

3 RELIGION

3.1 PREFACE

¹The problem of religion is not one single problem, but a whole complex of problems: political, social, historical, psychological, cultural, and purely individual problems. They appear different at different stages of development. As yet no one has been in a position to elucidate this problem in a satisfactory manner. It can be safely stated that only an esoterician at the causal stage has the capacity necessary to this, a causal self who has been occupied with this problem in past incarnations; it is that complicated.

²The following is no attack on religion as an ideal, man's eternal longing for light and freedom. But it is a critique of the degenerate species represented by the historical forms of religion. It is a critique of teachings that have been permitted to idiotize an ignorant, injudicious, and gullible mankind for too long. Also, this critique is intended only for those at the humanist stage who have not decapitated their reason, for those who refuse to put emotion and sentimentality above knowledge, for those who are able to accept the motto, "there is no religion higher than truth".

³What must be claimed with all vigour is that the attempts made by theologians and other people ignorant of reality at calling Christianity a humanist religion are untenable. Such attempts amount to falsification of history.

⁴They have not yet learnt to distinguish between religion and humanism. According to accepted falsification of history, humanism is considered to have issued from Christianity. But universal brotherhood was a natural doctrine in all the esoteric knowledge orders. Humanism issued from those orders, not from that barbarian religion which Christianity always was, a fact realized by all those who had access to true history.

THE ESSENCE OF RELIGION

3.2 Introduction

¹By "religion" most people probably mean some sort of creed, a system or fictitious dogmas more or less hostile to life, a system binding thought and hindering man from using his divine right to mental self-activity.

²Archbishop Nathan Söderblom defined religion as the "search for truth". At all events, that does not hold good for the Christian religion. Possibly, philosophy and science can be called "search for truth" to the extent that they are pursued by non-dogmatists. Theology does not search, for it believes itself in possession of the truth. Every dogma it teaches is another door closed to seekers.

³A definite distinction must be made between religion and theology, between true religion – religion as an ideal – and the forms of religion that have appeared in history.

⁴It is the different forms of religion that separate people from each other. Form is always temporary. A certain form is intended to be an aid to undeveloped reason to grasp a higher reality. Form becomes a hindrance, however, when people take it to be essential.

⁵True religion is unity, and unity is wisdom and love. When people can grasp this without a particular garb, then the garb will be superfluous.

⁶True religion is by nature esoteric and will always remain esoteric. The forms of religion, however, with their various theologies, are typical exoteric phenomena, ideologies of ignorance.

⁷Everything can be called religion which is an expression of man's longing for ideals, for truth and goodness, for the knowledge of reality and the right way of leading a rational life. All wise people of all ages have had the same religion, the religion of wisdom and love. This is probably what all thinking people instinctively are seeking but cannot find, until they have

seen that the prevalent forms of religion are untenable.

⁸True religion belongs at the higher emotional stage, in the spheres of attraction (48:1-3). The stage of attraction, where higher emotionality rules sovereign, excludes no creature from community. Everyone has an unlosable share in the cosmic total consciousness. "God" (if such a term is permitted) himself has no power to exclude anyone.

⁹The ordinary forms of religion demonstrate that they have not understood this, that they have failed in their true mission, as repulsive and aggressive as they are. They demonstrate thereby that they are at the lower emotional stage (48:4-7). The Christian mystic has reached the stage of attraction. That is not characteristic of Christians in general, however.

¹⁰True religion is universal and has liberated itself from dependence on intellectual ideas, thus has no "creed". Then the individual experiences the self's unity with the all, a state that finds expression in sayings such as "god and nothing more".

¹¹Differences between the various religions are due to the content of those fictional systems that have been emotionalized. It is thus falsification when historic forms of religion invoke their mystics and saints as proofs that their fictional systems are correct. All religions have their mystics, individuals who have succeeded in reaching the higher emotional stage.

¹²The purpose of religions is to develop emotional consciousness (not mental consciousness) and, above all, attractive emotionality. Instead they fight about dogmas that have no counterparts in reality. Instead of uniting and unifying they cause division. Mankind demonstrates thereby that it is found at the lower emotional stage.

¹³The original function of religion was to clarify to the individual (the self) the possibilities of acquiring causal and essential consciousness, acquiring both wisdom and love. This implied, to borrow an expression from Poul Bjerre, "restructuring" the self from "separate self to communal self and universal self". Bjerre aptly expresses the different attitudes taken by these three "selves" as follows: "It was your fault. It was our fault. It is my fault."

3.3 Religion as Life View

¹If you want to honour religion by calling it life view, then you can more easily clarify its dependence on a tenable basis. A rational life view must always be based on a tenable world view as its basis of knowledge: the knowledge of life and the laws of life.

²Religion itself is no such basis. Religion belongs to emotional consciousness; in its highest form, to the mystical experience. World view is mental system, far from anything emotional. Therefore, a life view cannot be based on a religion.

³No religion has yet appeared that is in agreement with laws ascertained by science or with the laws of life.

⁴If people possessed reason and power of reflection, then all who are at the stage of civilization would be atheists, for true religion, religion as community of life, is possible only at the stage of culture.

⁵As desirable as it is that people take an interest in life view, that is: issues of social life and conception of right (so-called ethics), and form movements to study those issues, as deplorable it is that such movements are based on religion. Whenever religion enters into any movement, this becomes distorted, always in some way. "Moral Re-Armament" (MRA, the Buchman movement) is just one instance of this.

⁶In problems of life view theologians have no say, because theological systems are not based on the knowledge of reality and life. They are illusory fictional systems based on "ahistorical" facts and misunderstandings of esoteric sayings.

⁷The esoteric world view puts an end to all speculation and all wishful thinking. Esoteric psychology sets us free from the primitive notions of consciousness and the soul held by life ignorance.

3.4 Religion Is Emotionality

¹All religions are part of emotionality. However logically they have formulated their dogmatic systems, they nevertheless lack the knowledge of reality, and their basis remains emotional.

²There are people who in mental respect, where objective facts are concerned, may be very rational but who, when it comes to religion, drop down into emotionality and become mentally injudicious. From this we see the power of dogmas, idiosyncrasies.

³The people at the emotional stage, over 85 percent of mankind, must have religion, and to deprive them of religion is a big mistake. It is equally necessary, however, that all false ideas of the “deity” and of existence at large are replaced with a rational world view in agreement with the definitively established facts of natural research. Religion and science need never come into collision with each other, for science does not have a life view.

⁴At the emotional stage the individual needs something to love, an ideal, be it something superhuman or a “Utopia” of some kind, something to live for. The energies of higher emotional consciousness are attractive, and these develop all the noble qualities that will in time result in an incarnation as a saint.

⁵Mainly three religious types can be distinguished: the intellectual type, the emotional type, and the active type. The intellectual type is busy speculating on theological concepts, such as salvation, redemption, trinity, etc. The emotional type is absorbed in sentimental devotion to, adoration of, god. The active type demonstrates by his faithful service that he has understood the essence of religion.

⁶Only those who have reached the stage of humanity and perspective consciousness can do without religion, since they see the necessity to comply with the Law. There are many people at the stages of barbarism and civilization who parrot what the learned of the stage of civilization have taught them and hold religion in contempt and deny superphysical existence. They do not suspect that they will “relearn” in new incarnations. One may deplore that this should be necessary. But at the present stage of mankind’s development this is inevitable.

⁷What makes the difference between a saint (emotional genius) and a humanist (mental genius) are the two different ways of realizing universal brotherhood. The saint does it through emotional attraction; the humanist, through mental, scientific understanding of the fact that all living creatures are mutually dependent, that all life is a community and a unity.

⁸As mankind develops, emotional consciousness becomes increasingly mentalized, so that feeling as well as imagination is eventually conceived of as intellectuality, and emotionality only as “dynamic will”. Then it is important to see that as long as the impelling force is emotional in nature, the individual is at the emotional stage, despite everything. What the individual takes for intellectuality is principally not his own understanding acquired through mental experience, but an intelligent acceptance of other people’s views, thus actually authoritative opinion.

⁹In contrast, the humanist is no longer dependent on emotionality as an impelling force, but in him “will” is determined by mental motives. In him, emotionality is part of his subconscious and makes itself felt as “instinct” (automatized, self-acquired experience of life), but not as a factor that he is aware of in his waking consciousness.

3.5 Emotionality Is Religion

¹At the present stage of mankind’s development (the stage of emotional repulsion), man is neither good nor evil. He is an emotional being endowed with a reason that is slowly awakening, though all too undeveloped to be able to assess the content of reality and fitness for life of that ideology which through his environment, social, and economic conditions he has come to accept as the only right one.

²It must not be forgotten that the emotional molecular kinds to be found in man’s emotional

envelope contain also essential (46) atoms, etc. (the basis of “god immanent”), even if at the stage of repulsion these have not been activated. But they will be activated some time, because life itself is a process of evolution.

³When, at the emotional stage, the intellect has developed so far that it affords the possibility of independent, critical judgement, then the saying “everyone has his own religion” becomes justified. One always holds an individual view on some issue. It may even be said that emotionality in its expressions is some kind of religion. Just as it may be said that religion in essence is emotionality, there is some justification for turning the dictum and saying that emotionality is religion; on the condition, of course, that the basic difference between religion and any kind of theology is understood. An emotion that is dependent on a compulsory idea of any kind (idea of god) of course is turned into a compulsory emotion.

⁴If by religion you mean striving for development, ennoblement, acquisition of higher kinds of consciousness, etc., then everybody who does not directly oppose this tendency in people has a religion. Regrettably, there are those who do everything in their might to oppose all attempts at progress. The trick used in most cases is to mask this intention by disguising it in some idealistic garb.

⁵All views in the emotional world are part of religious conceptions, even those that have accepted esoterics. Everything is or is turned into religion, because it is or becomes emotionalized, corresponding to emotional needs or the need of imagination to make constructions. This is inevitable, however much people at the emotional stage strive to mentalize emotional consciousness. Even philosophy, dealing with the lower two mental faculties (inference thinking and principle thinking), belongs to emotionality. Philosophical learning is an emotional need, even though philosophers cannot see this. The philosopher is urged on by his emotional need of something firm for his thinking. All their ultimate arguments rest on the “foundations of faith”. Occidental as well as Oriental philosophers are actually believers. They will never be able to reach the knowledge of reality using their speculations. Only causal selves, who are able to ascertain facts on their own in all the molecular kinds of the physical, emotional, and mental worlds and in past time within the planet, are able to acquire this knowledge. Philosophers are typical products of civilization, and these seldom reach the stage of emotional attraction and rarely become mystics, let alone mental perspectivists.

⁶When the individual, in an incarnation as a saint, has attained the highest stage of attraction (48:2) and passes to the higher mental stage (47:5), his emotional religious view is replaced with a mental world view and life view. There is a risk that people at the lower emotional stage (48:4; 47:6,7) pick up an esoteric view which to be realized requires the acquisition of emotional attraction as an impelling force. Then it will be only a theory for them, rather a creed, instead of a firm conviction.

⁷As long as religious ideologies dominate mankind, so long people will remain at the emotional stage. When those ideologies have been superseded by esoterics, then mental consciousness will develop at an increasing pace. Above all the power of the black lodge will be finally broken. The possibility to idiotize mankind will be eliminated. Then discoveries will be made in quick succession that will revolutionize history. Those discoveries will bring about the understanding that the essential function of history is to clarify consciousness development.

3.6 Religious Needs Are Individually Different

¹Man’s need of religion finds different expressions at the stages of barbarism, civilization, and culture. At the stage of barbarism, he needs a power that protects him from secret enemies (hostile forces of natures) as well as open ones, and that grants him advantages and success in his enterprises. At the stage of civilization, his need is dictated by general fear of life (“angst”), a helper in his distress who overlooks his lawlessness (among the Christians: “for

Christ's sake"). At the stage of culture, it is the mystic's need of devotion, love, and adoration. Thus at the emotional stage, fear and other feelings dominate.

²Generally, the mystic has the sixth department in his emotional envelope. This makes it easier for man to acquire higher emotional consciousness (48:2) and to achieve a contact with essential (46) consciousness via the unity centre of the causal envelope (47:2).

³If man were not so totally disoriented in existence, if he had not acquired such a perverse attitude to life, he would realize that only unity, the unity of all, the essence of community (an emanation of the cosmic total consciousness, in which he has an unlosable share) is the power, the help, the protection he calls "god", and that realization would set him free from all fear in life. But this seems too simple to his common sense paralysed by theological illusions and fictions. It must be complicated. It must not be simple.

⁴When will men learn that every thinking man has his own religion and that the important thing is that we learn how to realize universal brotherhood? The different views stimulate reflection and so develop mental consciousness. Eventually, when having become causal selves, we shall have opportunities to ascertain facts in the worlds of man and also to handle the pertaining energies. If the causal selves have not realized brotherhood before then, we should have a war of all against all and existence would be turned into chaos.

⁵They dispute about which system is the only correct one, not understanding that all systems can only be working hypotheses. And there is no need to dispute about hypotheses. Besides, that system is the best one which corresponds to the individual's emotional and mental needs, his prospect of understanding reality and life, and all such things are certainly very different on different levels. This almost sounds like "pragmatism", but it is a psychological attitude that has nothing to do with the nature of reality in itself and that does not even care about that problem, which man cannot solve anyhow. The comical feature of this, and so typical of the human intellect, is that everybody believes he is right, when everybody is wrong, since they cannot possibly be right.

THE FORMS OF RELIGION

3.7 The Origin of Religions

¹The different religions are largely distortions of what teachers from the fifth and sixth natural kingdoms tried to inculcate on mankind. These teachers from the planetary hierarchy wanted to help human beings to lead rational lives in the physical world and to develop emotional and mental consciousness. Their intention was to call people's attention to higher kinds of reality than the physical one, to arouse devotion (the attraction of higher emotional consciousness) to an ideal as a first step towards the fifth natural kingdom (the goal of man).

²The different religions were intended for the conception of life in the different departments of the various races and were the first attempts at teaching primitive man how to adapt to the energies of evolution.

³In making these attempts the planetary hierarchy had to start from the nations' total ignorance of everything superphysical and adjust their presentations (beginnings of world view and life view) to the preconditions of conception that were in people at the time.

⁴The planetary hierarchy had a new form of religion founded whenever it became possible to present a more rational conception than the one prevalent at that time. It is typical of human understanding of life that the inheritors of these religions fight one another instead of cooperating. Farther than that we have not reached in evolution.

⁵The various cultures had the same purpose. They were built upon instruction given by incarnated members of the planetary hierarchy to refine and ennoble the taste of those who were in a position to profit by the possibilities offered to them.

⁶However simple the teachers made their presentation people misunderstood and distorted

what they said. The ruling priestly caste, intent on keeping their power, remade the doctrine of the teachers into false creeds that further contributed to dividing people and strengthening hatred. Rules of living intended to make it possible for people to live together without friction were wrested into commandments and prohibitions. Christos' message of love, conceived to enable final peace on earth, was replaced with the tyranny of theologians.

⁷In this process, religions became the most serious obstacle to the "kingdom of god", that kingdom of love which would have united mankind into a "universal brotherhood".

3.8 "Sacred Writings"

¹There are no "sacred writings". They are all falsifications. This is true not only of the Bible, the Koran, the Vedas, and the Laws of Manu. They war against ordinary humaneness, common sense, the religion of wisdom and love. The fact that this has not been clearly understood is also an indication of mankind's stage of development.

²The scriptures of the various religions are no authorities, no more than exoteric philosophers and scientists. The facts of esoterics demonstrate their tenability through their universal explanations.

³Neither the writings of the Jews and of the Christians, nor of Islam were authored by members of the planetary hierarchy.

⁴In their original forms, the Vedas and the Upanishads were authored by rishis, members of the higher priesthood in Atlantis. They are symbolic, impossible to understand without the requisite facts which have never been given out, and that is why they are still totally misinterpreted.

3.9 The Buddha

¹The Buddha and Christos had different missions according to the instructions they received from the chairman of the planetary government, the planetary ruler (whom Christos called his "father in heaven"). The disciples of the Buddha were instructed how to become causal selves. And the disciples of Christos, who were already causal selves, were taught how to become essential (46) selves.

²The Buddha gave the world knowledge, Christos showed us the kingdom of unity. How was all of this idiotized! Essentiality (46) is wisdom and unity ("love"). The Buddha vitalized the wisdom aspect; Christos, the unity aspect. But only in a few people they succeeded in vitalizing the 46-atoms in the lower atoms.

³This can be traced exoterically in historical Buddhism and Christianity. The one preached common sense; the other, love.

⁴Common sense implies a rational conception of reality, life, and the Law. Esoteric love implies the understanding that all life is a unity and the realization of this understanding.

⁵The esoterician distinguishes between the esoteric teaching of the Buddha and his exoteric teaching. His esoteric teaching he imparted to the disciples he initiated himself. His exoteric teaching is the doctrines of the "four noble truths" and of the "noble eightfold path". What more is in Buddhism, apart from his energetic assertion of the priority of common sense, is not the teaching of the Buddha, at any event not authentic.

⁶The allegation that 43-self Gautama in his last incarnation, as the head of the second department of the planetary hierarchy, and in the incarnation in which he became a 42-self and in so doing entered the second divine kingdom or the first cosmic kingdom, should have made the serious mistake of not fulfilling his duties to his wife and child, his dharma, cannot possibly be true, as at least an Indian should comprehend. Perhaps one per cent of all the things alleged of the Buddha is true. The esoteric axiom remains unchangeably valid: what people believe they know about the great ones is part of legend.

⁷In *The Secret Doctrine*, Blavatsky writes about the "failure of the Buddha". And this has

occupied imagination, that kind of emotional consciousness which is men's most cherished toy. According to the original intention he should have embarked on the "cosmic career". When the black lodge and its work caught his sight, however, he decided not to leave our planet. You must not do like that. The Buddha did so, however, being fully aware of "his failure". Perhaps the Buddha lost something in the process. But mankind did not.

⁸Of course, "experts" say that the "Buddha taught" this and that. They know nothing of what the Buddha taught. Every causal self is able to ascertain that. All this drivel about priority to some new idea, some new revelation, new understanding, is simply grotesque. All who have acquired causal consciousness have always known everything that can ever be revealed to mankind. They have not needed to learn from anyone, since all of them have access to causal ideas which contain all the knowledge that a causal self can at all perceive of reality and life, of the lowest three atomic worlds, and of all events in the past of these worlds, and this in all three aspects: matter, motion, consciousness.

⁹In the Orient, the older a religion becomes, the more the learned know of what the rishis, the avatars taught. Oriental imagination is inexhaustible. And each new interpreter of Buddhism, for example, makes his own additions or puts forward new interpretations. "The Buddha said this, of course, for the Buddha must have realized it, and he certainly said it considering how wise he was." And pupils sit at the feet of the professor, admiring his learning and wisdom. And then the Buddha said it.

¹⁰It has always been like this. And it will remain so until at least 30 per cent of mankind have acquired causal consciousness. After that there will be sufficient people to expose those false prophets who in each new generation cram people full with the lies of their imagination and find lots of followers without fail. Just tell lies, things that mislead, stupidize, and disorient people, and they will spread like wildfire. But the truth is covered up, for it has always been awkward, revealing about the learned. They cannot have been in error, of course, for then it will be all over with their scholarly standing and authority. The truth is for the extremely few in each generation.

¹¹No one will know what the Buddha said as long as mankind believes in such things as are now claimed that the Buddha said. To causal selves the lives and incarnations of other people are taboo. If they wanted to describe the last incarnation of the Buddha, they could of course ask his permission to do so. But they do not, for such a wish must be expressed in high quarters. Is this difficult to understand?

¹²The planetary hierarchy has promised that in due time two disciples of the Buddha will incarnate to state definitively what the Buddha said. None of the Buddhist sects has reported the Buddha's teaching correctly. The two disciples mentioned will have the true competence to do this: using causal consciousness they will be able to study the life of the Buddha in the physical world, to account for what the Buddha said and what he meant by what he said (the latter requires 46-consciousness), also they will be in communication with the Buddha himself in the planetary government. After his disciples have done this, the Buddha will consider he has fulfilled the work he decided to do when he remained in our planet although he had acquired cosmic consciousness and entered the second divine kingdom (36–42). During these 2500 years (the Piscean zodiacal epoch) he has served as "co-opted member" of the planetary government, has been the actual connecting link between the planetary government and the planetary hierarchy and in so doing has facilitated to these two bodies to perform their functions in pertaining matters.

3.10 Zen

¹According to esoteric psychology, Zen belongs to emotional imagination, the stage of the mystic, which not only lacks mental concepts but also instinctively keeps away from all clarity of thought as being a hindrance to the attainment of "nirvana".

²Originally Zen was an attempt at reaching essentiality (46:7) starting from the highest emotionality (48:2), an attempt at bypassing mentality and causality (47). They had succeeded in contacting essential consciousness and been able to experience its bliss and certainty without understanding its meaning. They believed that certainty and bliss without any further consciousness content was “nirvana” and the goal of life.

³This misunderstanding occurred to them all the more naturally as the Chinese written language did not provide them with the resources of exact distinction of concepts, definitions, mental concrete thinking which works step by step through logical inference all the way to logical certainty in each particular case. The Chinese did not possess that logical methodology which Aristoteles afforded to Occidental thought and which has won such triumphs in natural research and above all in technological research and in application starting from the matter aspect in the physical world.

⁴Logical inference thinking (47:7) has had adverse consequences, spawned all manner of pointless subtlety, sophistry, scholasticism, and resulted in an irremediable dogmatism in theology, jurisprudence, philosophy, and science. This was the price that Occidentals had to pay for their mental superiority in other fields.

⁵The word “Occidental” is perhaps not exact, but should be supplanted by “Aryan”, since mentality has been the gift of the Aryan (white) race to mankind. Of course by “Aryan” is not meant the idiotization of the term attempted by Hitler and his gang, but the fifth root-race with its five subraces: Indian, Arabic, Iranian, Celtic, and Teutonic. It is the mission of the Aryan race to develop and perfect the four kinds of mental consciousness (47:4-7) and the three kinds of causal consciousness (47:1-3).

⁶Pythagoras, then a 46-self, was assigned the task of laying the basis of Occidental science and enabling people to do methodical and systematic mental mosaic work in the matter aspect of the physical world. The intention was that inference thinking (47:7) and principle thinking (47:6) were to be developed through exceedingly exact logical (factual) cogency. This mental work was led astray, however, through the formalistic procedure. Philosophers thought that they could solve all problems in this manner, not understanding that logical exactitude and factual exactitude presuppose one another. Reason (the application of logic) and sense (the study of facts) must cooperate.

⁷Therefore, without mental-causal consciousness there is no possibility of comprehension, understanding, right conception. Without the self-acquired, indispensable mental groundwork it is absolutely impossible to develop consciousness in higher worlds. That is a thing which mankind will have to learn when it reaches the stage of the mystic some time in the future. But it is a long way to go there.

⁸Those Occidentals who try to find their way back to the modes of conception of the fourth root-race probably have recently concluded a series of incarnations in China and Japan.

⁹Zen is the most typical form of mysticism. Apparently the condition of practising Zen is a total elimination of not only common sense but of everything connected with rationality. Zen drowns in the ocean of emotional consciousness. Esoterics asserts that “higher than reason” implies an enhancement, not an elimination, that all lower kinds of consciousness are included in all the higher ones, that there are 46 kinds of consciousness higher than mental (including causal) consciousness.

¹⁰That rationality is utterly absent in Zen may be illustrated by the following flummery accepted by its adherents, “Not even Gautama the Buddha and Bodhisattva Maitreya have been able to understand Zen.” It may also be illustrated by a question such as, “Why is a mouse when it spins?” We understand that Zen is in a position to spread rapidly in the West. It obviously meets the needs of our representatives of culture, writers of imaginative literature, artists, and musicians, recently also “philosophers”.

¹¹Zen is a fresh attempt at idiotizing mankind, successfully as it seems. Zen can be called

mankind's most serious aberration hitherto. In its consistent application it must disorganize the capacity for thinking and predispose people to the mental hospital. Has not mankind soon tried all the resources of perversity? Just bring forward anything that can mislead people. That will do. But do not try to teach them common sense. That will not do.

¹²The esoterician observes that Zen has nothing in common with the teaching of the Buddha, that in all the speculations of present-day Buddhism practically nothing agrees with the esoteric doctrine of the Buddha. Just as Christian theology is a travesty of the teaching of Christos, so a similar thing can be said of the Buddha. The planetary hierarchy rejects categorically everything said exoterically about those two avatars. All of it is mere legend and theological-philosophical speculation. It all goes to demonstrate all true knowledge is distorted by the uninitiated without fail. What those two 43-selves taught exoterically was exclusively common sense and no hair-splitting sophistry.

¹³Some day they will listen to what the Buddha said. But this is not found in exoteric Buddhism, neither in Hinayana nor in Mahayana or in Zen. Just as Jeshu spoke to the people in parables and tenets that were easy to understand, so did the Buddha. The knowledge, however, he imparted only to the disciples whom he initiated himself. And that knowledge has never been publicized. In principle it is in agreement with the secret teaching of Jeshu in the knowledge order of the gnosticians.

3.11 Judaism

¹Monotheism is a legacy of Judaism with its Yahweh, or Jehovah. The Jews had to have one single god to be sure of the divine promise of their being the peculiar people of god. In fact, the evolution of consciousness through the different natural kingdoms has the result that all monads must in time reach ever higher divine kingdoms, thus become gods. The planetary hierarchy firmly declares that no one in higher kingdoms wants to be considered a god. They are administrators of the law, and this precludes any trace of divine arbitrariness.

²Yahweh, or Jehovah, is Bacchus who carried many names: El Sabaoth, El Shaddai, Dionysus (Zeus of Nisa; Nisa was the Egyptian name of Sinai).

³Yahweh, or Jehovah, is the first Adam, and the name is composed of Adam (symbolized by the letter yodh) and Eve (Hewa): Yodh-Hewa, Yhwh in unpunctuated (unvocalized) script.

⁴According to Jewish legend, the Israelites in Egypt would have multiplied from seventy people to about three million in 150 years.

⁵There was no Jewish nation before the second century before the present era.

⁶Josephus made up the story of Ptolemy and the seventy scribes.

⁷Hebrew was never a spoken language but was a secret written language. It is a mishmash of Arabic, Ethiopian, Chaldee, and Greek.

⁸The "ten divine commandments", which Moses is alleged to have received on Sinai, were found by the Jews in Mesopotamian temple archives. According to esoteric history, the Jews were taken away in captivity to be civilized, and their children received from the priests at the temples a suitable education, so that the new generation, upon their return, would be able to form a civilization of their own, which they did. The most gifted of the Jewish young men were given a particularly thorough training and were also given opportunities to make excerpts from the temple records, opportunities of which they availed themselves to a great extent. The material thus obtained was later revised, and the revisions were incorporated with the so-called canonical books of the Jews into that collection of legends which made the Jews a "chosen people". The "divine commandments" in the Jewish version were actually rules from Atlantis.

⁹It is interesting to hear Jews describe how they receive their religious instruction. They are made to read the scriptures, and the rabbis see to it that any attempt at reflection on what is being read is stopped at once. Read, read, read, do not think. It is all crammed up, and then

you are through with your study. No arguments about it. Religious problems are not to be discussed. Yahweh (Yhwh) does not allow such things. If his peculiar people violated this command, he would reject them.

¹⁰An illustration of what ideas of reality are held by historians, historians of religion in particular, is their unwavering dogma of the superior religious instinct of the Israelite race. Actually no other race has had such a strong physicalist orientation, has been so utterly insensitive to superphysical reality. What is said here concerns the race, not exceptional individuals who incarnated into the race in order to wake it up.

¹¹The obsession of the Jews with their *idée fixe* of being a chosen people is of all religious delusions the most frightening one. It makes them feel themselves masters of all nations and legislators for all nations. Hence their aggressiveness and sense of being above all laws.

¹²“If the Jews became the masters of the world, they would prove to be as inhumane as the nations that persecuted them.” Of course. Otherwise they would have ennobled emotionality into attraction. But that is impossible if you have such a god as Yahweh.

3.12 Muhammad

¹Just as Buddhism is a misinterpretation of the teaching of the Buddha; and Christianity, of the teaching of Christos; so Islam is a distortion of the teaching of Muhammad. Jeshu, who for three years lent his organism to Christos, was a 46-self. Later, as Apollonios, he became a 45-self, and has since then gathered many disciples around him. One of these was Muhammad, who took on himself the task of trying to set mankind free from the monstrous Satanism of “sin as a crime against an infinite being” and the totally distorted idea of the trinity of life. This was successful, but instead Muhammad’s doctrine of the deity as inconceivable to human reason was distorted into fatalism.

²Muhammad wrote nothing himself. The Koran is a distorted teaching, adapted to the perceptive resources of the Arab tribes. The Koran is as big a falsification as the Old Testament of the Jews and the New Testament of the Christians. The contradictions found in the Koran led to Islam splitting up into several sects. Just as Christianity has its mystics, so has Islam as well, the so-called Sufis.

THE FAILURE OF RELIGIONS

3.13 The Basic Error of Religions

¹The fundamental error of all religions is their having a creed that excludes all who do not accept it. The planetary hierarchy excludes nobody. What view of existence and life a man holds, whether he is a believer or a skeptic, does not matter in the least. The only thing that matters is his attitude to life, to people, and to all living creatures. All make up a universal brotherhood. All develop towards ever higher kingdoms. No one can be excluded from the unity of life. The fundamental error is division and exclusion of any sort.

²It is comforting that the Catholic Church at last sees the necessity of “uniting the churches of the world”. Unity is always a sign of progress, just as division is a sign of decay. Pope Paul VI also realized the necessity of vindicating “basic human rights”. In such things the Church has proved a slow learner. But anyone who has some knowledge of mankind’s present stage of development also knows how insecure all humanist “progress” is. If the Church regained the political power it had during the Middle Ages, then we would experience a new ecclesiastical tyranny. It is only at the stage of culture that the risk of abuse of power is reduced. And mankind has a long way to go before it arrives there. The masses pull down at certain intervals what has been built up.

3.14 The Failure of Religions

¹The purpose of religion is to overcome lower emotionality (repulsion, “hatred”) with higher emotionality (attraction, “love”). Instead of cultivating the love for our fellow men, religions have cultivated the worst of all kinds of hatred, religious hatred, which has caused mankind unspeakable suffering. History gives evidence to what horrendous misdeeds such religious insanity has led and always must lead: intolerance with persecution of dissidents.

²The forms of religion are in the cardinal error of separating people. What has a separative effect is the religious form with creeds, dogmas, prophets, and temples. They have not yet realized this despite the firm statement by Christos. All forms of religion sooner or later turn into hindrances to mankind’s consciousness development.

³Religions have largely only served to strengthen individual egoism. Their aim was to “save souls” and guarantee them eternal bliss in the “hereafter”. These and similar religious illusions demonstrate that mankind has lacked the knowledge of reality and life. The planetary hierarchy is not in the least interested in “saving souls”. The soul need not be saved.

⁴It is evident that religions have become useful weapons in the service of the black ones.

⁵What all the emissaries of the planetary hierarchy wanted to do was to set mankind free from the superstitions of ignorance and from hatred. For it is those fictions and illusions which counteract consciousness development, prevent people from reaching the spheres of emotional attraction. It is attraction that will finally unite all people in a kingdom of love. Therefore the planetary hierarchy has worked to achieve that goal by trying to raise all mankind, to ennoble emotionality. All these attempts made by the planetary hierarchy hitherto have failed.

⁶Because of this failure the hierarchy has embarked on an entirely new path: using reason to convince mankind that universal brotherhood is necessary to continued evolution, which otherwise hatred will thwart. The hierarchy has afforded mankind with the possibility of acquiring knowledge of reality and life, has permitted for publication that knowledge which was imparted in secret knowledge orders to the few individuals who were ahead of the rest of mankind in their consciousness development and so were able to understand the knowledge and were unable to abuse the knowledge that confers power.

⁷Human beings can progress only by concerted work and mutual help. Hitherto they have cared only for their own advantage at the cost of others and in so doing have made life harder for each other, which has increased hatred, caused division and that “struggle for existence” which has counteracted development.

3.15 Religions Do Not Have the Basis of Knowledge

¹The serious shortcoming of the historical forms of religion is that they do not have that basis which is necessary to all life views, that is to say: a tenable world view. By its demand that everything be subject to law such a view would make the belief in the arbitrariness of omnipotence impossible. That was why the Buddha (the head of the planetary hierarchy’s department of education) inculcated on his disciples the necessity of common sense: “Whatever is not in agreement with common sense cannot be the teaching of the Buddha.”

²The fact that exoteric Buddhism has deviated from this basic tenet is proof that it is not in accord with the original teaching of the Buddha. The only genuine tenets remaining are his teachings on the “four noble truths” and the “noble eightfold path”. The superphysical speculations of Buddhism do not agree with the teaching of the Buddha on reincarnation and the law of sowing and reaping. It has been distorted past recognition. No messengers from the planetary hierarchy have proclaimed anything that does not agree with the knowledge of reality. Mankind has been too primitive to be able to grasp the ideas of law ruling everything, consciousness, development, etc., and so the eternal truths have been adapted to people’s level of apprehension.

³In Christian literature we read that Jeshu’s teaching was so simple that it could be

understood by the most simple-minded. By saying this they seem to imply that all “truths” must be equally simple. Jeshu’s teaching on love really can be grasped by everybody, for this requires only emotional consciousness, and it is activated so far that all are able to distinguish between the most basic kinds of love and hatred. There are also mental truths and causal truths, however, and those are not for the “simple-minded”.

⁴The sharpest minds among the princes ecclesiastical certainly suspected that there was a secret knowledge hidden somewhere. But they never succeeded in finding it and finally consoled themselves, when faced with some incomprehensible thing, that the devil had been at it again. The “ancients” (a term denoting the initiates) was a word that never came under suspicion, for it was interpreted as referring to the prophets, the fathers of the Church, etc. When making excavations in the 15th century, they found many manuscripts written in intelligible language that were never intended for others than initiates. Most of them were destroyed, of course. However, there were among cardinals, etc., non-fanatics who wanted to save some of those writings. In the Vatican, and other places, there are many such manuscripts, well hidden behind old walls, which some day will bear witness to the knowledge of the Pythagoreans.

⁵Lately there has been a growing tendency to disregard the various sectarian dogmas by which the sects deviate from each other, since all religions, etc. are seen to emanate from the same source. This is to a certain extent possible as regards the life view and within the limits of the stage of the mystic (48:3), where the goal strived for is the acquisition of the consciousness of emotional attraction. Where historical factors and the world view (cosmic reality which can only be one) are concerned, however, this principle is not applicable, for the religions do not have the basis of knowledge.

3.16 Religions Have Disoriented Mankind

¹Religions have disoriented mankind, have prevented mankind from acquiring common sense, and in so doing they have counteracted consciousness development. The majority of mankind is still at the stage of civilization. But people have become so confused by the religions idiotizing them that they behave as though they remained at the stage of barbarism. The esoterician can ascertain that all existing forms of religion are erroneous, abortive, and untenable in historical, logical, psychological, and causal respect. It is certainly true that exceptionally they contain elements of truth. Those elements still make it possible for them to go on existing. But that is not a sufficient defence for the hostility to life they actually embody.

²People are so idiotized by the fictions of religion, philosophy, and science that they cannot think in accord with reality. Almost everything said in these fictions about superphysical reality is false. It is to the Jews that we should be “grateful” for monotheism, which almost unflinchingly, in many different respects, turns into some kind of anthropomorphism.

³People must learn to see that if religion were true, then mankind would change, because the truth, being light and power, changes everything.

3.17 Religions Have Degenerated

¹Every religion degenerates sooner or later into some sort of sectarianism and fanaticism. It turns into a form of religion and so becomes falsified. There is only one true religion, the religion of love and wisdom, and it can never become a form. For the true essence of religion is individualistic, and the form is the individual’s private matter corresponding to an individual need.

²Instead of cultivating the higher emotionality religions have degenerated into the misconception that the acceptance of the dogmas of life ignorance is the only essential thing. Hence the attempts made by theologians to force people by all means to accept an irrational ideology that has paralysed thinking, precluded the freedom of thought, and in so doing has

rendered the development of mental consciousness impossible.

³Western so-called cultural nations (thus the ones that supposedly had reached furthest in development) have furnished horrendous proofs, even during the 20th century, of how close to the stage of barbarism mankind still is.

⁴The fact that mankind's life view is intellectually primitive is demonstrated also in many other respects, for example in its inability to see that all religious dogmas (the pure, unadulterated word of god") are old conceptions that still remain after many thousands of years.

⁵There is only one religion. And this was embraced by all wise people in all ages independent of the religions that were preached, for these faiths are misinterpretations of the true religion.

⁶The Buddha tried to make people acquire common sense. His intention was to make them realize the irrationality of remaining in the worlds of suffering, Christos tried to persuade people to overcome hatred (the lower emotionality) with love (the higher emotionality), and "seek the kingdom of god" (the worlds of the second triad). Both failed, of course, with a mankind at the stage of ignorance, a mankind that believes itself able to judge everything and does not want to change its old habits. It prefers the mistakes and sufferings of ignorance. This is mankind.

⁷The theologians have claimed possession of Christos, although he intended, like Buddha, to give the knowledge of reality to all people. It must be firmly stated that neither Buddha's nor Christos' teachings have been correctly reported. What has been given out as such teachings is misconceptions by ignorant people. Christos did not institute Christianity, Buddha did not found Buddhism. Both religions are distortions of the original message. With its teaching about a god that needs atonement, Christianity remains at the stage of hatred.

3.18 Religions Are About to Dissolve

¹Religion at the stage of civilization has had its say. Intellectuals increasingly refuse to accept the theological expositions. The dogmas conflict with our knowledge of reality. Fear of the unknown ceases when information increases, that fear which dominates the lower emotionality and which theologians have known very well how to exploit.

²When the individual has acquired the qualities of attraction and so has become a truly cultured person, then he will realize that life has a rational meaning and that the will to unity is the path to the goal. Without attraction there is no real understanding of life, and that intuition which is the condition of the community of life is not acquired.

³As more and more people attain the stage of humanity and acquire perspective consciousness, the understanding of the true essence of religion will supersede all forms of religion whatsoever.

⁴We joyously look forward to the day when a team of causal selves will cooperate to give us the history of our planet and the history of the last zodiacal epoch, the Piscean, in particular. Then not much will remain of what is now called history.

⁵The esoterician greets with joy the dawning of an epoch of common sense.

EXPLANATION OF THE EXPRESSIONS OF RELIGION

3.19 Prayer

¹Let the Christians pray to their god or Jesus. Their prayers at all events reach their Augoeides who supervise their lives. Even a wee bit of esoteric knowledge would make it clear to them that Christos has other tasks than that of listening to the prayers of ignorant people. If he did this, he would not be able to perform his function as the head of the planetary hierarchy. The prayers of human beings do not reach beyond the mental world. And Christos dwells in the highest world of the solar system (43).

²By praying to an external being, as religious people do, you deprive yourself of lots of physical and emotional molecules of higher kinds, which you very much need for an expedient life. You send them out of your envelopes with your “prayers”, not knowing anything whatever of their possible effects. Being ignorant of the fact that the entire universal order works according to its own laws, that higher kingdoms do everything they can for every individual (“not one sparrow shall fall on the ground”, “even the very hairs of your head are all numbered” were symbolic sayings intended to intimate the care in every detail), they believe themselves able to influence omniscience with their immense ignorance of life. As if they had any knowledge whatever of what is best for them. They smile at the talk of children but do not see their own childishness. All consciousness expressions have material effects, energy effects, and consciousness effects that are either in harmony with reality or produce discord. Only such prayers benefit the whole as contribute to this what is useful for the evolution of the whole, since this is the meaning of life. Therefore, the prayers of most people are a waste of their best forces, misspent consciousness expressions.

³“The planetary hierarchy wants to help and can help, provided that the will of men allows this.” (D.K.) A statement that affords a whole new perspective on the question why help so often does not come. It is not saying too much to point out that theologians have to sacrifice their old dogmatic systems and rethink in all respects. Murmuring prayers and platitudes does not set any forces going. When the wills of men are in agreement with the Law, then vibrations will be in harmony: the emotional-mental vibrations with the superessential ones, and then the result is inevitable: men’s will to unity will effect realization.

⁴Prayer in the esoteric sense is a form of meditation in which the individual receives essential (46) energies from the planetary hierarchy in order to use the emotional and mental vibrations he can emit in those worlds to help the planetary hierarchy awaken emotional attraction and mental ideas for the consciousness development of mankind. The fact that the individual, in so doing, puts himself at the disposal of the hierarchy as a willing tool increases his ability to help. Man need not influence higher kingdoms to fulfil their duties. Where the individual is concerned, it is a manner of trying to contact his Augoeides, not to influence him. The fact that man when doing so can liberate himself from the feeling of fear and anxiety is a psychological effect.

3.20 *Mysticism*

¹The basic difference between the mystic and the esoterician is that the mystic only believes in god transcendent, whereas the esoterician possesses knowledge of the fact that god is both immanent and transcendent. The mystic prays to an external being. The esoterician has knowledge of higher kingdoms and the meaning of life. The mystic lives in feeling and imagination (emotional energies stimulated by mental ones). The esoterician, too, uses the energies of attraction, but only as a force impelling him to realization. If he does not use them, he will remain a mere theorist not achieving anything. The esoterician allows himself to be guided by his common sense, being certain that in his unconscious he has an unbroken contact with his Augoeides, although he cannot consciously use this contact until he has become a causal self.

²The “revelation of god” experienced by mystics (being ignorant of reality) finds quite different expressions due to individual systems of illusions and fictions as well as the individual path of departments, which is either introvert (2–4–6) or extravert (1–3–5–7). At all events, the “revelation of god” is a result of the individual’s own work at emotional and mental consciousness development, a result of his own consciousness activity; technically it is due to the spontaneous energy expressions in some one of the centres of his emotional envelope (solar plexus, heart, or throat centre), an activity in which the individual’s own Augoeides takes part. Only a causal self is able to ascertain which factors have contributed in

each particular case. It is never a matter of something inexplicable. But only esoterics can supply the requisite facts for the exact description of the phenomenon.

3.21 *Sacraments*

¹The Liberal Catholic Church, resting on a secure foundation, the esoteric world view, knows the right interpretation of the meaning of the “means of grace”. The sacraments are intended to rouse the higher emotionality, to stimulate essential (46) atoms in emotional (48) molecules, so that the individual will more easily be influenced by higher emotional vibrations.

²The host (the sacramental bread) can be magnetized by a 45-self, so that it is impregnated with 46-molecules (“the body of Christ”, since 46-matter was called Christos by the gnosticians). Whether these bring about any effect depends on whether the individual receiving them can have 46-atoms in his envelopes influenced. If this is the case, the effect demonstrates in the fact that the individual on that occasion experiences such energies of attraction that are the highest ones he can attain.

³The Christian Church has no other function than the administration of these sacraments. Claims to the effect that the Church is the particular “vicar” of the deity, that there is need of a “mediator” between higher worlds and mankind, that the saints (those who have reached the higher emotional stage) can be “redeemers”, that sins are “crimes against a divine being” (instead of mistakes about laws of life) are rejected as being misinterpretations of gnostic symbols by ignorance. All these symbols, which have remained unsolved mysteries to the theologians, are given their rational interpretation in esoterics. The Church has turned everything said in the Gospels into dogmas hostile to life.

3.22 *Healing*

¹It is very possible, even probable, that Christos used the expression: “Thy sins be forgiven thee.” He could do so, because the illusion of sin had been indelibly imprinted on mankind by the black lodge. In doing so he liberated those people from the feeling of being burdened with sin, a feeling hostile to life. He knew full well that no one can “sin against god”. You can break the laws of life, however. And that sowing we must reap in another life, and no god can liberate us from it. When Christos “forgave sins”, he was the great “healer of souls” who cured “sick souls”. There was nothing extraordinary in the fact that he could cure sick people. Any sufficiently skilful “magician” can. We shall, all of us, witness this when the planetary hierarchy has reappeared. But only those will be cured who “have a right to it”. If the sowing that caused the illness has not been reaped, then the cure will be only temporary at best. If the illness is part of mankind’s collective reaping or is a result of the direct or indirect “tricks” of the satanists, then we shall be cured, too. Nobody can fall ill who has not “transgressed the Law”. But such a transgression may simply be that we have “sinned against the laws of health”. These, too, are part of the Law. That is a fact people have not understood yet. Seemingly we may “sin” against them “with impunity”. But sooner or later in some life cause must have its effect. The law can “wait” however long. Medical science discovers one law of health after another. The important ones are already publicized through the agency of the planetary hierarchy. It is everybody’s duty to learn about them. Those who prefer to trust science must take the consequences of this. The choice is free. Knowledge must not be forced on the unwilling, as long as they do not violate the rights of other people. All of this should be obvious. However, theological, philosophical, and scientific ideologies of all kinds have disoriented people to such an extent that, generally speaking, it seems obvious only to esotericians. Many people study the lives of saints or similar individuals to imitate them. That is a big mistake. Many people say: Blavatsky did so. You should never say so, because we cannot know the motives of other people. As for Blavatsky, she went by the rules of health accepted at the time (which means that he sinned against most of the laws of health), except

for alcohol, which she knew would have damaged most of the centres of her envelopes (impaired their function). She considered that she did not have time to spend on her organism, when she needed to use all her attention for the task of life she had assumed.

²Increasingly often so-called miracles are reported from different parts of our world: sick people are suddenly healed (whatever was their disease). Ignorance speaks about “acts of god”. All such cases are interventions by that group of devas whom the ancients called the “healing angels”. They belong to the seventh department and serve under 43-self Raphael. Typically enough, the people generally healed are neither Christian nor even religious. The latter have far from always in the past sown that good sowing which effects the good reaping manifested in cases of healing. The fact that such interventions occur depends on orders issued by the planetary government, which for this very reason has special intentions in this period of transition from the Piscean to the Aquarian zodiacal epoch. There is reason for assuming that one of the intentions is to demonstrate that both theological and scientific dogmas are untenable. It can perhaps wake some people up so that they set themselves free from these fetters of thought.

3.23 Different Religious Needs

¹Religion that implies worship of a being outside man exists at the stage of barbarism, as well as at the stages of civilization and culture (the stage of the mystic). These phenomena differ between themselves in their ideas of god, in the qualities attributed to the deity by religious imagination.

²Any religion whatever can be an invaluable support for man in his life’s struggle. Man must have something firm to which to cling, something firm either for his feeling or for his reason. If that support only holds, then the individual believes that he is on firm ground, is saved, has saved his soul, has gained peace and tranquillity, or whatever expression he uses.

³Of course this indicates nothing about the agreement of personal certitude or conviction to reality, a fact that believers in all ages have been unable to see.

⁴At the stage of humanity, where critical reason (common sense) develops, the individual becomes either a skeptic (since he realizes that the concept of god is untenable) or he realizes that evolution cannot end in the fourth natural kingdom, that there must be higher kingdoms.

⁵The humanist has no need of worship and adoration, no need of this element, but wants to understand in order to serve evolution in a rational manner. The esoteric knowledge, which he contacts sooner or later, clarifies to him that he does not need a god, but a teacher of the fifth natural kingdom who can stand sponsor to him when he is to be initiated into the planetary hierarchy.

⁶Anyone who has realized that it is impossible for mankind to solve the problem of reality, to answer the question about the nature of existence, the meaning and goal of life, becomes (without esoterics) a skeptic in epistemological respect. He realizes, however, that the people at lower stages must have something firm to cling to. A working hypothesis may suffice for those at higher stages, but not for those at lower ones. If the latter are not given something rational, then they will take something irrational. Therefore you must supply them with a rational religion, a faith that critique will not tear to pieces, as is the case with Christian theology.

HUMANISM

3.24 What Humanism Is

¹Humanism proclaims and practises the universal brotherhood of all life. Even the mystic on the highest emotional levels reaches an understanding of this, but he does not know what the universality of brotherhood, its character of law in all natural kingdoms, depends upon. Only the esoterician can explain this, and to understand esoterics it is necessary to possess

perspective consciousness (47:5).

²In the course of consciousness development, perspective consciousness is conquered after the individual has ceased to be a (higher) emotional self and has left the stage of the mystic. Then he has become a (higher) mental self and has reached the mental stage. The mental stage is also called the stage of humanity (the humanist stage), and humanism is the understanding of reality and life acquired at that stage. Humanism has been common in all ages to all who have reached that stage, which is the first step towards the fifth natural kingdom.

³Humanism is a product of the higher mental consciousness, thus does not originate from religions, which are emotionally conditioned. All historic forms of religion belong at the emotional stage, their majority at the lower emotional stage of hatred with its exclusivity. The fact that they do not belong at the humanist stage is evident also from their dogmas, which war against common sense. Even the little said here is sufficient to definitively settle the question of the relation of humanism to religion, so that historic research in this matter can be discontinued.

⁴Humanism existed in all high cultures, long before Christianity.

⁵Humanism originates from the esoteric knowledge orders. Even such an idea as the brotherhood of mankind was incomprehensible to others than initiates, and they numbered those who had attained the higher emotional stage, the stage of attraction, the stage of the mystic. Christos went a step further by proclaiming the basic fact of humanism, the fact that all life makes up a unity. Christianity has totally bungled this basic idea of his. Only in our times sufficiently many people have acquired the requirements for understanding his teaching, so that it has been possible to publicize it along with esoterics.

3.25 *Humanism and Christianity*

¹It is a big mistake to confuse humanism with Christianity. When some people make a juxtaposition of Christianity and humanism, such as in the expression “Christian humanism”, they demonstrate that they do not know what humanism actually is, have never known it. Christianity belongs at the emotional stage, humanism at the mental stage.

²It is high time that a distinction between the different kinds of “religions” were made: the religions of the stages of civilization and culture, and the humanism of the stage of humanity. Civilizational religion prospers and feels at home at the lower emotional stage (48:4-7). Cultural religion, or mysticism, belongs at the higher emotional stage (48:2,3), and humanism belongs at the higher mental stage (47:4,5). No nation has attained the stage of culture, let alone the stage of humanity.

³Christianity as a social phenomenon has largely (except for a few “saints”) been a form religion that is half barbarian, half civilizational.

⁴The fact that Christianity as a general phenomenon of civilization has not attained the stage of culture, let alone the stage of humanity, is demonstrated in our times, too.

⁵It is indeed about time to finally establish the fact that Christianity is not the teaching of Christos. What Christos intended by his exoteric teaching was the awakening of the higher emotionality, the vibrations of attraction. Christos preached the love of one’s neighbour as an eternally valid law of life and fought all his life against theological and moral fictionalism and against the satanic doctrine of “sin as a crime against an infinite being who demands an infinite punishment in eternal hell”, precisely this which is the central dogma of Christianity.

⁶Christianity is the systematic falsification, wrought by theologians, of Christos’ original teaching, which actually was intended for those at the higher emotional stage (48:2,3), or the so-called stage of the mystic. Paul made a big mistake when he tried to win his friends, the Essenes, through his letters, couched in symbols that Eusebius subsequently bungled and theologians misinterpreted.

⁷Those who want to study how the original gnostic symbols were distorted are referred to *The*

Christian Creed by C.W. Leadbeater, a book that has of course been hushed up by the enemies of truth, those who in their ignorance and blindness think they are the heralds of truth.

⁸It goes without saying that the great humanists understood the true religion – the religion of love and wisdom. But theological casuistry has always known how to falsify all approval of religion into approval of Christianity.

⁹In his book *Humanism*, Alf Ahlberg chose for his motto, “In the idea of human dignity, the dignity of the individual soul, humaneness transcends into religion.” This is correct. What is not correct, however, is his attempted identification of religious humanism with Christianity. The two have very few points in common.

¹⁰Humanism is not the merit of Christianity. The belief that this barbaric religion would have produced this supreme understanding is a grotesque falsification of history demonstrating a real ignorance of history.

¹¹The esoterician asserts emphatically that it is under the influence of humanism that Christianity has become more humane. Throughout its history, Christianity instead demonstrates inhumanity. The history of Christianity is written in blood, the blood of humanists.

¹²That hardly perceptible ennoblement of manners and customs which has been going on since 1375 is a work by initiates of the esoteric knowledge orders. These humanists could slowly influence the intelligentsia to see that the prevalent ways of thinking were barbaric. A few individuals at the highest possible stage proclaimed humanism. But they were persecuted by the Church, which is the historic Christianity. These exceptional people did not belong to the Church but resolutely distanced themselves from Christianity. Nevertheless the Church counted them among its own, which is falsification of history. That they were exceptional people is seen in the fact that of the individuals who incarnated during the age from 600 to 1400 of the current era, over 99 per cent were at the stage of barbarism and on the lower civilizational levels, thus were utterly unable to grasp such ideas as belong at the stage of humanity.

¹³Nor is it the merit of Christianity that slavery was finally abolished. It is true that a few Christians were opposed to slavery, but in their case it was because they had attained the stage of humanity.

¹⁴Even the Christian monasteries kept slaves. The leaders and teachers of the Church ever since the fifth century were opposed to the emancipation of those slaves. Besides, the Negro slavery in the colonies presented the most brutal form of slavery that the world had ever seen. The overwhelming majority of the Protestant and Catholic clergy supported slavery, so that the American churches were justly described as the bulwark of slavery in America.

¹⁵It is better not to boast of so-called Christian love. Ever since the Christian Church came into power in the fourth century, it has tortured, burnt, and killed in other ways all those who dared to doubt its doctrine.

¹⁶Christianity has been one of the most serious obstacles to consciousness development and made it impossible for people to understand the stages of development.

THE REALITIES BEHIND RELIGIOUS IDEAS

3.26 The Reality behind the Concept of God

¹The question, “do you believe in god?”, is the question whether you accept the theological definition of a reality of which theologians can know nothing and which the Church has in all times demonstrated that it does not know. Neither the planetary ruler nor the solar systemic ruler bears the slightest resemblance to that monster of the theologians’ imagination.

²The concept of god is a relative one. Man is a god to his dog or cat. Causal selves were gods to primitive mankind in Lemuria. Manifestal selves (43-selves) are “gods” to a mankind

that is still ignorant.

³“God” is love (attraction, essentiality). All conceptions of god that are in some way mixed with hatred are satanized. All talk of prohibition, threat, sin, and punishment is blasphemy against the godhead, as is every talk of god’s self-righteousness and “inability to forgive without sacrifice”. There is no “sin against god”, there are only mistakes as to the Law (the sum total of laws of nature and laws of life). Christian theology is blasphemy against the divinity of existence.

⁴If you want to keep the term “god” for that in which most people believe, although they cannot know anything about god, then you may say that “god” means the cosmic total consciousness. All consciousness shares in this ocean consciousness, just as the water drop shares in the ocean. The higher the kind of envelope in which the individual acquires consciousness, the greater his share in this total consciousness is.

⁵To have a right attitude to the individuals in higher kingdoms, you may use different terms when speaking about god, designations of qualities that must have been acquired by all who have reached higher kingdoms. Therefore, to the ignorant, who cannot conceive of the godhead as a collective, but who need to personify “him”, it is suitable to say that god is supreme wisdom, love, unity, etc.

⁶No member of the seven ever higher divine kingdoms says about himself, “I am god”, for god is the very collective, the common collective consciousness.

⁷If by “god” you mean the planetary ruler, then you must give the information that he is ignorant of human beings as individuals and gets to know them only when they enter the fifth natural kingdom. The individuals of cosmic kingdoms are full up with work, with acquiring knowledge of their worlds, with filling their functions in order that everything run according to the Law, and with striving towards higher kingdoms. That is a work of precision which takes all their time. Why should they concern themselves with these primitive people, ignorant of life, ignorant of law, who make nothing but mistakes (the bigger the more you help them)? The entire cosmic organization works so well down to the last detail that individual mistakes are precluded. The planetary hierarchy smile at those who think they are able to demonstrate flaws in the process of manifestation.

⁸The dogma saying that “god can forgive sins” is part of theological imaginative speculation and superstition as well. “God himself” has to apply the knowledge of the laws of nature and the laws of life in his kingdoms with unfailing precision, because those collective beings are themselves on their way towards the highest cosmic kingdom. The “forgiveness of sins” would be a violation of the Law, and that is the last thing that “god” would permit himself.

⁹“God”, that is to say, the collectives of higher kingdoms, is by no means omnipotent in the same lawless sense as theologians have always believed. Any possibility of arbitrariness is precluded. Everything that happens does so in conformity with the Law (the sum total of all laws of nature and laws of life). To reach the next higher kingdom, the individual must have acquired knowledge of the laws of those worlds and, at all events, be able to apply the laws of lower worlds perfectly. It is all about knowledge of the law and of the application of the law without friction, the necessary condition of consciousness expansion. The theologians have misunderstood the concept of law as thoroughly as almost everything else. The perversion of reality, of the community of life. It is high time they started to acquire some common sense.

¹⁰The concept of “god immanent” is a relative concept. To the mystic, who turns to a transcendent god, the concept of “immanent” is meaningless. To that individual who has received knowledge of the cosmic total consciousness, in which every individual has an inalienable share, “immanent” means knowing this. But higher kingdoms are something transcendent even to him. It is only when the individual has acquired collective consciousness himself that the concept of transcendent becomes utterly meaningless, since he is no longer a

separate self, but has become a collective self, and so is conscious of his sharing in “all”. The mere knowledge of one’s community of consciousness (“community of being”) is one thing, a good thing, a very good thing; the experience of it is something quite different.

¹¹The concept of god has changed through the ages. It is increasingly obvious to the intelligentsia that the theological concept of god is untenable. To the humanist it is both absurd and inhuman. A god that can produce human beings for eternal hell is not a god but a devil, a monster. That cat won’t jump any more. Generally, most people make their own gods, if they do not see the ridiculous side of such attempts, and turn atheists. When they have come to see that all life is one, have acquired self-trust and self-determination (but not presumption), they are, unbeknownst to themselves, in contact with Augoeides. That contact entails an incipient causal consciousness and, with it, some capacity for experiencing the mighty revelations of causal intuition. After the entry into the world of Platonic ideas, there will be no more questions and doubts. Then the individual knows by his own experience.

3.27 The Cosmic Total Consciousness

¹All monads have a potential, inalienable share in the cosmic total consciousness. This share is the ground for the individual’s potential divinity and future actual divinity.

²This esoteric fact is the key to the solution of the basic problem of life. This means that we all make up a unity, that we are all brothers, even if we belong to different natural kingdoms and are at different stages of development, that there is no loneliness, even if we have not yet developed so far as to be able to experience community.

³All are brothers because all are monads (primordial atoms). This of course does not imply equality, which is the demand of envy to be what one is not, being envious of god himself. The entire consciousness development is an unsurveyable series of ever higher levels of development from the mineral kingdom to the highest cosmic kingdom. We human beings look up to our elder brothers in the planetary hierarchy who look upon us as our brothers, they too, but that does not imply that they consider us members of their natural kingdom. To “love” (unity) all are brothers, all share in the great cosmic evolution towards the highest cosmic divinity.

⁴We all share in the cosmic total consciousness. That is why a 28-self (our planetary ruler) calls a 45-self a brother, and a 45-self (D.K.) calls human beings his brothers and fellow workers. Human beings, however, in their life-ignorance, their self-importance, and self-assertion, cannot see their brotherhood with the individuals who are at lower stages of development, because the latter are members of the human kingdom who are millions of years younger than they are. They should take care. The brother whom they despise today may overtake them in development and become a causal self before them. All the present members of the planetary hierarchy have overtaken the individuals with whom they causalized when passing to the human kingdom; and a certain 43-self, who was at the stage of barbarism 20 million years ago, has overtaken all who were then at the stage of culture, and being now a 43-self he is already millions of years ahead of them in development. Anyone who thinks he is somebody demonstrates by his attitude that he is without knowledge of life. We are all first selves, and that is nothing to boast of. The fact that we have had a good reaping, have got efficient envelopes of incarnation, have managed to get rich or honoured or powerful in this incarnation is due more to luck than to skill (according to a statement by a 45-self).

⁵It is up to ourselves when we shall be able to enter the world of the community of consciousness, when we shall be able to experience unity. It is the will to unity that develops attraction to all living creatures, and this attraction is a condition of the acquisition of the consciousness of unity. As long as we are in opposition to any living creature, we cannot be “one with all”. Perhaps you understand now what Christos–Maitreya meant by “god is love”, “we are all the children of god”, etc. He had to use such images when addressing the

uninitiated who knew nothing of, and could not even grasp, the unity of life. He had to use the word “love”, which designates what is part of emotional consciousness, since this faculty is the highest one that people can grasp. Emotionality does not suffice, however. Consciousness of unity presupposes and also implies wisdom. If we are to realize unity, we must have some knowledge of life. Emotion is not enough. Will is required, will that impels us to acquire the requisite qualities and abilities, so that we can realize unity.

3.28 *Creation*

¹The cosmic atomic worlds are formed from above, from the highest cosmic world. From that world emanate all the energies that “keep it all running”; and from that world the cosmic processes of manifestation, involution and evolution, are directed.

²The solar system is a replica of the cosmos, and it repeats the cosmic processes in a down-scaled fashion.

³A collective being is a collection of individuals who are at a certain stage of development and have a consciousness of community, each one of them being a specialist able to fulfil a particular function. Solar systems are formed by collective beings in the third cosmic kingdom. These facts give us another concept of god than the theological one.

⁴During the periods of activity of the solar system and the planet, the process of development is an uninterrupted, continuous process; it is collective for the different natural kingdoms and individual for the individual in his unique character, as soon as this individual character can find expression in some way, so that it enhances harmony and does not have a disharmonious and disruptive effect on the process.

⁵Those develop the most rapidly who correctly assimilate the energies that act expediently in the process and apply them with firm resolution. This presupposes some knowledge of the process and of the kinds of energies it requires; an insight that grows increasingly deeper as the further the individual develops, until he can some time become a co-worker in the process himself and can apply the pertaining laws correctly.

⁶What is the most important for man to understand is the fact that everything is directed from higher kingdoms and that without their help there would be neither manifestation nor evolution. In their ignorance, theologians have distorted these simple facts into a dogmatic system of absurdities and bestialities, and have subsequently forced this on mankind, threatening people with eternal hell if they did not accept it.

⁷The whole complex of theological dogmas is a collection of fictions, formulated by life-ignorant men at so-called ecumenical councils. The dogma saying that “in the beginning god created everything perfect and imperfection entered his creation through sin” is a typical theological fiction that has totally distorted people’s view of life and counteracted the knowledge of existence as a process of development.

TRUE RELIGION

3.29 *Introduction*

¹All of us seek instinctively reality, each one in his own way, according to individual character, level of development, and department.

²We do not possess the requisite intuition to grasp the reality ideas of the causal world. We are reduced to approaching reality with emotional and mental perceptive resources. Those writers give us the most whom we understand the best, who have afforded us the best expression of “ideas” according to our possibilities of understanding. Most of the great writers have probably always afforded us some new idea through their particular skill in formulating it precisely so as to enable us to apprehend and accept it.

³How many people have turned atheists for religious reasons? How many people have

discovered the one true religion through the negative critique directed by “atheists” at prevalent forms of religion? How often did the critique arise from an unconscious, instinctive search for tenable bases? From what is apparently negative often emerges what is essential for us to reach a new insight.

⁴The planetary hierarchy does not primarily care about the individual’s world view. That problem is easily solved when the individual feels the need for knowledge of the nature of the material world. What the hierarchy cares about is the individual’s attitude to his fellow human beings.

⁵Religion, the worship of a cosmic being, must be an ennobling influence, must not be a brutalizing religion, no angry and vindictive god who cannot forgive his children for being so primitive.

⁶In its essence, religion is freedom. Neither theologians nor psychologists or even educators have realized this. Only what man has assimilated in his subconsciousness and has incorporated with his self-acquired, unconscious, latent perceptive system through countless incarnations is truth and reality for him. The self requires freedom, and all constraint, if assimilated, turns into something hostile to life that sooner or later brings about a “crisis of the soul”. This can manifest itself in general listlessness, anxiety, fear, neurosis, etc. Often it turns into a reaction of defiance, when circumstances permit. A religion that is enforced on people, that is impressed on trustful children’s minds, is satanism. It cannot be the truth, not the knowledge of reality, for the truth is obvious and can never be opposed to life, to mankind. By their opposition the various religions demonstrate satanism.

⁷The truth can only be one. But everyone has his own and different opinion, and the truth is laid down through majority resolutions by assemblies at ecumenical councils. This alone demonstrates that there is something basically wrong with the accepted form of religion.

⁸The same is true of the views on reality held by philosophers. Reality is one, but everyone has his own and different opinion on reality. This shows to anyone capable of rational thought that nobody knows what reality is. All their views are mere suppositions without a firm basis.

⁹The truth is that synthesis which unites all religions in itself, is the religion of wisdom and love, which can never be any mental system but only essential (46) consciousness embracing all.

¹⁰God is the god of the whole, not the god of a certain part. God cannot be divided against himself. God cannot reject, condemn. All such perverse doctrines are satanism.

¹¹A truly religious person, who has grasped the idea of religion, is equally at home in all religions. What separates them is that in which they err.

¹²This statement implies the realization that the essence of all historic forms of religion is wisdom and love, and where these things are absent or are considered secondary, we are faced with a barbaric religion. At all events the esoterician can testify that this is the view on the matter held by 43-self Christos–Maitreya, the head of the department of education of the planetary hierarchy. There is no higher authority on this matter on our planet.

¹³German poetic genius Schiller (who had attained the stage of humanity and possessed perspective consciousness) could not accept any one of the forms of religion existing for religious reasons (as he expressly stated). He expressed his understanding of the symbol of “god immanent” in the poetic formulation, “Nehmt die Gottheit auf in euren Willen und Sie steigt von ihrem Weltenthron.” Also a mystic (at the stage of emotional attraction), who aspires to “union with god”, should be able to concur in this.

¹⁴The “doctrine of the heart” is the doctrine of the inseparable unity of all life. Universal brotherhood is the religion of love. Theology and philosophy exclude dissenters, and this wars against the “doctrine of the heart”.

¹⁵The esoterician realizes that life is a gift (new opportunities of having requisite experiences and of learning from them), that the right attitude is gratitude to life, that this also

involves the joy of living, that we help our fellow wanderers by being happy ourselves, for anyone who is happy is “good” as well. That is true religion. In this lies also forgetfulness of one’s own self and its selfish demand for individual happiness and worry about individual “salvation”. He is saved who has forgotten himself. That is true religion. So simple and so apparently impossible for most people.

3.30 *There Is Only One Religion*

¹“Men of sense are really but of one religion.” (Shaftesbury). But, of course, not of any one of the historic forms of religions, which are, all of them, the products of ignorance, sometimes also the products of desire for power, of hatred, of egoism. They have not been able, or wanted, to understand that the knowledge of reality and of the meaning of life is above religion.

²Whenever some certain doctrine, some certain sect considers it has a patent for “the one true religion” and in so doing excludes other sects from the human community, it thereby demonstrates that it does not possess the truth.

³Religion is in essence emotion and its function is the ennoblement of emotionality into attraction, striving for unity. Religion is a tendency to unity. It is an understanding of, and compassion for, all living creatures. It is not a belief in superstitions and absurdities.

⁴A new religion has appeared, Baha’i, with a new prophet. Its programme paper is splendid. It proclaims the unity of mankind and the basic unity of religions; upholds the principle of a free and independent search for truth; teaches that the basic aim of religion is the promotion of unity and harmony; lays down that religion must be in agreement with science and reason; inculcates the principle of equality between man and woman; demands the emancipation from prejudice and superstition of all kinds, etc.

⁵All of this is what the “god-sent” have preached in all ages, although their teachings were always misinterpreted and distorted. “The only difference between them is the degree of revelation they had to present, due to the capacity for comprehension in the people for whom the message was intended.”

⁶But if there is only one religion, if all those who started a religion said the same, what then is the use of a new religion and a new founder of a religion? Here is the error. “There is no religion higher than truth.” It is the “truth” that mankind needs, no new religion, no new founder of a religion. A new “religious movement” is certainly needed. It will abolish religions and founders of religions, however, and afford mankind the “truth”, and nothing but the truth. The only true religion is the religion of wisdom and love, the religion of common sense. The mission of a true teacher is to make himself superfluous. And the true religion will be taught without any founders of religions and without temples. Religion needs no authority.

⁷The French Revolution is still going on. Its ground and cause were social misery, human egoism, the inhuman conditions in which people were forced to live, awakening critical reason (not common sense, which presupposes some esoteric knowledge of reality and life). It is amazing that religious people have not undertaken a thorough reformation and purged all human inventions from the falsification of Christos’ message of love, a falsification that is still ruling. The result is a total disorientation in “metaphysical” respect that has made people “spiritually” homeless.

⁸American New Thought is an example of religion on the basis of unadulterated Christianity (thus liberated from the theology ruling). A similar teaching is found in Germany in Johannes Müller-Elmau and Heinrich Lhotzky.

⁹Johannes Müller-Elmau was one of the few theologians who were in a position to reform Christian theology, to clear out literalism and all the idiotizing dogmas of ignorance, and to restore the teaching of Christos in its original form. His fundamental works are *Die Bergpredigt* [The Sermon on the Mount] and *Die Reden Jesu* [The Discourses of Jesus], five

volumes in all. These attempts at a rational reformation have of course been rejected by the theologians, caught in an ineradicable cult of dogmas. Müller-Elmau, that true reformer of Christianity, is nowadays forgotten. His work was no “theology”.

¹⁰“If the historical phenomena which we call world religions were indeed scientific realities, then they would not be these vague, speculative, mystical, and illusion-controlled systems as they are.” (D.K.)

¹¹“There is only one religion, the religion of wisdom and love, the knowledge of reality, evolution (consciousness development), and the meaning and goal of life.”

3.31 True Religion Is Unity

¹All life makes up a unity, and unity is the essence of divinity.

²Everything that causes disunion, all that divides, separates from unity, is satanic. Everything to do with churches has in all times been the greatest divisive factor. Odium theologicum (theological hatred) is the most absurd, implacable, blinding hatred there is. Theology has always obstructed development. It is unfortunate that theologians are in no position whatever to discover the fictitiousness and historic unreality of their teachings, since the entire history of religions is one single ongoing gigantic falsification. Theologians become increasingly tied up in their systems of fictions. Reality is something quite different from what they even can dream with their assumed creeds.

³Catholicism has at least one correct idea: the idea of continuous “revelation”. Its error is that it wants to decide itself what should be called revelation. In so doing it has made itself blind to true revelation. The existence of the esoteric knowledge orders was a divine protest against the Church and its errors. That protest remains as an indelible accusation, a condemnation. What the churches preach are lies. Revelation comes to anyone who dispels his illusions by means of true facts and common sense.

⁴The Christians’ chatter about “love” is proof that they do not know what they are talking about. Love is unity, identification with others. The highest goal attainable by mankind is universal goodwill, striving for right human relations, and true “harmlessness”. The last one sounds simple. But try, only for one day, not to think even one loveless thought, and then perhaps you see what harmlessness means. Anyone who has acquired harmlessness in thought, feeling, speech, and action stands a good chance of becoming a disciple of the planetary hierarchy. The power of “love” is the greatest of all, and the only power to which man has any right.

⁵To love one’s neighbour as oneself means in practice to think, feel, and speak good of one’s neighbour. All too often “spiritual” workers counteract each other, even if unconsciously. Also they easily destroy the effect of other people’s work by disparaging statements.

⁶All life is in essence divine and will realize its divinity some time. The path to that goal runs through the understanding of the unity of all life. The three paths to unity are the paths of service, devotion, and knowledge. Everybody can walk some one of these three.

3.32 True Religion Is Understanding of Basic Truths

¹It should not be difficult to understand that striving for unity, will to unity, is a condition of the acquisition of the consciousness of community, because without unity all people would automatically make the community impossible. Nor is unity possible if not everyone enjoys freedom and if not any possibility of infringement of freedom is absolutely precluded.

²The difficulty of all the pertaining explanations is mankind’s inability to understand the true meaning of these terms, since mankind does not have the consciousness required for understanding. Generally speaking, all such things are misinterpreted by all who believe they understand without having the experience. Since they all abuse freedom, they are unable to

understand the meaning of that very freedom. They conceive of freedom as arbitrariness, although freedom is determined by law through the right application of the laws of life; those laws without which everything would degenerate into chaos and not even life itself would be able to continue. You would think that just a wee bit of reason would suffice for the comprehension of these basic prerequisites

³The esoteric (and therefore not exoteric) concepts of freedom, law, unity, development, etc., make up an indivisible whole. They all condition one another. True religion implies understanding of this, too. Knowing this you can test the viability of everyone's idea of religion, which inevitably remains individual and dependent on his level of development. What is general in concepts is what we comprehend, and what is individual is what we understand, being based on everyone's individual experience of life in the course of development through the four natural kingdoms.

⁴The law of unity (the love for all living creatures) is the foremost of the laws of life. This shows best in the fact that those who apply it instinctively and spontaneously in everyday life are able to accomplish amazing things with a discrimination that is in accord with true wisdom of life. Theological psychology has always led people astray in this respect as in all others. Not intellectual simplicity but the "simplicity of the heart" is wisdom. The law of unity is the summary of all laws of life, leads directly and most quickly to the goal (the contact with the essential world, world 46).

3.33 Trust in Life, Trust in Self, Trust in Law

¹Just as upbringing and education aim at the individual's development into a human being who is fit for life, is capable of independent thought and action, and takes responsibility for himself, so it is the same with the planetary hierarchy's supervision of his consciousness development. Throughout his incarnations the individual is brought up to find his way into the fifth natural kingdom. The sentimental belief in the godhead as a nanny is erroneous and stems from a general ignorance of life and a fear of what will happen to the physical organism (which will soon be replaced with another one). Anyone who has acquired trust in life and trust in law need not fear any more, but knows that the goal will be reached and the sooner the more he works to reach it. If the individual could look on his life as the planetary hierarchy does, then he would understand that even "disasters" have a part to play in his necessary acquisition of understanding of life. But the individual sees only his temporary circumstances and conditions and knows nothing of the future, of the purpose that life holds in store for him, of his future lives. And he fears instinctively everything of which he knows nothing. That is a basic instinct connected with the instinct of self-preservation. And it is no use trying to fight this fear with so-called rational arguments. Only self-acquired trust in life and trust in law, based on the true knowledge of reality and life, can help man to overcome fear, which has countless forms (physical, emotional, mental ones).

²You may count those people fortunate who (without theological dogmas and similar fictions) have an instinctive trust in life, however miserable everything may appear. They see their life-ignorance, but take it as a thing we human beings have to put up with. Where this spontaneous trust in life is lacking, everything in life is taken in a perverse way. People have demands on life, which is always a wrong attitude. We have no right whatever to make demands. Wise is that man who does not render his life more difficult through a wrong attitude, as most people unfortunately do.

³Apart from all the mistakes made by man as a consequence of his ignorance of reality and life, it is justified to say that all's for the best, everything turns out for the best in the end. The purpose is good, and love guides everything to what is best for anybody and everybody. If we do not see this, it is a proof of our ignorance.

⁴People's fear of unknown life makes them dependent on a god, someone to help them in

their distress, etc. As they realize that everything is determined by law, that everything is governed by beings in higher kingdoms in accordance with law and the purpose of life, that nothing can hurt the monad–self–individual, that everything is for the individual’s best (although at his stage of ignorance he is unable to see this and is the victim of his own superstitious views), they can begin to use their common sense when looking on life.

⁵It is true that we are dependent on our Augoeides, on teachers in higher worlds, etc., but we receive all the help necessary to our consciousness development. Whatever happens to our envelopes depends on many factors (in most respects our own mistakes), but that is not the important thing.

⁶The “angel with the flaming sword who guards the entrance to paradise” is Augoeides himself, who hinders his protégé from penetrating into something that would entail disaster for an immature person. “Saint Peter’s keys” to the kingdom of heaven must be made by the individual himself.

⁷The esoterician has acquired trust in self, trust in life, trust in law. Trust in self is trust in one’s common sense and in the unconscious (god immanent), trust in life is trust in the planetary hierarchy, and trust in law is trust in the laws of life.

3.34 Esoterics Supersedes Theological Ignorance of Life

¹All the theologies in all religions we have seen up till now lack the necessary basis, that is to say, a correct conception of reality and life. These religions show, have always shown, and will always show that this must result in teachings that mislead people.

²Without esoterics (the knowledge of reality), theology, philosophy, psychology, and science will lack the requisite basis, so that they will be “in the air”. But of course you must be an esoterician to realize this.

³Religion affords “belief” in something higher. Esoterics affords knowledge of reality and of this higher.

⁴As long as mankind abuses the knowledge it is immature for the knowledge as well. When mankind realizes this self-evident truth, there will also be prospects for it to understand the path that mankind has wandered and the path that it must wander. In vain mankind will wait for the real knowledge until it has awakened to that realization and has applied it. Only then we shall have a true religion.

⁵When mankind has been impressed with the simplest facts about reality and life, then the theological ignorance of the meaning and goal of life will be superseded by information about the planetary hierarchy. When having this information, people will be in a position to acquire common sense or that which the Buddha impressed on his pupils first of all. The teaching of the Buddha has been bungled as has the teaching of Christos, and it is not found in Buddhism, no more than the gnostic teaching is found in Christianity.

⁶They often say in theosophical circles that anyone can keep his religious faith and be an esoterician at the same time. This has led to misconceptions. Esoterics makes it possible to interpret rationally the Christian dogmas by clarifying their original gnostic meaning as being symbols of realities. At the same time it is inculcated that the symbols are grasped differently at different stages of development. Dogmatically inclined people cannot understand this and persist in being tied up to a certain interpretation. To a true esoterician, dogmatism of any kind is a proof of a deficient understanding. Every consciousness expansion brings about a widened understanding of reality and, therefore, of the content of the symbols. This was what the ancients meant by “continuous revelation” of reality.

⁷Not until mankind has received the requisite knowledge of the cosmic organization, of the tasks of the different ever higher kingdoms, a satisfactory explanation of how everything is working according to the Law, will mankind desist from believing in the intercession of a personal power. Man feels helpless and in need of help, and he will satisfy that demand in

almost any absurd way whatever. If he were told that “god” (the planetary ruler) does not even know of his existence, he would be upset and refuse to believe this fact. Not until he sees clearly that the organization is so constituted that “god” personally need not know of his existence, that the organization fulfils all the pertaining functions in a perfect manner in accordance with the laws of life, that everything which concerns him is taken care of, he can abandon the fiction of such a god as the one constructed by the theologians. In that perfect planetary organization supervised by the planetary ruler there is no possibility of suggesting even one improvement under existing conditions. It is not the fault of “life” that people having that repulsive basic instinct which they have acquired themselves do their utmost to obstruct the work of higher kingdoms. According to the law of cause and effect, it is on their own responsibility that they sow their bad sowing for a bad reaping.

⁸The knowledge of reality liberates us from disorienting fictions. It is without effect, however, and does not help us to develop, if we do not put it into action in life. And we do so by helping others to lead a happier life in the ways we are able.

⁹It is true that the meaning of life is consciousness development, but the condition of this is striving for unity. Development is a result of the concerted work of all. Just as in higher worlds all live to serve evolution, also we must do so. Evolution is a process of community in which we acquire requisite qualities and abilities. We are all dependent on each other in a way that mankind apparently is quite unable to understand. But then mankind has done everything to counteract this evolution of community. It is ignorant of the significance of group-souls in the lowest three natural kingdoms, ignorant of the significance of collective beings in ever higher kingdoms, ignorant of the significance of unity, ignorant of all that is essential to “higher life”. Mankind is self-important in the conceit of its life-ignorance.

¹⁰There is another aspect of service that is not less important. Service enables us to forget ourselves and so forget fear, worry, sorrows, conflicts. The ability to forget oneself is one of the rules of the art of living; many people have realized that it is psychologically rational to have one’s attention directed at something else than oneself, to live for one’s work. The greatest satisfaction, however, is derived from serving mankind, evolution, unity, and that is a discovery which apparently remains to be made. The monad is god immanent through its participation in the cosmic total consciousness. All the others who share in the same total consciousness are god transcendent. That transcendence is bridged through entry into unity.

¹¹The whole of the wisdom of life is the simplest of all simple things. Forget yourself and live for something other than yourself. Doing this, however, you must use your common sense, so that you do not throw away yourself on activities that are below your own capacity, but live for those things by which you can best serve mankind, consciousness development, and unity. This is how the great ones live, those in higher kingdoms. Then your self-identity remains, but that is all that is left of your own self. You are given all for nothing: your envelopes and the experience of your worlds of consciousness, and moreover all you need to make your contribution. Anyone who gives his all to life receives all from life to ever higher degrees. This is the simple summary of the art of living taught by all religions.

3.35 Hylozoics Explains the True Religion

¹When Pythagorean hylozoics (the basic view of reality taken by the planetary hierarchy) becomes a generally accepted working hypothesis, religion, too, will be given another content. People will make a distinction between theology and religion. They will realize that theology is not religion, and that religion is not theology.

²Theology causes division. Religion is striving for unity, will to unity, and universal brotherhood. Theology excludes all who do not accept established dogmas. But all who have acquired common sense have their own religion. This does not hinder them, however, from agreeing on essentials: the universal brotherhood of all life (this is true of both higher and

lower natural kingdoms), the freedom of all within the framework of the inviolability of all. To this will be added, when hylozoics has been recognized as the most rational working hypothesis, in respect of world view: the potential divinity of all, the immortality of all monads, the final goal of all individuals – the omniscience and omnipotence of all.

³True religion bears on that reality which lies beyond not only the physical and the emotional, but also the mental. Therefore, true religion presupposes knowledge of the causal world and higher worlds, knowledge of the planetary hierarchy and planetary government. Anyone who denies the possibility of knowledge of the “metaphysical”, as Kant did, in so doing denies the basis of true religion. His “religion within the limits of human reason” remains fictionalism, let him then talk any amount of nonsense about “god”, of whom he cannot know anything. An antimetaphysician is and remains an agnostic. Theologians are agnostics, too, whether they realize it or not.

⁴Religion is either an individual relation to a “higher power” or an accepted ideal, but can never be a relation to a church or a community, which, all of them, preach a certain theology. In the future, religion will not even be the individual’s relation to an untenable idea of god, but to his fellow human beings. The kingdom of god on earth will be realized when the universal brotherhood is realized. Subsequently the planetary hierarchy can without risk demonstrate to people the method enabling the passage of the monad from the first triad to the causal envelope and from there to the second triad, since abuse of the immense forces released even by that process need not be feared.

⁵Religion is the unity of all life, the community of all life. All monads are potential sharers in the cosmic total consciousness. The actualization of this potentiality is the further consciousness development, and when directed at the final goal it becomes a collective enterprise.

3.36 *Discipleship*

¹About 85 per cent of mankind is still at or near the stage of barbarism, where the main interest is physical-technical. It is these people who need a religion, something for their feeling and something to believe in, since they are not in a position to understand a mental system. Religion is for the “people”, not for the “disciples”. This has been emphatically pointed out in the “gospel”, in case people can comprehend what they read.

²The readers of the gospels have naïvely assumed that they are “disciples”, which has always been a serious mistake. The prelates of the Church have never reached that stage of development where they could be teachers. Their dogmatics and exegesis give evidence of this. They have lacked the knowledge of reality and life. What Jeshu taught those whom he initiated into discipleship is something quite different from the doctrine of the gospels and has never been permitted for publication. The story of the “life of Jeshu” is still unwritten. The same is true of Buddhism. It contains only a few fragments of the teaching of the Buddha; everything else is distorted. What Christos taught the people was that they should love others as themselves. A true history of the Church would inform us how the Church practised that teaching. That history has been silenced, however.

³To be able to become a disciple you must first of all have acquired so much experience of life that you can look upon life and people as the teacher does. This presupposes knowledge of life.

⁴To be able to become a disciple the individual must renounce his egoisticalness, cease from wanting to be something, feeling important, superior, wanting to assert himself, wanting to be seen and recognized. Anyone who has seen man’s insufficiency, the limits to the resources of the first self, is grateful for being an instrument of the second self. Before you can become a second self, however, you must have been an instrument of a second self, and such ones exist only in the planetary hierarchy. It is true that all first selves will become

second selves some time, but normally this presupposes a process of evolution that will take millions of years. Anyone who wishes to accelerate that process for his own part can do so only by learning from a second self how to become one himself. And that means discipleship. Above all, it means that anyone who sets out become a second self must cease to be a first self. This has been said in so many different ways before. This is what the true religion has been trying to teach people with such meagre results. The second self is a collective self and has ceased to be a separate self. The only thing of the first self remaining in the second self is the very self-identity. Besides, the second self is a server of life and nothing else. For the self, all the further evolution is about being a disciple of those in ever higher kingdoms. In that sense, all higher life is a continuous discipleship going on until the self has reached its final goal.

⁵Aspirants to discipleship (and all esotericians are, even if unconsciously) will have to face three particular strains. The first strain is the one in relation to those around him (family, friends, work). A constant tension is involved in the effort always to keep an undisturbed balance between necessary adaptation and refusal to compromise. The second strain is in relation to Augoeides. This involves a constant attention to those hints, “impressions”, even energies which otherwise pass unnoticed. The third strain concerns the individual’s conditions and tasks as a social being, his contribution to evolution.

⁶That individual who has definitively dedicated his life (his future incarnations, too) to the serving of evolution has relations to groups of three kinds: an “inner” group with which he is in telepathic contact and an “outer” group composed of all those whom he has opportunities of benefiting, directly or indirectly. The third group is the planetary hierarchy. By having opportunities of studying its plans for the further evolution he discovers what contribution he can make himself. Without this knowledge he seldom finds his right place, the best place in respect of what is needed and his own capacity (he is generally unaware of both).

⁷The planetary government states emphatically that all kinds of work are equally important, for anybody and everybody on their levels. It is unjustified to value any kind of work as better than any other. Housework or gainful occupation or pioneering scientific or cultural work, when this for the person in question represents the highest possible achievement and affords opportunities of having necessary experience, is as great an achievement on that level. We are here to have experiences and to learn from them, and anyone who learns and fulfils his duty (dharma) has realized the purpose of his life, and this is the only important thing. As a consolation to all aspirants to discipleship it is firmly declared that anyone who does not have the full vision of a trained esoteric worker, anyone who is learning the elements of relief work, with all his mistakes and massive stupidities, does as good work as a disciple who has a greater knowledge and experience. All kinds of work are equally divine. Men’s valuations in that respect bear witness to ignorance of life, and are both untrue and harmful. The distinction theologians make between things profane and sacred is a human invention.

3.37 The Realization of Unity

¹One of the twelve essential qualities is “humility”. Unfortunately you can hardly use words taken from the ordinary human vocabulary, since primitive conception and abuse have idiotized the reality content and original meaning of those words. Therefore, humility in the esoteric sense is not what people mean by humility. This is no self-effacing doormat humility which yields to the demands by ignorance and impotence that the wise subordinate himself to the claims of fools to know, comprehend, and understand everything better. Humility is the insight that even the greatest genius is enormously limited, the insight that one is unable to solve the problems of reality, to decide what is correct in a reality sense and what is right in a life sense. You would think that humility should be a logical consequence of that insight. But it is not like that. Admitting something in theory is quite different from having acquired the

quality, for this requires love of truth and will to unity. And god save us from the fanatic's humility, self-deception to the highest degree. Besides, the fanatic spoils everything with his fanaticism. We fully understand that 45-self who clearly stated that planetary hierarchy has no use for fanatics. The hierarchy needs individuals who have common sense, and the fanatic has not. The fanatic is a believer, and the wise man is not. The fanatic is good as an agitator, but is useless as a leader.

²The human monad in the triad and Augoeides in the causal envelope are two different individuals (two monads). The esoterician is taught, however, that paying attention to this material fact makes it more difficult for the human self to identify with the higher consciousness. That was the reason why the ancients never made any distinction, but in their teaching presented the two as one soul (sometimes, it is true, as a "twin soul"). It is the common collective consciousness that makes identification with higher kinds of consciousness possible, when this higher triad consciousness meets half-way, an opportunity that Augoeides does all in his power to make possible.

³At the stage of the mystic, this dualism still prevails; there is still a conflict between the two individuals, the self and the god. The striving of the mystic consists in "becoming absorbed in god", achieving a contact between 48:2 and 46:7, via the centres of the causal envelope, 47:2, in which process the sense of dualism vanishes and identification is obtained. Thus, where consciousness development (the acquisition of higher kinds of consciousness) is concerned, the important thing is to disregard the divisive matter aspect (dividing consciousness into monads), and keep to the unity of consciousness, according to the motto, "all souls are one".

⁴In the symbolic writings of the ancients, an elucidation of these things was of course not permitted. The various attempts made by exoterists at interpretation of the symbolism resulted, as always, in dogmatic teachings fighting each other and in division into different churches and sects. This shows that all the churches were wrong in their interpretations. It is through the correct interpretation that those different religious communities will achieve the unification for which they strive.

⁵"Nevertheless I live; yet not I, but Christos lives in me" is an expression which theologians have been unable to interpret correctly. "Christos" is a symbol of collective consciousness. The expression means that the individual has ceased to live as an isolated individual and has entered unity. And this means that he has realized universal brotherhood in the physical world, for physical life is to become the "kingdom of heaven". And it will do so when mankind has acquired common sense and uprightness, and realized that everything is hatred that is not love and that hatred blocks the path to unity. If the "kingdom of god" is not here and now, then mankind will look for it in vain in other worlds. The planetary hierarchy does not need prayers in order to help. And it is not a matter of the unrealistic ideal of holiness found in mysticism, but of self-forgetfulness and service to mankind: of helping people to solve their problems, so that earthly life becomes a paradise. That is the goal. Then mankind is ready to become a hierarchy itself.

3.38 The Reappearance of the Planetary Hierarchy

¹Many people have had a presentiment that mankind in our times is facing a revolution in consciousness. It is preceded by the possibility of a free choice of total annihilation (by means of the hydrogen bomb), which the black ones seek to achieve with might and main. The human élite – the individuals at the stages of culture (48:3) and humanity (47:5) – nowadays in total (including those out of incarnation) amount to hundreds of million people, and so there is a prospect of the planetary hierarchy reappearing and reassuming the management of the affairs of the planet. Even those who are at the stage of civilization should be able to see that this task is beyond the human intellect.

²The reappearance of the planetary hierarchy creates opportunities of further consciousness

expansion, the realization of universal brotherhood, and, with such a brotherhood, that kingdom of community of consciousness which the monad's acquisition of essential consciousness entails.

³Christos will come to teach men how to distinguish between hatred and love in all their innumerable, never understood expressions in life, to teach them how to distinguish between aggression and freedom, between greed and sharing, and thus between evil and good. Everything that separates people is an evil. People have not been able to see even that evident fact. Instead, they have with diabolic cunning devised various ways in which to cause division, to inflame hatred.

⁴"The will of god" is unity, the realization of the law of unity without which no one "enters the kingdom of heaven". It does not matter at all what idea of god we poor idiots have. The only thing that matters is that we realize unity in our lives.

⁵A 43-self such as Christos is omniscient and omnipotent within the worlds of the solar system. He can never have made such a statement as "not my will, but thine, be done". This can be said only by one who realizes his own ignorance of life, who has gained some knowledge of the Law, who has gained trust in the Law. There is nothing in the symbolic tales of the Gospels that they have been able to interpret correctly. The wisest decision the Catholic Church ever made was banning laymen from reading the Bible. She could have taken one more step, and banned priests from reading it, too. Then we would not have been idiotized and tortured.

⁶The planetary hierarchy explains emphatically that Christos will not reappear as a victorious hero, not as a Messiah for the Jews, not to convert the heathens (because there are no such people to him).

⁷The symbolic expression, "I came not to send peace, but a sword", meant the "sword of spirit" with which you make clear the difference between material and spiritual culture. The meaning of life is consciousness development in ever higher kingdoms, not a meaningless life in the physical world. But the path to higher kingdoms, which are the kingdoms of unity, is unity realized already in physical life. It is in the physical world that unity is acquired, realized, and it is up to the individual to realize it to be able to enter the worlds of unity. This was the simple teaching of Christos, which they have bungled so completely.

⁸Will mankind go on letting itself be ruled by the representatives of the black lodge? When will it realize that it must demand that the planetary hierarchy be called back. Only then will it be possible for the hierarchy to uncover the machinations of the black ones publicly. It is an absurd handicap to be forced to do so using the ideas which through its agency are proclaimed by a few disciples who largely talk to deaf ears. It is an absurd handicap when these ideas are rejected by the Christian churches, which are blinded by their self-made dogmas so manifestly in opposition to the teaching of Christos.

⁹The planetary hierarchy (first and foremost its second department) will not appear until a decisive minority of mankind has attained the stage of the mystic and achieved a contact with the essential (46) world. Before that condition is fulfilled, this sacrifice on its part would be meaningless because fruitless. We should not expect any kind of phenomenon ("miracle") to accompany this externalization. Christos and his select adepts will be at mankind's service in matters concerning both world view and life view. Hylozoics will be taken into consideration, not be disregarded as now. If then the theologians do not want to abandon their untenable dogmas, so much the worse for themselves. They stand no chance of winning that fight, however strong the support they receive from the black lodge.

3.39 Conclusion

¹It is of course absurd to disregard the importance in a life sense of even the most primitive experiences. To disdain everything that is of a lower level of development, as many people do, demonstrates life ignorance. Everything has a function. Everything can be assigned to a particular level and is important on that level. It is quite another matter when those who are on a lower level believe they are able to assess those who are on a higher level, the ignorant give their opinions on the unknown, those on lower levels pose as world-teachers and omniscient commentators.

²Those who are on the highest mental levels must not demand to be understood, to find anything to satisfy them in literature, art, etc., for such things are not for sale at the marketplace of “culture”. That is why the esoterician is alone.

³The wanderer’s lot is to wander
with strangers, a stranger himself,
he has not a home, not a shelter
where he may lie down to rest.

⁴How banished and humble he wanders
how rejected and lonely and poor,
yet greater than all the world’s riches
is the treasure he keeps in his heart.

⁵And this which all the world slighted
while calling it folly and jest
as a crown he will carry it sometime,
as his everlasting bequest.

(A free interpretation of a poem by Oscar Stjerne)

Endnotes by the Translator

To 3.19.2 “Not a sparrow ...”, “Even the very hairs of your head ...” The Bible, the Gospel according to Matthew, 10:29-30; the Gospel according to Luke, 12:6-7.

To 3.22.1 “Thy sins be forgiven thee.” The Bible, the Gospel according to Matthew, 9:2.

To 3.29.13 The Schiller quotation means “Accept the Godhead in your will, and it will descend from the throne of the world.”

To 3.30.1 “Men of sense are really but of one religion.” The full quotation is: “People differ in their discourse and profession about these matters, but men of sense are really but of one religion.” Burnet, *History of My Own Time*, vol. I, book II, chapter 1, note by Onslow.

To 3.37.5 “Nevertheless I live ...” The Bible, The Epistle of Paul to the Galatians, 2:20.

To 3.38.5 “Not my will, but thine, be done.” The Bible, the Gospel according to Luke, 22:42.

To 3.38.7 “I came not to send peace, but a sword.” The Bible, the Gospel according to Matthew, 10:34.

To 3.39.3-5 Oscar Stjerne (1873–1917) was a Swedish writer. I frankly admit that translating poetry is really beyond me.

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