble. You do not live in a world of illusions merely because you refuse to live in the slums and on the dark side of life. Those to whom life did not assign the scavenging department need not dig in the dirt and poke about in the garbage. Soon enough everyone will have such experiences if they prove necessary. We need not worry about that. Mankind becomes better by seeing the better and worse by seeing the worse. You do not reach higher levels if you do not see them and do not strive for them.

<sup>3</sup>Anyone who wants to reach higher strives to stimulate his attractive tendency, and you cannot do so if you concentrate on everything that causes repulsion.

### ***8.7 General About Stages of Development***

<sup>1</sup>The driving force that (even if imperceptibly) pushes the monad forward towards the determined goal is the energies of the processes of manifestation; in the evolutionary kingdoms, it is also the monad’s ever increasing share in the cosmic total consciousness. Any pull from the very superconscious makes itself felt only at the stage of culture when the causal envelope begins to be filled with causal molecules (47:3). There arises an interaction between the energies from 48:3 and those from 47:3, which can lead to quick results, if the man makes use of the possibilities of activation that the attractive energies entail, if he does not lose himself in the dynamic emotional expansion of usual mysticism, but links up with the common sense view of reality in a sober way and works methodically at the connection

between the heart centre of the etheric envelope and the unity centre of the causal envelope. This is a procedure that goes automatically when the individual strives to embrace everybody in his daily aspiration to unity (mantra: “Dear everybody, I love you”).

<sup>2</sup>Many people could reach the higher emotional stage (the stage of attraction, the stage of the mystic), if they did not hinder themselves by overrating their intellect, by their intellectual pride with the conceit and self-sufficiency involved.

<sup>3</sup>At the stage of culture (the stage of the mystic, the stage of attraction), the law of self-realization begins to make itself felt, eventually to manifest itself at ever higher stages in ever more energetic purposiveness the more the individual expands his knowledge of the meaning and goal of life and enhances his ability to use the means.

<sup>4</sup>At the stage of humanity, when the self has seen its unity with all living beings, which is the insight of god immanent, self is not essential, but life is. What is personal disappears when the individual has become a “personality”. The concepts of me and you and us and they, me and god become unessential and vanish in unity. The individual does not see himself as a self but becomes an impersonal observer of his self.

<sup>5</sup>At the stage of ideality, everything belonging to the stages of human experience sinks down into the subconscious and cannot hold the individual’s interest any longer save for the studies he does when helping others. The problems absorbing his interest are those of the causal levels. The causal self leaves to his envelopes of incarnation to manage their own affairs, for he knows that their reactions have become automatized, function instinctively as perfect robots, and demand supervision only in things that are beyond the trivialities of everyday life.

<sup>6</sup>One sign showing that mankind is made up of individuals at widely different stages of development is the fact that there have always been “cultures” at widely different stages.

<sup>7</sup>The stages of development have no fixed limits but overlap. Long before anyone who is at the stage of the mystic can pass to the stage of humanity he must have acquired understanding of many of the ideas of the stage of humanity. Understanding is necessary to his passing to the stage of realization.

<sup>8</sup>The mystic lives in the higher emotional regions, the humanist lives in the mental regions. The mark showing that you, notwithstanding everything you understand of humanist ideas, still live in emotionality is that you live and work with such things as are part of the emotional world, with the influences of that world. The humanist is free from all such influences. He has received other assignments.

<sup>9</sup>Many occult sects think they are mental but actually they are at the emotional stage. Whenever there is any trace of exclusivism, of fanaticism, of dogmatized creed, of uniformity in view of life, the phenomenon in question belongs at the emotional stage. In order to pass to the stage of humanity a contact is required between the highest emotional and the lowest essential via the unity centre of the causal envelope. That contact is far from being a continuous contact or a “passable path for the monad”, but it is a condition of the view of unity of the humanist stage. Perhaps you understand what is meant by “overlapping”.

## ***8.8 Mankind at the Emotional Stage***

<sup>1</sup>Herder’s statement, “our thought is dependent on feeling”, is true of mankind at the emotional stage, of present mankind, which cannot set thought free from feeling. Emotionality dominates its entire intellectual life.

<sup>2</sup>The majority of mankind are still at the emotional stage, these monads being centred in the emotional envelope. Blavatsky had reason for calling the emotional envelope “man’s soul”. Only the élite have acquired self-consciousness in the mental envelope (are able to think for themselves and not just parroting what they have heard and read).



<sup>3</sup>When man has become a mental self and has become self-conscious in higher mental molecular kinds (47:5), he has acquired mental will and can fully control his emotional consciousness. Until then he is, at the stage of civilization, the victim of his feelings and, at the stage of civilization, the victim of his imagination.

<sup>4</sup>A considerable portion of mankind is at a stage that marks the passing from the stage of civilization to the stage of culture (the stage of the mystic). This can be ascertained in the case of the intelligentsia, who, having been exclusively physicalist in their attitudes (philosophers and scientists), grow increasingly uncertain of the reliability of their agnostic and antimetaphysical systems. This skeptical tendency is influenced by their awakening instinct for reality, and they begin to examine more extensively the reality content of the views of mystics and occultists as well as the yoga philosophy. This will be increasingly apparent during the next few centuries.

<sup>5</sup>Many people who are at the stage of the mystic do not want to acknowledge at all that they are mystics. The pertaining intelligentsia consider themselves to have a philosophical and scientific education and strive to think with increasing clarity. If you want another designation, you could replace the term “mystic” with “intellectual”. However, intellectuals have seldom acquired the faculty of attraction of the higher emotional stage, a necessary precondition of perspective consciousness, which sees “wholeness”.

<sup>6</sup>During the last zodiacal epoch (the Piscean age), the energies of the sixth department have influenced emotional consciousness in particular. Its most marked effects esoterically has been the widely spread predilection for mysticism in the religions and the yoga philosophy (with its emotionalized mentality). The yogis believe that they are mental and confuse imagination with perspective thinking. They consider the saint to have reached the stage of divinity and assert that the yoga saint can say of himself, “I and Brahman are one.” A horrendous ignorance of reality and life. The raja yogi has not even become a causal self, let alone been able to enter essential consciousness (corresponding to what the rishis called “buddhi”, a word that ignorance has of course idiotized). Of the mental world and higher worlds the brahmins and the yoga philosophers are as ignorant as Western philosophers and scientists.

<sup>7</sup>It is characteristic not only of so-called self-knowledge (which esoterically is impossible at the mental stage) but also of psychological insight that those who have especially cultivated their mentality and neglected their emotionality believe they are mentalists because they feel cold and impassive in the face of everyday trivialities. But you only need to “rub them up the wrong way” or tread on the “corns of the hearts”, and you will see how emotionally unperturbed they are. The “extinguished volcano” spews out lava, and you will have them as your lifelong secret enemies. Mankind is at the emotional stage.

### ***8.9 The Stage of the Saint***

<sup>1</sup>Consciousness in 48:1 (the emotional atom) is the bridge between emotionality and essentiality. When the “saint” experiences the “unity of all life”, he has in fact contacted emotional consciousness in the emotional atom of the first triad and the lowest kind of essential consciousness of the second triad (46:7). This is the mark of the saint, not magical experiments which theological fantasy has called “miracles”. Satanists are able to produce “miracles” to a great extent (black magic). The pertaining phenomena are incomprehensible without esoteric knowledge to explain them. However, the mystic prefers the unrestrained expansion of his imagination (the “union with god”) to the exact accounts of the esoteric knowledge.

<sup>2</sup>The incarnation as a saint corresponds to what in the esoteric knowledge orders was called the second initiation, and the causal self corresponds to the third initiation. Only the causal self is the truly “integrated personality”. This means that the monad in the second triad mental

atom is sovereign in its envelopes of incarnation. Nowadays, not even that is sufficient, but the monad must have acquired an essential envelope and be conscious in its three lowest essential molecular kinds (46:5-7).

<sup>3</sup>Anyone who has once attained the stage of the saint (48:2) has definitively acquired the tendency to attraction. It subsequently exists as a latent quality in his subconscious. However, during the many incarnations required for the conquest of the 70 levels of the stage of humanity, it is by no means the case that this latency asserts itself in other ways than as an instinctive aversion to the tendency to hatred in the individual himself and in other people. Acquired abilities exist as predispositions. In order to assert themselves, however, they must have an opportunity to be reacquired. The qualities of the saint are permanently actualized only by the essential self, thus when the monad enters the consciousness of community. Of course they must be active in that incarnation in which the monad passes from the fourth to the fifth natural kingdom.

<sup>4</sup>The stage of the saint is no final stage in man's development. It is merely the first condition of intuition by means of which omniscience and omnipotence are acquired in the five molecular worlds of man (49:5-7, 49:2-4, 48:2-7, 47:4-7, 47:2,3). The stage of the saint is a condition because only at this stage does man instinctively perceive that it is necessary to obey the Law to attain higher kinds of consciousness. We develop by applying the Law, by seeking, finding, learning how to apply the Law in the right way. Since the emotional urge (the "will") dominates the individual until he has acquired the knowledge of the Law, this urge must have its right direction. At the higher mental stage (47:5), the individual realizes that everything is determined by law and makes use of the qualities and faculties he acquired as a mystic. Just as genius can be achieved by cultivating the same quality or ability during seven incarnations, so intuition can be attained in the same time by one-pointed purposiveness starting from 48:2 and 47:5. The causal self is the first individual determined by law. The "freedom" claimed by ignorance is lawless arbitrariness and is far from the insight that freedom is power and is acquired by applying the law.

### ***8.10 The Passing to the Stage of Humanity***

<sup>1</sup>The passing from the stage of the mystic to that of humanity often entails a sense of loss. The individual has entered cold mentality and lost the warm state of attraction and its sense of "union with the beloved", as if he had lost his power to love. This can be necessary for the individual to learn impersonality. However, we can never lose the qualities and abilities we have once acquired. They exist latently in the subconscious and can be roused to life when needed. But the mentalist must often be so absorbed in his work to acquire new qualities that the old ones appear non-existent. Service will rouse them to a new life in a new incarnation.

<sup>2</sup>Many people at the stage of humanity who in the past, in incarnations as saints, have experienced their community with the godhead (god immanent) can in subsequent lives, on account of the prevalent moral fictionalism, become mystics anew (being unaware of their latent experience) and again consider god (Augoeides) as another person, the object of their worship and adoration.

<sup>3</sup>His longing for the emotional loveliness of the "lost stage of the saint" often has the effect that the humanist wishes to become a saint and, in his ignorance of life (without the esoteric world view), does not realize that he has already covered that stage. Schopenhauer was a typical example of this.

<sup>4</sup>In his striving to develop perspective consciousness (47:5) and system consciousness (47:4), the individual seldom has the time to activate his latent qualities from his incarnation as a saint. However, these highest emotional qualities must be actualized anew in that incarnation in which the mental self seeks to become a causal self.

<sup>5</sup>The humanist is a mental self. Therefore, to become a mental self it is necessary to acquire 47:5 consciousness. Life-ignorance often believes that the individuals whom it admires for their mental genius are mental selves. To “appear” a mental genius, however, takes only 47:6 consciousness.

### 8.11 *Seekers*

<sup>1</sup>In most cases three stages can be distinguished in the lives of individuals who have once been initiates and have the knowledge latently. The problem of the meaning of life becomes vitally important and demands an answer. Generally, an emotional period then follows, and the seeker ends up in mysticism; depending on his upbringing, education, environment, in religious mysticism (that of the saints) or in philosophical mysticism (with its pseudo-solutions). If a need of perspectives makes itself felt, his search will bring him into occultism, and, if the explanations presented by these sects prove insufficient, it will lead him to hylozoics where he will recognize what he was seeking.

<sup>2</sup>If these seekers at different stages come together, misunderstandings easily arise. The mystics want to drag the esotericians down to their own views, and the esotericians do not always have such understanding of this transitory stage as is desirable. Sometimes this interaction entails individual crises the solution of which requires tactful consideration on both parts. The esoterician knows that all will reach the same goal sooner or later in some incarnation and that a fanatical zeal for saving people only harms his cause and counteracts his striving for unity.

<sup>3</sup>“Seekers after god”, individuals at the stage of culture, of the mystic or of higher emotionality (48;2,3), without knowing it seek a contact with their “higher self”, the second self. It is only then that Augoeides begins to take an interest in the individual. It would have been meaningless before. The man would have been unable to apprehend the vibrations of 48:3, the lowest ones by which you can receive an inspiration.

<sup>4</sup>As ignorant of life as mankind is, it misinterprets practically all phenomena in its envelope consciousnesses. All higher material envelopes penetrate all lower ones. The monad, the self, when incarnated “sits” in the centre of them all. Its attention is drawn now to the one, now to the other kind of activated molecular consciousness in its different envelopes of incarnation. The self “is” momentarily now the one, now the other kind of consciousness, or, using another symbolic expression, “identifies” itself with the different envelope consciousnesses. At lower stages, the self believes it is this very feeling or this very thought. At higher stages, the self has learnt that it is something else but yields to some kind of envelope vibration, identifying itself with it, and in so doing falls victim to illusions in its emotional envelope or to fictions in its mental envelope.

<sup>5</sup>Before man has learnt how to direct his attention and to hold it within a certain area, he is largely the “victim” of vibrations from without and the slave of his envelopes. If he has heard of the possibility of inspiration, he takes the performance he demonstrates, when in the higher molecular kinds, for inspiration.

<sup>6</sup>It will probably take a few hundred years before psychologists have been able to survey the most important of the various kinds of emotional consciousness. Besides, man is a much more complicated being than the learned, psychologists, psycho-analysts, psychiatrists can dream of.

<sup>7</sup>It is only in the age between 35 and 42 years that the majority of people succeed in reaching their true level of development. If on account of bad reaping the man has inherited an unsuitable brain or been forced to grow up in an adverse environment, he perhaps never attains his level. That is one of the many grounds why it is impossible to determine the individual’s level.

### ***8.12 Devotion and Application of Law***

<sup>1</sup>At the stage of the mystic, devotion to something outside of the individual himself is a trait characteristic of the majority, the love of a personal god or of a named person in a higher kingdom. The mystic who is seeking his god in devotion and worship does not realize that emotional attraction is the energy aspiring to unity, to absorption in the consciousness of unity. As long as the need of such a devotion is necessary to the acquisition of attractive qualities, it is only a good thing. At the stage of humanity, however, it is made clear to the disciple that devotion to the teacher is a hindrance to both the teacher and the disciple. Devotion must be superseded by insight, the ability and will to apply the laws of life, the only attitude that entails efficiency. The stage of the saint is the confirmation that you are able to apply the laws of life belonging to the emotional stage in a sovereign way. The personal element (worship) is thereupon replaced by impersonal law. It is by applying the law that we develop and learn the meaning of self-realization. The mysterious, infinite, inaccessible disappears, and the individual is prepared for the higher mental stage with its striving to understand existence.

<sup>2</sup>The mystic is characterized by a personality relation to the godhead, to another self. In contrast, the esoterician understands what is meant by “god immanent”, that he as well as all the others makes up an indivisible part of cosmic total consciousness. He does not need to “merge with god” for he has always been part of the cosmic collectivity.

### ***8.13 The Mystic's Selfishness***

<sup>1</sup>The life of the mystic is often a life of selfishness, even if so utterly refined that it totally escapes detection. The religious mystic's longing for “union with god” or the occult mystic's aspiration to attain the fifth natural kingdom as quickly as possible meets with no encouragement by the planetary hierarchy the members of which have seen through this “spiritual selfishness”. The mystic does not realize that this selfishness strengthens his thoughts of his own self, the first self in the triad envelope, and holds the self back in the first triad. The esoterician is taught to see that his foremost task is to work for the good of mankind, to help it solve its physical, emotional, and mental problems. His own development is a side issue and an automatic process when he forgets himself and lives for the “whole”. His goal is to join the essential collective. Anyone who strives for the whole wants to develop his will to unity, realizes unity according to his ability, automatically acquires those very essential qualities that are requisite to his becoming an essential self. Certainly man needs to acquire knowledge and to improve in all respects. Your motives for doing this are quite different, however, if you strive to become an ever more competent instrument for the planetary hierarchy without thinking of reward of any kind. You want to become an instrument in the great evolution. Then you live as all live in higher kingdoms. They, too, reach ever higher kingdoms through service without a thought for their “own selves”, a thought which would appear absurd to them. They know the Law and apply that knowledge. That is the secret of evolution, which only a few individuals have understood yet, those who have become second selves.

<sup>2</sup>In fact, the researcher who is seeking after the origin of energies to utilize them in a rational way is closer to reality than is the mystic who is seeking something that satisfies his illusion of help from the outside (god, Christos, the beloved of his soul, etc.). The esoterician is seeking the energies that will make it possible for him to rationally apply his knowledge of the law of self-realization. He does not expect help from the outside but he knows that it is up to the individual himself to seek and to find in order to realize. The knowledge is useless if it does not yield any practical result, and esoteric knowledge is useless if it does not entail evolution and the realization of his task in life. The individual is a part of mankind and exists in order to serve it in the way he is able to. By serving he develops unconsciously his abilities,

and by putting himself at the service of life he becomes a co-worker in the work for the evolution of all. That is the quickest path to the higher kingdom as well. The mystic lacks the knowledge or the understanding of the law of development, the law of self, and the law of activation. By applying these laws, however, he attracts the energies he needs in order to fulfil his mission.

#### ***8.14 The “Dark Night of the Soul”***

<sup>1</sup>In the writings of the mystics you may come across the expression the “dark night of the soul”. The mystic feels “abandoned by god and the whole world”. It is an illusion, of course, but none the less intensive. It is provoked by Augoeides to make the mystic realize his own potential godhood and so bring forth self-reliance, and also to try to contact the self by making the individual not “let go of his hold” and surrender to despair.

<sup>2</sup>There are two more kinds of such trials. The “dark night of the soul” of the second kind is undergone by the disciple when he is to learn how to stand alone, without a contact with the planetary hierarchy or with his own esoteric group. If he passes the test, then it will show that he has acquired one of the twelve essential qualities. (The closest correspondence is unshakable faithfulness, endurance, steadfastness.)

<sup>3</sup>The “dark night of the soul” of the third kind is experienced by the causal self when his causal envelope is dissolved and he passes to his essential envelope. This time it is no illusion but a reality. For a moment, like eternity concentrated, the second triad hovers in what could be compared to a void in the cosmos, cut off from everything. It is said to be the most horrible experience anyone can undergo. After it, the individual knows what he could not grasp otherwise, what unity is and that life without unity is not life. He is then inseparably united with all in life for ever.

#### ***8.15 The Mystic’s Ignorance***

<sup>1</sup>All religious phenomena in mankind have at best belonged to the stage of the mystic. Emotionality has been ruling, mostly the lower emotionality. It is true that both acuity and profundity have won triumphs (as in the case of Meister Eckehardt), but the speculations were part of the world of imagination. The mystics never reached up to any causal world of the intuition. Religion is emotion. The corresponding phenomenon at the stage of humanity is a life view with reason as the controlling factor. However, that life view must be based on a world view that is epistemologically tenable. And it is the business of esoterics to provide such a world view. Philosophy remains physicalism. For without causal objective consciousness in the world of Platonic ideas it is impossible to ascertain facts in agreement with objective reality. Philosophers are chasing phantoms when occupying themselves with “metaphysics”. Regrettably, esoterics has been brought into disrepute by all manner of mystagogues and quasi-occultists who appear in increasing numbers and lead people astray. Pythagoras with perfect justice claimed that only causal selves are in a position to formulate mental systems in agreement with reality. They moreover have the inestimable privilege of being able to have their view checked by the planetary hierarchy.

<sup>2</sup>Generally speaking, the literature treating of consciousness development has been based on medieval mystics or on Indian yoga philosophy. The mystics have their own, very personal symbolic language. The yogis have their ancient symbols, largely misunderstood.

<sup>3</sup>In the yoga literature, you are presented with accounts of how yogis have acquired omniscience and omnipotence, have become one with the absolute, and other absurdities. All such things demonstrate that the authors in question have copied one another or quoted ecstatic utterances attributed to the mystics. Tibetan mysticism, in particular, gives directions as to how man can become a buddha and other such nonsense.

<sup>4</sup>They have been lacking a knowledge of reality, of cosmos, of the 49 atomic worlds and the 42 molecular matters, of man's triads and envelopes, of the different kinds of consciousness of the centres of the aggregate envelopes, etc. If you do not possess this knowledge, you cannot possibly write on consciousness development in man's different envelopes.

<sup>5</sup>Like most people, who have strenuously elaborated a seemingly tenable working hypothesis, the saint (48:2) is dead certain that he is right. When meditating he is in contact with the essential world, which affords him an absolute certainty that attraction is in accord with the Law. Regrettably, he is not conscious in his causal envelope, and that is the reason why the saints do not have a knowledge of reality. It is typical of universal disorientation that the mental fictions of the saints can be accorded such great importance and be uncritically accepted even by the learned world. After the theological dogmas have been exploded, it looks as if the West, too, were to be taken in by the fictions of the yoga philosophy.

<sup>6</sup>Even the language of the mystics reveals that they are without a knowledge of reality, are unable to understand the reality content of what they have experienced. What is particularly abortive is the basic idea of quietism, saying that "all will of one's own is sin". Even the concept of sin is perverse. There is no "crime against an infinite being". There are only mistakes as to laws of life. And where "will of one's own" is concerned, it is the condition of all activity. It is totally erroneous to believe that "god does everything" if we are just passive. Passivity is one of our biggest mistakes. Being passive we hinder both our own development and that of other people. Without self-initiated consciousness activity our consciousness capacity remains undeveloped. The satanic concept of sin has had the effect that quietists dare not act at all, for "everything we do is sin". We are faced with the same grotesque error in life in the Indians' fear of "karma" (the consequences of action). They are so afraid of acting wrongly that they refuse to act at all. Not even they seem to have realized that life is development and that by refusing to apply the law of development they gradually sink down to the stage of barbarism, become incapable of doing anything.

<sup>7</sup>"Will of one's own" thus is necessary in itself. The saying of the quietists, like most views, depends on a misinterpretation of a simple fact: it is a mistake to defy the laws of life consciously when you have once come to know of them. It is a mistake to counteract consciousness development when you have once come to know that the meaning of life is precisely that development. That is what almost everybody does, however, consciously or unconsciously. That is why development requires millions of years. Where the individual is concerned, counteracting development entails causes the effects of which may require hundreds of incarnations to offset.

<sup>8</sup>"The will of god is always done." That is a silly saying. In the first place, no single human being knows the will of god in any individual case. Such cases as theologians speak of are beyond the range of the activity of god, and it is not his business to manage such things. In the second place, the planetary hierarchy can do nothing without willing tools in the world of man. "If this book is to be published, then it will be," is the mystic's belief in magic. To the esoterician, such a statement demonstrates belief in superstition pure and simple, fatalism. The law is the law of cause and effect. A book is no cause in itself. Other causes are necessary. It is necessary that somebody can or wants to defray the costs of the printing and distribution of the book. If there is no such person, the book will remain unpublished.

<sup>9</sup>In the literature of the mystics, there is often talk of the "longing of the soul for the beloved" (the mutual attraction of the twin souls: the triad envelope and the causal envelope) and also of the "marriage in heaven" (the union of the first and second triads). It is clear from these ecstatic descriptions that the mystic (48:2,3) has been in contact with causal consciousness as well as essential consciousness without understanding actual reality. It should be made definitely clear that only causal selves are able to understand this through their own experience. Until he has become a causal self, the individual without esoteric

knowledge is the “victim” of the pertaining phenomena. Such a “victim” was Krishnamurti, whom Annie Besant declared to be the coming “world teacher”. On the same occasion Krishnamurti talked of the “beloved of his soul”, which to the esoteric expert was a testimony to the effect that he was not a causal self, which was clear also later from his teaching.

<sup>10</sup>It is no demonstration of understanding of life when the New Thought movement assures that you need never experience fear and anxiety. This is part of the mystics’ belief but not of the knowledge of the laws of life. Even advanced disciples of the planetary hierarchy confess that they at times were beset by fear and worry, especially when it came to those nearest to them. They quite simply had to put up with this condition and to acquiesce in hoping for the best. Not even reason’s clarification of improbabilities was sufficient. It should be added here that never for a moment did they lose their trust in life and trust in the law. But that is quite another matter. Also the law of reaping is a law of life. On the other hand they did not accept the theosophical dictum that the very fear indulged in could have the effect of a “factor of destiny”, could provoke what was feared. This requires more energy than feelings of worry.

<sup>11</sup>Because of the erroneous presentation of Christos in the Gospels the Christian mystic has got a wrong idea of the “mystery of the suffering of life”. The suffering that Christos underwent was the agony he experienced when looking at the perverseness and total disorientation of mankind. There is no mystery about that. There are no other mysteries than those of life- ignorance, than the unsolved problems that are the results when you lack a knowledge of reality and life.

<sup>12</sup>In the occult sects, which like the philosophers love to occupy themselves with imaginative speculations, the problem of suffering has given rise to different theories. Suffering is the result of:

- 1) bad reaping out of bad sowing in previous incarnations,
- 2) collective responsibility,
- 3) the fact that the monads in our planet were particularly maladjusted even at their entry into the mineral kingdom (had a repulsive basic tendency),
- 4) the fact that suffering as accelerating consciousness development must exist.

<sup>13</sup>The speculators have realized at least so much that they have seen the theological dogma of “vicarious suffering” to be an absurdity.

<sup>14</sup>The Christian mystic (being ignorant of stages of development, rebirth, and the law of reaping), being affected with his complex of sin, looks upon himself as the “irremediable sinner”. In the esoterician, the corresponding realization expresses itself in the sense of his inability to live purposively, due to all the mistakes of ignorance when judging and handling the countless problems of daily life. He must content himself with thinking that his motive was good and that he did as best he could on his level. We are all idiots in life, and the greatest idiots are those who think they are important.

<sup>15</sup>Being affected with the traditional erroneous notion of god, the mystic in devotion, in ecstasy, sends to that fetish his energies from centres below the diaphragm, and because of that immense waste of energy he often is afflicted with all kinds of disease and often is exhausted physically.

### ***8.16 The Mystic’s Need of Guidance***

<sup>1</sup>The need of guidance (the “guidance of god”) is characteristic of many mystics. God does not guide anyone, however, since it would conflict with both the law of freedom and the law of self.

<sup>2</sup>Much things that mystics have written on “god’s guidance in man’s life” demonstrate their ignorance of reality and life. The planetary hierarchy supervises the consciousness development of mankind, and the deva hierarchy applies the law of destiny and the law of reaping. It is the same with man as with all other beings: he is to acquire ever higher kinds of

consciousness. He develops through self-activity, by having experiences and learning from them in a long series of incarnations. The intention is that he is to take responsibility for his actions. The path to the fifth natural kingdom is named self-realization.

<sup>3</sup>According to the law of self-realization, the individual has to solve his own problems. As long as he feels the need of a god, his Augoeides, etc., he is at the stage of the mystic. Man must learn to “stand on his own feet”, to learn to trust the laws of life, god immanent, Augoeides. It is not a matter of “feeling”, “sensing”, or “seeing”, but of knowing.

<sup>4</sup>The assistance that the individual may receive from his Augoeides is not assistance consciously received. Such aid would make the individual dependent and passive. The intention is that the human individual shall take initiatives and carry out his plan, all according to the law of self-realization and the law of consciousness activation. “God’s guidance” in the mystic’s life comes from his subconscious or superconscious, although he does not realize it, since he is unaware of the power of the unconscious. The individual has taken a giant step forward the day he resolves (having some knowledge of the laws of life) to decide consciously himself and not let himself be led by others. That is the first condition of becoming a humanist and a mental self (47:5)

<sup>5</sup>At the humanist stage, he learns how to live as if he were alone. He is never alone, however. He receives all the assistance he needs and, according to the law, has a right to under all circumstances. But that is something he must learn to disregard, as if he were alone in the universe. Only then will he be ready for discipleship. That is one of the paradoxes the esoterician meets with in his life.

<sup>6</sup>Nothing can happen to us that is not in accord with the Law. The mistakes we make do not at all affect our relation to Life but are part of necessary experience. Never under any circumstances is man abandoned, alone, but all are included in unity, however it may appear when he is under the spell of his illusions and fictions. Fear is an indication of a lack of trust in life or of dependence on something outside of us.

<sup>7</sup>The mystic lacks trust in life, trust in law, and trust in self, seeks a guide and becomes dependent on another individual. Anyone who has trust in life knows that his life is foreseen and that he is supervised, although he should not have the sense of it. It is sufficient to know it, and that is the basis of his trust in life. We incarnate in order to learn how to live and to learn how to apply the law of self-realization in life upon life, until we shall be able to perform the “twelve labours of Herakles”.

<sup>8</sup>The planetary hierarchy asserts with vigour that man should not let himself be led but should use his common sense. “God’s guidance” means that circumstances come out favourably, that paths you thought were blocked are cleared, that help arrives from where you least of all expected it, that “when the need is very great, the help is very close.” What is meant here, however, is no inner guidance, no voice that gives advice or commands. Every being possessing some knowledge of life knows that such things are against the Law. Can it be said more clearly?

<sup>9</sup>There is a guidance in the life of man, but it is not a guidance that fosters dependence and attachment, but one that serves to develop self-reliance and self-determination. This guidance is not personal but impersonal. It demonstrates in the circumstances of life and how they turn out, a guidance of which the individual usually is not aware until, approaching the end of his life, he can survey his path of development.

<sup>10</sup>There is both a subjective and an objective guidance in the life of man. The objective guidance demonstrates already in the fact that he has to reap what he has sown. It also manifests itself in the fact that things are arranged when he has earned the right to this and it furthers his consciousness development (according to the law of destiny). The subjective inspiration (from Augoeides) always and exclusively concerns his higher evolution.



<sup>11</sup>But there are many other things that the ignorant take for “guidance”. And these are telepathic influences, collective and individual ones, from countless directions.

<sup>12</sup>“Mystics of all kinds, with a natural pre-disposition to the introspective, passive life are hearing voices, receiving guidance and obeying impulses which they claim come from god.” (D.K.) Through their navel centre many people are in contact with phenomena in the emotional world and let themselves be guided by the pertaining beings. All too many of them fall victim to “spiritual guides”. In the emotional world, there are none possessed of esoteric knowledge save those who have acquired it in the physical world, and they do not know more than people in physical incarnation. The esoterician when in the emotional world has plenty of work to do with people in that world. In any case, so-called personal guidance that makes man dependent on some other individual is absolutely forbidden, and no true esoterician is guilty of such mistaken action. All such things conflict with the law of freedom and the law of self-realization, and those submitting to such guidance run a great risk of being disoriented. But no warnings will be heeded, as usual.

<sup>13</sup>Many mystics are quietists, who believe that they know the will of god, that they see the will of god in everything they meet with, and who even think that “all will of one’s own is sin”. This is as perverse as possible, so disastrously at variance with the law of self. The “will of god” is the laws of life, and it is up to man to learn to apply them. The law of destiny does not imply that man shall be a helpless victim of the circumstances of his life. Life demands no submission to the will of anyone. Life demands action, activity in accord with the Law, purposiveness, the will to solve our own problems of life with their difficulties of all kinds. It is by solving our own problems (not those of other people) that we develop, and the meaning of life is development.

<sup>14</sup>All individuals in higher kingdoms (“god”) are monads (primordial atoms) that have developed from the mineral kingdom. They have reached their kingdoms by acquiring a knowledge of reality and life and the ability to apply the laws of life purposively. That is an ability you cannot just arrogate to yourself. To know is not enough; you must also be able to apply what you know. And that is an art which mankind has not learnt yet.

<sup>15</sup>Throughout his incarnations everyone is the “architect of his own destiny”. It is a mistake to expect any other guidance than that of your own contribution and ability. No one in the planetary hierarchy guides anyone (not even disciples) or gives any orders. Those who claim otherwise have fallen victim to “other powers”. The monad is a potential godhead with everything that implies as for rights and responsibilities. It is the Law that we shall apply, and not obey any spiritual guide. No one has any right whatsoever to guide others in matters of life.

<sup>16</sup>When realizing that the individual can be helped in his consciousness development through his “second self” only, we also have the explanation why his teacher in the planetary hierarchy to the individual often appears indifferent to his “psychic sufferings”. Any outside intervention would just prolong the process: the necessary experience that the individual must have in order to find the only way out and willingly receive the assistance of Augoeides, an aid that also must involve an understanding of what the help given consists in and how the individual should proceed in the future. The individual must have this experience, because it is only through his own experience that he will learn. Theoretical learning is not the same as the acquired ability to use the learning. The most serious difficulty lies in overcoming the opposition of the emotional envelope. Strange to say, the emotional self (the monad at the emotional stage) does not want to be helped, or it desires to be helped in its own way according to the fiction of its ignorance, not understanding that everything works according to law.

<sup>17</sup>The talk of the “god’s guidance in man’s life” is particularly typical of human conceit and self-importance. Man imagines that everything has been arranged for his sake, and that god’s

most important task is to be his nanny and help him carry on with his stupidity and lovelessness. As if the monads of other natural kingdoms did not need consciousness development as well, and as if some one kingdom could regard itself to be better than the others. All kingdoms are necessary connecting links in evolution by existing for each other, even if unconsciously. The same is true of all social classes in all natural kingdoms. Evolution is made possible through mutual service. What proof of the divinity of life is stronger than the fact that conscious service is the most efficient factor of evolution? The fact that the learned have not yet been able to see this is a demonstration of their immense ignorance of life.

### ***8.17 The Mystic's Vagueness***

<sup>1</sup>What is the most characteristic of the mystics is the fact that they lack a real world view and are content with a life view that often has a religious or pantheistic colouring (some conception of a material and an "immaterial" world, a "sensuous world" and a "spiritual world"). And, to be sure, only esoterics supplies the necessary facts for a tenable world view. If necessary, the mystic helps himself with scientific hypotheses or philosophical constructions.

<sup>2</sup>The principal deficiency of all religions is their lack of a fundament of knowledge explaining reality. This mental shortcoming engenders doubts and disputes. As rational beings men will always demand a secure fundament of knowledge. Hylozoics will prove to be the only tenable one. But of course this requires a critical reason, and that of Kant is not meant here.

<sup>3</sup>Those who were once initiates and have acquired the fundament of knowledge will never content themselves with less than such a fundament. They cannot revert to mysticism except temporarily. A gnawing uncertainty and insecurity forces them to go on seeking. If they give up their search, their uncertainty will remain.

<sup>4</sup>The mystic is characterized by his mental inactivity, not to say laziness. The mystic (48;2,3) abhors mental clarity, which hinders him from losing himself in the "boundless" consciousness ocean of imagination (emotionality), from revelling in the excesses of imagination, and counteracts his need of ecstasy. To the mystic, the humanist (47:5), with his demand for clarity and exact ideas and concepts, is rather a repugnant individual, and the mystic will relegate the humanist to a developmental level far below his own. Indubitably the mystic has reached beyond the mentality of the stage of civilization (47:6,7). To the esoterician, mental clarity and exact conception of the very process of matter greatly helps him towards full understanding. Working in that manner he liberates himself from many of the illusions of imagination.

<sup>5</sup>The mystics love the vague, the unclear. They love to express all sorts of real things by metaphors which are incomprehensible to other people and that, of course, cannot be rendered literally but must be rephrased to be comprehensible. An expression often used by theosophists is the "voice of the silence". This expression is most simply replaced with "illumination", which means the state following upon contemplation, or with "causal intuition" or "inspiration". Mystics love such locutions, often poetical, which "lend wings to imagination" and allow consciousness to be drowned in "infinitude" (god, Brahman, the absolute, etc.)

<sup>6</sup>Emotionality (feeling, imagination) is no source of knowledge as to the world view, which, besides, requires exactitude. The mystic, who at this stage of development is on the introvert, subjective line (6, 4, 2), much more easily than the mentalist (but not causalist) achieves a contact with the essential world (46). This will not be more than just a contact, however. The risk involved in this is that the mystic's imagination conjures up illusions the intensity of which compels him to take them to be realities.

<sup>7</sup>The terms of the mystics include the “oversoul”, which can mean anything whatever, any one of the triads. The ignorant indulge in orgies of occult twaddle using such terms.

<sup>8</sup>What could be called the “logical conscience” of the esoterician makes it impossible for him to accept the meaningless, unclear, misleading terminology flourishing in the literature of the mystics and yoga philosophers. He demands exact concepts, for without them mental clarity is impossible, and mental clarity is always possible about things in the worlds of man, since mental consciousness is the highest kind of consciousness in those worlds. The assertion of mystics and “occultists” to the effect that understanding of these things is impossible for man is a demonstration of ignorance or injudiciousness.

### ***8.18 The Mystic’s Lack of Mental Control***

<sup>1</sup>The mystic lives in the emotional world and in the consciousness of that world. The emotional world is called the world of illusions, and the pertaining consciousness is called illusoriness.

<sup>2</sup>Emotionality (feeling and imagination) is no source of knowledge, even though imagination in its highest sphere can contact the essential world and experience the perception of ineffable bliss. It will not be more than a perception, however, since the self at the emotional stage is quite unable to grasp the consciousness of unity, the consciousness of community. It is that attraction, however, and not the desire of blind emotional will, which is supreme wisdom. Essentiality is a combination of unity (“love”, agape) and wisdom, and is far above the wisdom of the saint, far above the saint’s capability of understanding.

<sup>3</sup>This is not by any means to say that the mystic is on the wrong track. On the contrary, the stage of the mystic is a stage that everyone must go through, and the mystic’s life view and aspiration to the stage of the saint is far above theology and philosophy of the stage of civilization.

<sup>4</sup>Even if, mentally, mysticism is illusoriness, it nevertheless affords certain necessary experiences as it fosters attraction to the unity of all life, a necessary condition of the realization of brotherhood and the essential element of “culture”. It is the task of culture to enable people to transfer their energies from the sacral centre to the throat centre, from the navel centre to the heart centre.

<sup>5</sup>Only those who have not understood can view the creations of mystics as inferior. Those creations are among the most acute, profound, beautiful, and noble the human spirit has produced hitherto in literature (poetry, drama, novels, philosophy), art, and music.

<sup>6</sup>The limitation of mysticism lies in the fact that it cannot possibly determine whether these creations of the imagination have any counterparts in reality. If you take a sober view of the matter, you realize that it is less important that you have exact concepts of “higher realities” (worlds, envelopes, consciousnesses, etc.) than that you make a contribution to the uplift of mankind in some respect.

<sup>7</sup>A knowledge of reality is possible in the physical and causal worlds only. In the intervening (emotional and mental) worlds, it is impossible to ascertain facts. Everything in those worlds is emotional illusions and mental fictions. The risk of clairvoyance is that you really see material things and are convinced that you understand what you see. What you see is not permanent reality, however, but products of human imagination, constantly reinforced by the traditional superstitious beliefs of untold generations, both in the physical and in the emotional world. The material forms that you see thus are the creations of imagination, the material envelopes of living creatures disregarded, of course.

<sup>8</sup>Since the mystic does not have an esoteric knowledge of reality and leads a life of illusions with his imaginative creation of god, it is clear from this that he still lacks the control afforded by common sense. Sooner or later (in the same life or in some later incarnation), his consciousness development entails an awakening of his higher mentality. His transition to this

higher state often demonstrates as an agnostic or skeptic period, during which the individual regains his mental balance. The planetary hierarchy sees in this a good sign of real progress. It is better to be a skeptic than to accept an absurd fiction. Anyone who finds this attitude of the planetary hierarchy surprising has much to learn before he has managed to reacquire his instinct of reality after its perversion by theological fiction, and is able to think realistically.

<sup>9</sup>To the man who has attained the higher emotional stage, the stage of attraction, the stage of the mystic (48:3), imagination is the most powerful kind of consciousness. It is inaccessible to principle thinking (47:6), the highest mental consciousness attained by the individual hitherto, and affords a sovereign, intensive sense of reality and a certainty that nothing can shake. It is attraction to all, thus love. And love is “above everything”, thus truth.

<sup>10</sup>Emotional attraction (48:3) is sovereign. It will determine all issues of knowledge until, after a number of incarnations, mental consciousness develops into perspective consciousness (47:5). The true mystic is lost in the ineffable, “beyond all reason”. The mystic has liberated himself from the control by the lower mentality (47:6,7). Reason has no say. He “has a feeling” that everything connected with reason is hostile to his experience of god, of infinitude, or the primeval fount of life, or however he individually seeks to express the intangible. And he is right. The reason (47:6,7) that has been at his disposal hitherto has demonstrated its insufficiency, and the higher reason (47:5) that is accessible only after he has acquired the highest emotional consciousness has not yet revealed its mental clarity with its sovereign perspective on existence.

<sup>11</sup>A saint possessed of 48:2 consciousness believes he is mentally sovereign, although he has acquired only 47:6 consciousness. Mental sovereignty requires that the highest emotionality (48:2,3) can be controlled by 47:5 consciousness. But this is possible only at the stage of humanity (47:5). The saint thinks that he is “omniscient”, that he has acquired “cosmic” consciousness, thinks that he is able to “merge with god”, thinks that he is “one with the father”, experiences the expansion of his consciousness into infinitude, etc., just because he lacks the mental control afforded by perspective consciousness, let alone causal consciousness. Being incapable of this control, he may advance any crazy assumptions whatever, and do so with a certainty that “passeth all understanding”. It needs to be pointed out that 48:6,7 corresponds to 47:7; 48:4,5, to 47:6; and 48:2,3, to 47:5. Without mental control emotionality is irrational. This is of course true of the true mystic. The humanist who has acquired perspective consciousness (47:5) seldom is a pure mentalist, but the experiences of the stage of the mystic are easily accessible to him, and he is often torn between the high emotional and mental vibrations. Such a type was Schopenhauer.

<sup>12</sup>His mental control does not imply that the mystic can determine the facticity of mental consciousness. The facts of reality (in worlds 47 and 48) can be ascertained only when objective causal consciousness has been acquired, only by causal selves.

<sup>13</sup>Perspective consciousness (47:5) affords the individual the faculty of judging logically that the excesses of imagination (48:2 and 3) are untenable and unwarranted. This the mystic cannot do, but instead he hopelessly falls prey to his imagination. Even the yogis are found at the stage of the mystic. The criticism levelled against the views of the mystics by ordinary skepticism is not a demonstration of perspective consciousness. Criticism can be practised by everybody, even those most ignorant of life. Criticism is seldom reliable, however.

<sup>14</sup>The mystic often uses all the means of expression available to attraction in order to contact the consciousness of unity, since there is a shortcut from the highest emotionality (48:2) to the lowest essentiality (46:7). He cannot use it rationally, however, until he has developed both mentality and causality. There are risks involved in developing “love consciousness” before common sense with understanding of reality. It entails misinterpretation of things, inability to tell essentials and inessentials apart, and credulity. This easily results in overestimation of personalities and leaders, in fanatical, blind idealism

with an unwarranted overestimation of oneself, lack of realism based on facts, attitudes too common at the stage of the mystic, particularly so because there is no knowledge of the stages of human development. All of this contributes to discrediting the mystics as well as the cause they serve.

<sup>15</sup>It should be obvious that the mystic is not suited to be a teacher or a leader, although he of course thinks that he is the only one able to “lead the way”. It is characteristic of all stages of development that the individuals found at them believe they have reached the highest stage and that they know everything best. The higher always appears non-existent, is conceived as other people’s lack of understanding of one’s own wisdom.

<sup>16</sup>The risk of describing higher stages and demonstrating higher prospects is always that the immature believe that they have attained the humanist stage merely because they have accepted esoterics. Their discussions on other matters, however, reveal that this self-promotion is nothing but self-deception.

<sup>17</sup>Too many people believe that their longing for bliss, their longing for the knowledge, for the world of ideals, is a proof that they have reached a high level. In blissful intoxication the fantasist soars out into infinitude. Everything is marvellous, and “life” is delightful. However, such indulgence does not turn you into a denizen of the world of ideals. A casual visit by curiosity does not suffice for citizenship. Only when you no longer live in illusoriness and fictitiousness can you apply for a passport and a visa.

<sup>18</sup>The emotionalist (mystic) strives after that expansion of emotional consciousness which to him appears to be his embrace of infinitude. He literally drowns in the emotional ocean.

<sup>19</sup>The mentalist (esoterician) strives after perspectives on everything in existence, which leads to concentration into the centre of the perspective, or the idea. The paradoxical side of this lies in the fact that the mental expansion entails contraction going on until the self, passing through the needle’s eye of the intuition, reaches into the causal world.

### ***8.19 Clairvoyance and Mediumism***

<sup>1</sup>Since many mystics easily fall prey to the passive, receptive tendency instead of being bent on self-initiated consciousness activity, there is also a risk of mediumism and clairvoyance. If they indulge in these tendencies, the mystics land in the lower emotional spheres and are exposed to the influences coming from them. Therefore, the planetary hierarchy inculcates occult students over and over again with the importance of definitely refusing to have anything to do with the pertaining phenomena, mediumism or clairvoyance. The risks are too great, and many mediums have had to pay for their adventures with a ruined health. They counteract the development of their own mental consciousness, which is incomparably more important than anything connected with emotionality. We should work at self-initiated consciousness activity, not at becoming passive receivers of influences from the lower spheres of the emotional world (48:5-7). One member of the planetary hierarchy (44-self H.) is working at turning spiritualism into a religio-philosophical community and having it stop making occult experiments. “It is not safe for human beings, poor foolish things, to tamper with unknown forces.”

<sup>2</sup>Mankind was once emotional, mediumistic, and clairvoyant, and should seek to become mental and to control emotionality. The Atlanteans were the emotional root-race, and what was normal and evolutionary for them is a hindrance to the fifth, the Aryan root-race, whose mission is the development of mentality. The realization of this fact made Blavatsky fight spiritualism vigorously as being an atavistic phenomenon. D.K. points out that mediumism is an atavistic tendency that should be fought. We shall not stimulate whatever we seek to liberate ourselves from. The fact that born mediums put their faculty at the service of research is quite another matter. They make a sacrifice, even though they perhaps do not realize it. Besides, we need not obtain information from the deceased in the emotional world who are

unable to acquire a knowledge of reality. Many spiritualist idealists who know this want to help disoriented people in the emotional world to reach a better understanding. They do not consider the fact that the mediums engaging in such activity risk their health and counteract their development. These idealists should put off their relief work until they have passed over themselves.

<sup>3</sup>What is meant by clairvoyance in everyday speech is emotional objective consciousness, thus neither physical-etheric nor mental. Man cannot acquire mental objective consciousness without a teacher from the planetary hierarchy. In the mental world (after the dissolution of the emotional envelope) his consciousness is subjective only. He is unable to observe the mental forms in the mental world. What he sees is his own mental conceptions. It is therefore easy to understand that he cannot possess objective mental consciousness as a physical being either.

<sup>4</sup>It must be emphatically stated that “clairvoyants” do not have a knowledge of reality, whatever they and their followers say. It is a great mistake to believe that emotional clairvoyance is a sign of a higher stage of development. On the contrary, it is rather common at the stage of barbarism. Innate clairvoyance is due to the condition of the navel centre, the solar plexus centre. This centre enables the individual to contact the emotional world, and it is the seat of man’s emotional life. The planetary hierarchy expressly warns its disciples not to try to develop clairvoyance, since it strengthens emotional illusoriness and mental fictitiousness. It is difficult enough to avoid being influenced by people’s suggestions when being with them. Only causal selves are able to rightly judge emotional phenomena. At lower stages misjudgement is inevitable. We should defer acquiring objective consciousness until we have become causal selves. Only then shall we be in a position to rightly judge things in the emotional and mental worlds. Clairvoyance implies an additional encumbrance. Innate clairvoyance is a sign that it was acquired in a previous life and is considered to be part of bad reaping, a result of “disobedience” to the warning given against clairvoyance.

<sup>5</sup>We have normally etheric, emotional, and mental subjective consciousness, and we can acquire causal as well as essential subjective consciousness without other objective consciousness than the normal physical one. Clairvoyance is a hindrance to the acquisition of higher subjective consciousness.

<sup>6</sup>All of this has been said countless times before, but clairvoyants and yogis have made such a propaganda for clairvoyance that a constant warning is warranted.

<sup>7</sup>We shall receive clairvoyance for nothing when we have become causal selves. Until then we should be very wise to refrain from it.

<sup>8</sup>It is a particularly valuable rational norm that the planetary hierarchy begs people to observe: avoid everything not approved of by your “common sense” and everything that is not “in harmony with nature”!

<sup>9</sup>This rule, applied to clairvoyance, mediumship, etc., would have saved mankind from many mistakes. Causal consciousness is required to judge the pertaining phenomena. They are not part of normal physical life, therefore are not in harmony with nature. Emotional life should be lived in the emotional world by emotional beings, set free from their physical envelopes. That is the only condition in harmony with nature.

<sup>10</sup>It must be firmly asserted that no human being can acquire “cosmic consciousness” (which begins only in world 42). He cannot even acquire superessential (45) consciousness (Sanskrit: nirvana). Those who claim to possess such consciousness are the victims of their emotional clairvoyance (48). Man cannot even, either through yoga methods or by shortcuts of any other kind, acquire mental clairvoyance. The prerequisite of mental objective consciousness is causal consciousness, and it is unattainable for others than disciples of the planetary hierarchy. And whatever methods they are taught they must not communicate them to the “uninitiated”. Mankind has yet to develop during many millions of years, until about

half of it can reach the causal stage. And if you believe yourself ripe for discipleship you just prove the opposite to your belief.

### ***8.20 The Illusoriness of the Emotional World***

<sup>1</sup>The world of the mystics is the emotional world, the world of feelings. You are dependent on feelings until you have learnt to mentally control them, become mentally sovereign at the stage of humanity. It is worse for those who have acquired emotional objective consciousness. Since they cannot possibly decide whether the material emotional forms they see are “genuine” or “artificial”, they fall victim to the erroneous conceptions that most religions bristle with. The Christians end up in hell, if they have not been “saved” through their belief in the forgiveness of sins. So at least one good thing about the superstition of the forgiveness of sins is that they are spared the torture of their self-created infernal horrors. The yogis meet their imagined gods, Ramakrishna being one example of that. The esoterician knows that all the shapes of gods and godlike men and great prophets, etc., are fakes and that such things are the work of impostors or of the self-deceived. The planetary hierarchy moved in the year 1925 from the causal world to the essential world. The hierarchy has firmly declared that no one from the fifth or any higher kingdom is met with in the emotional world.

<sup>2</sup>Vivekananda asked Ramakrishna, “Sir, have you seen God?” “Yes,” was the reply, “I have seen God. I have seen God more tangibly than I see you.” What Ramakrishna saw was an emotional form of emotional matter in the emotional world. It was a perfect robot, which could act in the manner you expect a god to act, and speak in the manner you expect a god to speak. To that extent the illusion was complete. But what did this god teach? Nothing beyond what Ramakrishna thought that he knew. And only the highest and finest and noblest of the things that he had thought himself.

<sup>3</sup>The mystic takes his vision for reality. But all things in the emotional world are once and for all illusory in some respect. And as long as mankind is at the emotional stage (which it is 95 per cent), it is quite impossible for it to attain reality or to agree on anything final. That is a fact which many esotericians have not realized. That is why tolerance is indispensable as a principle, if mankind is not to live in a state of a war of all against all.

<sup>4</sup>The fact that clairvoyants and people living in the emotional world can accept these, if anything, naïve sceneries from the so-called Akashic records as being faithful renderings of historical reality is the best demonstration of their lack of discernment. In the physical world there is at least the possibility to ascertain facts. This possibility does not exist in the emotional world for those who are there. The fact remains that people in the emotional world appear even more injudicious than they were in physical life. They cannot observe the fourth dimension. They do not understand what they see. They are ignorant of the nature and function of emotional matter. Their accounts are unreliable throughout. Of course they are as convinced of their own wisdom as are all the others. And the spiritists accept such things as facts.

<sup>5</sup>What is universally valid in the physical sense perception of objective material reality is correct perception.

<sup>6</sup>What has harmed the cause of esoterics is the fact that clairvoyants have divergent views of the objective reality of the emotional world, not understanding the impossibility of universally valid ideas in this world of illusions. That is a fact that must be settled.

<sup>7</sup>The esoteric axiom, “angels whisper nothing but lies”, conveys the fact that all “voices” that people listen to inwardly come from the emotional world, the world of life-ignorance. We never perceive the “voice” of Augoeides, for he is our own higher self, our own superconsciousness, and never appears as another self with a voice of his own.

<sup>8</sup>The emotional world is the most delusive of all the worlds. That is why it is the abode of the black lodge. It must be firmly declared that it is quite simply impossible for man to decide

in that world what is true or false, what agrees or not with permanent reality. As it appears, this cannot be stated too often.

### 8.21 *Trine*

<sup>1</sup>The many ideologies at the stage of the mystic include the American New Thought movement. Trine was a representative of this movement. Like many true reformers of Christianity, he sought to weed out the life-falsifying dogmas of the theologians and to present the message of Jeshu to the people in its original form, such as it appears in the Sermon on the Mount. Trine's teaching contains much of the wisdom of life that has been common to the wise men of all ages.

<sup>2</sup>Like most ideologies belonging to the stage of the mystic (being misled by the "miracle" stories in the New Testament), also New Thought teaches that if you go by this doctrine you need not be ill or poor, you will have success in all your undertakings, etc. Excepting these untenable conceptions, those ideologies are indications of the fact that you need not be an expert on the esoteric world view with its correct knowledge of reality to lead a perfect life in accord with the laws of life.

<sup>3</sup>Even by his Christian names Ralph Waldo Trine was preordained to be the heir apparent to Emerson. He is the foremost representative of that new philosophy of life (New Thought) which, starting from Emerson's view upon life, made it more realistic and practical.

<sup>4</sup>New Thought rids the teaching of Christos of all theology (Paulinism, Eusebism, the dogmatics of ecumenical councils and popes) and emphasizes the one essential thing, neglected in Christianity. It has eliminated the concepts of the fall and of sin as a crime that god allegedly regards as a personal offence of his divine majesty and, therefore, can never forgive, etc., to say nothing of other childish superstitions.

<sup>5</sup>Jeshu is presented as the only man to have clearly realized that the "spirit of infinite life is behind all, animates all, manifests itself in and through all" and works purposively through all who desire to serve life. Man is no fallen creature, not a victim of the iniquity of his fathers. The help that man has sought outside him is inside him. He carries all divine possibilities within himself.

<sup>6</sup>This philosophy of life has actually come as close to the truth, to reality as is possible for human reason. Because of that we hesitate to criticize the exaggerations which it certainly contains but which are unimportant by comparison with the truths it proclaims: faith in life and in the omnipotence of good.

<sup>7</sup>In its psychology, New Thought asserts that thought is a power and the foremost power at man's disposal when it is in agreement with the meaning and goal of life. But such an omnipotence of thought as the "new thinkers" assume certainly requires a greater knowledge of the laws by which it works than the one presented. However, New Thought clarifies the hindrances to the power of thought raised by the general outlook on life (especially the religious one). It is not merely true that "our doubts are traitors", as Shakespeare pointed out. It is justly said that people make themselves unfit for life with their prevalent ways of looking at things. Even if much remains to be learnt before we can think in accord with reality, this philosophy of life is on the right track. If it were a generally accepted life view, it would elevate mankind to the stage of culture. No religion has succeeded in that.

<sup>8</sup>This philosophy of life is so dazzlingly beautiful that we deplore that it is not in agreement with reality. It contains so many truths of life, so much wisdom of life, so many good ideas of right relations between people that it deserves to be studied by all who are interested in the problems of life and the problem of religion in particular.

<sup>9</sup>Like all religious movements and life views New Thought, too, lacks a tenable fundament of reality. Being without that fundament, they are in the air. Without a rational explanation of reality, the antagonism of faith and knowledge remains. All of it remains subjectivist and



individualist speculation, and everybody forms his own idea of god and all the other pertaining things. Everyone who is able to think at all makes his own religion, and unity is impossible, unless religion is relegated to the sphere of private matters and people ignore it in social intercourse.

<sup>10</sup>New Thought is a religion in sharp contrast to theological Christianity and the absurdities of the entire fiction system of the theologians. Trine in particular clearly realized that the original doctrine of Christos was the teaching of god's essential community with men and with all living creatures, of god as love; saying that the relationship of god to men could be compared to the relationship of a father to his children; that the mistakes people make in life cannot be crimes against god himself; that god need not be atoned with men; thus that the concept of sin in the theological sense is a fiction.

<sup>11</sup>The idea of Christos was so thoroughly bungled that the new thinkers had no choice but to make Christos a man and man divine in essence, man's higher self one with god.

<sup>12</sup>They declared Christos to be the first one to have experienced community with god, to have understood the divinity of man, and that this had an epoch-making significance.

<sup>13</sup>Esoterics alone can afford the solution of this problem, however, clarify that Christos was neither god (in the cosmic sense) nor man.

<sup>14</sup>We human beings are no gods. We only have the potential of becoming gods. We have crawled through three natural kingdoms and are striving in the fourth to reach the fifth. Christos has reached the sixth and so has attained as far as is possible within the solar system. Anyone who has acquired such omniscience and omnipotence is called god.

<sup>15</sup>Without a knowledge of the meaning and goal of life, consciousness development through the different, ever higher natural kingdoms, it is quite impossible to rationally explain such historical figures as the Buddha and Christos. Whatever theologians or philosophers or yogis have fantasized in their ignorance of life has no fundament of reality.

<sup>16</sup>The following quotations from Trine's writings present the basic outlook of his life view.

<sup>17</sup>Not by believing that Jeshu lived the life he lived, but by living the life he lived you can enter the kingdom of god.

<sup>18</sup>Thoughts are powers, like creates like, like attracts like. To control one's thoughts is to control one's life.

<sup>19</sup>No one has reached unity with a negative attitude to life.

<sup>20</sup>We are all influenced consciously or unconsciously by the emotional and mental habits of the people we get in touch with.

<sup>21</sup>Serving our fellow man is as necessary to our happiness and well-being as working for our own. The small-minded, heartless, selfish man cannot be happy.

<sup>22</sup>Everything preaches the unimportance of external circumstances.

<sup>23</sup>We cultivate happiness by thinking joyous thoughts, by not thinking of disagreeable things.

<sup>24</sup>Life becomes marvellously simple, if we are true to the highest things in us.

<sup>25</sup>What you think, that you become. Thought is the parent of action. It is in the power of everybody to decide what thoughts he will or will not harbour.

<sup>26</sup>Christos was one of the greatest heretics the world has ever seen. Quite contrary to what religion taught he declared that god is not angry with his children, cannot be jealous or revengeful.

<sup>27</sup>Man can be his own worst enemy as well as his own best friend.

<sup>28</sup>We must learn to see that we all make up a unity, a collectivity, and that we harm ourselves when this is divided against itself.

<sup>29</sup>Send incessantly out into the world of thought: "Dear everybody, I love you."

The above text constitutes the essay *Mysticism* by Henry T. Laurency.

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### ***Endnotes by the Translator***

To 16.2. The quotation is from Alice A. Bailey, *Esoteric Psychology*, vol. II, p. 486. It actually says, "Mystics of all kinds, with a natural pre-disposition to the introspective, negative life are today hearing voices, receiving guidance and obeying impulses which they claim come from God." In his translation into Swedish, Laurency changed the English *negative* into the Swedish equivalent of *passive*, which of course is less ambiguous. He also struck the word *today* to give the statement a general validity. In my translation above I have kept Laurency's rendering.

To 19.1. "It is not safe for human beings,"... etc. This is a paraphrased and abbreviated quotation from Alice A. Bailey, *Letters on Occult Meditation*, p. 176. The quotation reads in full: "It is not safe for human beings, poor foolish things, to tamper with the forces of involution until they themselves are linked with the devas through purity of character and nobility of soul."

To 21.7. "Our doubts are traitors". The full quotation reads: "Our doubts are traitors, and make us lose the good we oft might win, by fearing to attempt." William Shakespeare, *Measure for Measure*, iv, 77.

To 21.16. "The following quotations from Trine's writings..." Pending the discovery of the exact English wording of these quotations, they are given here as retranslations from the Swedish.