

## 16 THE INITIATE IN THE NEW WORLD

by His Pupil

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<sup>1</sup>The writer wishes to be anonymous, so his true name shall not be disclosed. We well understand his desire to be unknown when we have read his books about the even more unknown J. M. Haig.

<sup>2</sup>This particular volume of the series contains so many esoteric truths that the pertaining ideas deserve to be emphasized anew, even if they shock conventionalists with their conception of right – so called morality – false and hostile to life as it is. It will probably be long until the lies of morality have been blotted out from the intellectual heritage of mankind.

<sup>3</sup>By way of introduction the teacher warns against developing the faculty of higher objective consciousness or vitalizing chakras in the etheric envelope, procedures that are attempted by many people. All of this comes of itself in the course of evolution. The best way of “hastening ahead of evolution” is, emotionally, to cultivate the faculties of admiration, affection, and sympathy and, mentally, the synthesizing activity of perspective consciousness.

<sup>4</sup>He also points out that it is necessary for his disciples that, when conversing with the “uninitiated”, never touch on anything esoteric until they have satisfied themselves that the persons in question have the prerequisites to understanding and a keen desire to acquire a new world view and life view. Those who are contented with their conception of life have in so doing made themselves impervious to new facts, new ideas that contradict their system of thought. Anyone who has not learnt to be silent is unfit to be a teacher of others. It is particularly characteristic of imaginary discrimination that it, despite the incisive formulation of the warning, has not realized the necessity of not “casting pearls”.

<sup>5</sup>There are so many other things that are more important than uncalled-for esoteric “hypotheses”, and that is to explain to people the necessity of good will and right human relations, to teach people to lead their lives without friction, unaffected by the repulsive vibrations of the lower emotional world with the expressions of hate accompanying them.

<sup>6</sup>In one chapter dealing, not with theosophy, but with theosophists, it is justly asserted that they have harmed esoterics and exposed it to ridicule by unintelligent chatter about things they never comprehended, let alone understood. If they had at least learnt how to be silent with their idiocy, they would not, as now, have almost frustrated the work of the great ones. The name “theosophy” is itself idiotic, so at least in that respect they have not harmed the esoteric knowledge of superphysical reality. They have in any case succeeded in making theosophy and idiocy synonyms. That was certainly not the intention of the founders, however.

<sup>7</sup>In one chapter, “Morality and Supermorality”, lower or current or higher or future conception of right, the teacher asserts energetically that the greatest obstacle to esoteric wisdom is conventionality, that impregnable bulwark of life ignorance, lovelessness, bigotry, fanaticism, cowardice, and injudiciousness, that participation in the cult of appearances, that howling with the wolves, for fear of being condemned by the others. Moralists, the pharisees of our times, will have their reward for their good manners. Anyone who in his life and teaching struggles for a higher conception of right, must expect to be slandered, condemned, and branded as an immoralist.

<sup>8</sup>The immense difference between lower and higher conception of right is the diametrically opposite motives. The teacher seeks to make this clear with a drastic example, showing how he is sometimes forced by circumstances both to lie and to deceive. “Do you imagine we Initiates dare show the love we feel for everyone? Why, we should probably soon find ourselves in the lunatic asylum.” Those who have acquired higher faculties are forced to hide them from others than “initiates”. They are often compelled to appear ignorant and in-

judicious, that is to say: to show themselves different from what they are. What is convention in one country is often condemned in another.

<sup>9</sup>Solomon the wise had seven hundred wives of royal birth and three hundred concubines. Was that wisdom? Was that moral?

<sup>10</sup>A characteristic of a higher conception of right is that it does not violate the right of other people to think, feel, speak, and act as they think fit within the limits of the equal right of all.

<sup>11</sup>This chapter deserves to be read in its entirety and be pondered by all moralists. Perhaps the not overly injudicious might profit from it.

<sup>12</sup>In one chapter the teacher talks on humour. As you know it is an esoteric axiom that anyone who lacks a sense of humour is not ripe for esoterics. Humour liberates us from conceit, self-importance, vulnerability, talking about ourselves. Hand in hand with sense of humour goes general cheerfulness. An esoterician is no member of the association for the long face of ridiculous solemnity. He tries to set himself free from that childishness which most adults demonstrate, especially when they believe themselves clever.

<sup>13</sup>In the chapter on egotism, subtler form of egoism are discussed, thus not self-apotheosis as many people think is what the word “egotism” means, but self-centredness, self-sufficiency, unwillingness to recognize the insights and merits of other people, etc. The examples cited are well chosen, not least those from the sphere of marriage. And finally: “What does that seemingly poetic phrase ‘to die of a broken heart’ really mean? To die of selfishness; the heart simply goes to pieces under the strain of incessant wanting what it can’t have ...”

<sup>14</sup>In the chapter on marriage we are told that the fancy prevalent among yogis, theosophists, etc., that marriage is a hindrance to “spiritual development”, is one of the superstitious beliefs of ignorance. Anyone who knows the conditions and implications of further consciousness activation, of course understands this, too, at once.

<sup>15</sup>“Romantic infatuation is very seldom a secure foundation for marriage.”

<sup>16</sup>“These Platonic marriage which occur nowadays between people belonging to various mystical and occult societies, are symptomatic of a false conception of so-called purity.” The purpose of marriage is not to teach the individual sexual abstinence. He will learn that in other incarnations in order to acquire the ability to control emotional will.

<sup>17</sup>“Purity is the power to see the beautiful in all things and all functions of life.” What the Christian perversion of life calls “purity” is the direct opposite.

<sup>18</sup>Nietzsche considered, typically, that through the dogma of the “immaculate conception” they made conception maculate.

<sup>19</sup>Oversexedness, frequent among individuals who have an excess of uncontrolled emotional and mental energies, is due partly to heredity, partly to previous incarnations, partly to inevitable overvitalization of nervous cells and chakras, partly to inability of sublimation. The whole of this complex of unsolved problems still eludes the power of appraisal of science or, at any event, of ignorant moralists.

<sup>20</sup>Homosexuality is either due to a tendency acquired in a previous life or to a long, unbroken series of incarnations into the same sex, where there was a natural attraction to the opposite sex, which remains in the new incarnation where the sex has been changed; or to curiosity; to imitation of a fashion, etc.

<sup>21</sup>In the chapter on adaptation, just as in all the chapters, psychological problems are discussed with clarifying results in which the ruling illusions and fictions of these problems are exposed. We are given many examples of adaptation, intellectual adjustment to altered circumstances of life, for instance. It is also made clear that what people believe to be sacred precepts and injunctions because they are written in a so-called holy book is by no means sacrosanct merely because of that, that common sense must be used also in such cases, and distinction must be made between essentials and inessentials. We are treated to comical

examples of how moralists are as easily shocked by unusual virtues as by usual vices. In the eyes of moralists, the worst vice is to break with conventionalism. To the esoterician, however, this is precisely adaptation to “higher laws”.

<sup>22</sup>In the chapter on the tyranny of illusions and fictions (“the tyranny of viewpoints”), the book *The Garden of Allah* by Robert Hichens is analysed. We are given drastic examples of the tyranny of religious dogmas, of the perverseness of the Christian concept of god and concept of sin, how these fictions can ruin human life and love, how the so-called love of god can turn the human heart into stone, that it is unjust and hostile to life to force people into making absurd vows, etc. This does not imply, of course, that we should upset the convictions of those dogmatic believers who have found salvation in their illusions and fictions. In new incarnations, they will have opportunities of solving the problems of existence. In their case, so much remains to be learnt before it becomes possible for them to apply facts of existence in a rational manner. Meanwhile evolution, too, advances. Each epoch is dominated by its illusions and fictions, but the new ones contain some more elements of reality, generally speaking.

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