

## 9 THE SECOND SELF

### 9.1 INTRODUCTION

<sup>1</sup>This section on the second self does not treat only of the second self's nature, his conception of life and reality, his activity, relationships, etc. It also deals with the conditions of the monad's transition from the first self to the second self.

<sup>2</sup>When the individual has become a seeker, he strives to reach higher. Only then is it meaningful to inform him as to the conditions. He should be told that it is the second self he is striving to reach, even though unconsciously.

<sup>3</sup>The first self lacks esoteric knowledge and does not usually take an interest in esoterics. The pertaining insights are seldom gained before man is nearly ready to pass to the second self. Then it is possible for him to understand the immemorial wisdom. At the present general stage of mankind's development, the first self seems to have difficulty in grasping even simple and familiar truths.

<sup>4</sup>"Esoterician" does not mean mystics or imaginative speculators but mental selves possessing common sense, people who understand what they accept and know what they know, not just believe.

<sup>5</sup>New ideas and facts are, taken separately, "aphorisms". If they are not to be misinterpreted you must put them into their right contexts. Then you produce a continuous text. Some writers expatiate in verbiage so that their readers must have detective skills in order to see the point, the essential message. In particular this is the case in our times when the art of reading (of comprehending the content of the text) has been replaced with fast reading with the result that the reader afterwards does not know what he has read.

## THE SECOND TRIAD

### 9.2 *The Three Units of the Second Triad*

<sup>1</sup>The three units of the second triad correspond in departmental respect to the first three departments: The energies of the first department (the energy aspect) come from world 45; those of the second department (the consciousness aspect), from world 46, and those of the third department (the matter aspect), from the causal world. In respect of the three aspects within the worlds of the second triad, there is since old a usage of the terms the "will aspect", the "wisdom and unity aspect", the "intelligence aspect". One sees that these auxiliary terms are "all too human". Only the second self, experiencing the three aspects of those worlds, grasps what they mean.

<sup>2</sup>To intimate where the three kinds of ideas of the three units of the second triad best assert themselves, you may say that the will aspect concerns the different natural kingdoms and, where mankind is concerned, races and nations; the wisdom aspect, upbringing, education, pedagogic, psychological, and religious problems; the intelligence aspect, the problems of civilization and culture. To this is added the problem of finding in mankind the individuals possessing the best qualifications of grasping and realizing the pertaining ideas within the limits of the possible at mankind's general stage of development. These individuals, who have been the pioneers, guides of mankind, are also able to conceive the ideas when "inspired" with them or experience them in the form of vision. The majority of them are also disciples of the planetary hierarchy.

### 9.3 *The Energies of the Second Triad*

<sup>1</sup>The energies from the second triad superessential molecule (45:4) influence, via the crown centres of the aggregate envelopes (mental, emotional, and etheric envelopes), the organism's nervous system and brain.

<sup>2</sup>The energies from the essential atom (46:1) influence the heart centre and the blood.

<sup>3</sup>The energies from the triad mental atom (47:1) influence the throat centre and the cells of the organism. In individuals at lower stages, these energies go directly to the sacral centre and stimulate sexuality.

<sup>4</sup>The energies of the first triad can counteract the energies of the second triad. If this is seen, a great number of psychological, theological, etc., (pseudo)problems are solved. Only the energies from the second triad (via the causal envelope) make evolution possible and, particularly, the higher consciousness development. It is the “causal energies” that enable man to acquire causal consciousness. Even more. They enable us to help each other “spiritually” (in everything that has to do with consciousness). The energies of the first self are no good for that.

<sup>5</sup>There has always been a connection between the first and the second triad: the thread of life (sutrātma) and the thread of consciousness (antahkarana). This connection is not sufficient, however, for the monad in the first triad to be able to move to the second triad, from the mental molecule to the mental atom. The monad must itself build a bridge of causal matter between the two triads. This bridge does not go through the centres of the causal envelope but is a special, direct connection. Also this bridge has been called “antahkarana” in Sanskrit. It is otherwise called the “rainbow bridge” but can also be named the “triad bridge”. Building it is hard work, which is of old divided into six phases in a consciousness process the technique of which is taught to the disciple of the planetary hierarchy. Through this process, the monad becomes a causal self, the monad is able to definitively move to the second triad, which then takes its seat in the causal envelope.

<sup>6</sup>Another process follows later, when the monad in the second triad is to be transferred from the causal envelope to the essential (46) envelope. In that process, the old causal envelope is dissolved and the causal self becomes an essential self.

#### *9.4 The Three Main Kinds of Second Triad Consciousness*

<sup>1</sup>In summing up it may be said that there are three main kinds of consciousness in the first triad, three in the centres of the causal envelope, and three in the second triad. Consciousness development consists in gradually activating these ever higher kinds of consciousness.

<sup>2</sup>The three main kinds of second triad consciousness are bound up with the three units of this triad. When centred in the second triad mental atom, the self can study objective phenomena in lower worlds; in the essential atom (46:1), the consciousness content of all the lower worlds; in the superessential molecule (45:4), which besides its special function enables the self to synthesize the mental and essential subjective and objective consciousnesses, the self is sovereign in worlds 46–49. With each higher molecular kind (45:3, 45:2, 45:1 etc.), the will aspect grows ever more powerful.

<sup>3</sup>The three consciousnesses of the second triad actually make up a unitary consciousness, since the higher includes the lower. The lower receives energies from the higher, and in so far as causal consciousness activates the essential atom with the energies it receives, essential ideas can be apprehended and the essential intuition be developed.

<sup>4</sup>The three main kinds of second triad consciousness have been called “intelligence” (47:1-3), “love” (46:1-7), and “will” (45:4-7). These terms are analogies with human faculties and are misleading if taken literally. Comprehensible terms are still lacking, since the pertaining kinds of consciousness and energy are beyond possible human experience. When developed to its highest degree, “intelligence” (47:1) implies sovereign understanding of all objective material phenomena in the worlds of man. “Love” (46:1) is consciousness of unity, of community, with understanding of all kinds of consciousness within worlds 46–49. “Will” (45:4) is a synthesis of all energies and consciousnesses within worlds 46–49 and omnipotence in these worlds. The mathematical denotations have the advantage that they exactly indicate the mutual relations between various worlds, atomic kinds, molecular kinds, etc. Indirectly they also intimate how

abortive it is to name the three aspects in higher worlds by such terms as cannot even classify the realities referred to.

<sup>5</sup>The fact that it is possible to apprehend reason, wisdom (= unity), and will in the lowest worlds is due to the presence of mental, essential, and superessential atoms even in the lowest matter (the physical atom).

<sup>6</sup>There is a certain analogy between the physical and the causal (the matter aspect), the emotional and the essential (the consciousness aspect), the mental and the superessential (the will aspect), there being at the same time direct relations between the superessential and the physical, and between the causal and the mental. It is in the physical that energy must find its outlet.

<sup>7</sup>The three main kinds of second triad consciousness enable in the first self illumination through energy, imagination through unity, and inspiration through the intellect; enable control of the physical envelopes through the mental, of the emotional envelope through the consciousness of unity, and of the mental through the will.

<sup>8</sup>A host of possibilities of which our present-day psychologists (not to say theologians) suspect nothing and of which they will even remain ignorant for quite some time yet. However much they would want to do so, they cannot understand the matter. It is typical that all causal and higher selves have been dubbed the greatest impostors of their times: Paracelsus, Francis Bacon, Saint Germain, Cagliostro, Blavatsky, etc. Typical, too, of the worth of our historical truths. There is just one universal witness of truth, impossible to falsify: the causal globe memory of our planet (symbolically called the “mind of god”).

## THE SECOND SELF

### *9.5 Introduction*

<sup>1</sup>The monad cannot as a first self acquire the consciousness of the second self. The monad can become a second self, however, and then it is no longer in the human kingdom. It needs no “saviour” to do this, but mankind must “save itself” by activating its consciousness and acquire higher kinds of consciousness (before the stage of culture, or of the mystic, this is done largely automatically).

<sup>2</sup>Therefore, it is the task of those who are elder brothers than mankind at large and thus have got ahead of the others in their consciousness development to help those at lower stages to reduce the lead. If they fail in this task of their, they cannot reckon on being assisted at their transition from the fourth to the fifth natural kingdom. Those on higher levels are to help those on lower instead of exploiting them as they have done hitherto. Of course this is a matter of voluntary work and nothing that those on lower levels may consider as their right to claim of those on higher levels. Professional obligations or self-assumed duties are of quite other categories. (An addition that should be unnecessary but which in the prevalent barbarism of ideas may be justified.)

<sup>3</sup>The gnosticians called the third self the “father”; the second self, the “son”; and the first self, the “mother”. It is the task of the mother to “give birth to the son”. It is the first self who as far as he can must acquire the qualities and abilities that are required to become a causal self. And that is done in the physical world. When the “son”, the causal self, is born, the mother has fulfilled her task. But not before. The first self must do all he possibly can to become a second self. When he has done what he can he receives the necessary help to become such a one, help to knowledge and help by his Augoeides. Whatever more help he needs he receives from a teacher in the planetary hierarchy.

<sup>4</sup>This truth has been so incredibly bungled by all the preachers of life-ignorance. We understand very well the warning of the gnostic Paul: “Be not many teachers,” meaning all those who lack the knowledge of reality. Until now the church has been the false guide.

Nowadays various occult societies appear. There is no need for such societies. There are other ways for esotericians to find each other, if this is desirable. All societies degenerate because “proselytes” are immature, leaders are dictators, omnipresent wiseacres are intolerant, and tendencies to division prevail. Sects spawn ever more sects.

### 9.6 *What the Second Self is*

<sup>1</sup>The second self is the monad in the second triad. Being centred in the second triad mental atom, the monad is a causal self; being centred in the essential atom, an essential self (46); in the superessential molecule, a superessential self (45).

<sup>2</sup>Second selves (46- and 45-selves, or essential and superessential selves) in their collectivity make up the fifth natural kingdom, the essential kingdom. The worlds of the fifth natural kingdom, worlds 46 and 45, are the same as the worlds of the second self. The lower part of the planetary hierarchy belongs to the fifth natural kingdom.

<sup>3</sup>The fifth natural kingdom is at the same time that kingdom in which the consciousness aspect acquires that basic capacity which makes cosmic consciousness expansion possible, acquires insight of its function in the process of manifestation, and the qualifications for conscious utilization of the dynamic universal energy.

<sup>4</sup>The second self has three envelopes: a causal being, an essential being, and a superessential being. The causal being is the envelope formed by the second triad mental atom after the old envelope has been dissolved.

<sup>5</sup>A perfect second self (45-self) has three different main kinds of consciousness at his disposal: causal, essential, and superessential consciousness. Causal consciousness bears mostly on the matter aspect; essential consciousness, on the consciousness aspect; and superessential consciousness, on the dynamis effect in the motion aspect.

<sup>6</sup>In the human kingdom, four different main kinds of energy are distinguished: atomic energy (primary energy in all atomic kinds), etheric energy, emotional energy, and mental energy. In the causal self causal energy is added; and in the essential self, essential energy. When the individual masters these, he is a second self.

<sup>7</sup>Man’s stage of development indicates which of these he controls, which of them control him.

<sup>8</sup>Perfect second selves have worlds 45–49 at their free disposal. Since world 45 is common to all in the solar system, also other planets are within their range of action. These second selves are independent of space and time of the planets, and so there is no past time for them but everything exists in the “present”.

<sup>9</sup>Second selves are collective selves. Thanks to universal collective consciousness all lower kinds of consciousness enter into higher kinds. This means that second selves share in the collective consciousness of their lower worlds.

<sup>10</sup>We understand why the consciousness aspect is the dominant one for them. The matter aspect has lost all importance for them. Matter in worlds 45–49 appears to be automatized; so little does it resist the pertaining kinds of consciousness.

<sup>11</sup>As a second self (essential self) the individual becomes conscious of his godhood, of the godhood of all life, of god immanent, of his share in the cosmic total consciousness. Only the intuition affords us true knowledge. This was what Platon wanted to intimate with his teaching on the world of ideas, and this was impossible to understand without esoterics. It is not sufficient to merely translate the writings of Platon. They must be interpreted by an esoterician.

<sup>12</sup>The first self is individualistic and must be so to be able to develop into an individual having self-determined consciousness activity. This development is concluded when the monad has become a causal self (isolated in its causal envelope) and so has acquired unlosable self-identity in the collective consciousness. The next step is to appropriate this consciousness of community with its pertaining energies and with their help to acquire an increasing share in the cosmic total

consciousness by degrees in ever higher kingdoms. It is with the ever mightier energies of ever higher worlds that the monad is able to acquire ever widening consciousness. The first self becomes a second self by methodically and systematically appropriating the energies of the second self. When man as a mental self has acquired the preconditions of the pertaining methods, he automatically becomes a disciple of the planetary hierarchy.

<sup>13</sup>All divisions are deficient, since the capacity of consciousness is individual and due to the acquisition of faculties by individual character. Therefore, the boundaries between the different selves given here should not be understood as distinct.

<sup>14</sup>Thus the causal self has an intermediate position between the first self and the second self. It is true that his monad is centred in the second triad mental atom. But his causal envelope is still the old envelope the monad has had through its evolution in the human kingdom. When this envelope has been dissolved at the monad's passage to the second triad essential atom, only then has the monad entered the fifth natural kingdom.

<sup>15</sup>Likewise, the 45-self is at the borderline between the second self and third self through his share in the collective consciousness of world 45.

<sup>16</sup>When you have learnt how to distinguish between the different kinds of consciousness of the first and second selves, you will see the basic difference between the two selves and then you will need only those two terms, which facilitate conception and presentation enormously.

### *9.7 The Three Selves and the Three Aspects*

<sup>1</sup>In the first self, the matter aspect dominates; in the second self, the consciousness aspect; in the third self, the will aspect.

<sup>2</sup>Correspondingly, we have to distinguish between the energies of the worlds of man (47:4–49:7), dominated by the matter aspect; the energies of the second self (45:4–47:3), dominated by the consciousness aspect; and the energies of the third self (43:4–45:3), in which the will aspect prevails.

<sup>3</sup>The same scheme recurs in the three units of the second triad, in such a manner that the causal self is sovereign in the matter aspect of lowest three atomic worlds (47–49); the essential self, in the consciousness aspect of the same worlds; and the 45-self, equally sovereign in all three aspects.

<sup>4</sup>This is particularly manifest if the causal self is of the third department, the essential self is of the second, and the 45-self is of the first department. This must not be taken so as to mean that the causal self is without will. The causal self must be able to use dynamis as much as it can be expressed in causal matter. The corresponding is true of all three aspects. All three must be developed to that full capacity possible in the different molecular kinds and departments of the different worlds. And that is no easy work. Nothing is given for nothing in any kingdom, even if continuous evolution makes the work considerably easier for the successors. Everything must be self-acquired. It is a consolation that no quality or ability acquired can be lost, even if it goes into latency when continuity of consciousness is lost.

<sup>5</sup>Only the second self provides scope for the three aspects of reality: the causal self's objective consciousness in the lowest three atomic worlds (47–49); the essential self's collective consciousness (his ability to identify with the consciousness of all beings in the lower worlds); the superessential self's full sovereignty in the worlds of the first self as well as in those of the second self. From this it is clear that the second self, not the first self, has a knowledge of reality. Apart from his physical objective consciousness, the first self is reduced to life in the illusoriness of the emotional world and in the fictitiousness of the mental world. Mankind cannot solve the problems of reality and life. Mankind is even unable to understand this fact. It is unable to define its problems, see its enormous limitation. The first self cannot solve the reality problems of his worlds, cannot acquire an exact perception of reality even in his own worlds.

### 9.8 *The Consciousness of the Second Self*

<sup>1</sup>The three main kinds of consciousness of the second self are causal consciousness, essential consciousness (46-consciousness), and superessential consciousness (45-consciousness). Causal consciousness is of three kinds (47:1-3), 46-consciousness is of seven kinds (46:1-7), and 45-consciousness is of four kinds (45:4-7).

<sup>2</sup>To the third self belong the highest three kinds of 45-consciousness (45:1-3), which the monad comparatively easily appropriates during its development into a perfect 45-self.

<sup>3</sup>Apart from the lowest kind of causal consciousness (47:3), the consciousness of the second self is simultaneous individual and collective consciousness. Also higher causal consciousness is collective consciousness due to the fact that the connection between the unity (47:2) and will (47:1) consciousnesses of the causal envelope is actualized by energies from the second triad.

<sup>4</sup>Causal consciousness is the ability of objective consciousness to ascertain facts in the planetary worlds of man (47–49) in space as well as in time (independently of space and time). Thus the matter aspect with its space and time is intended.

<sup>5</sup>Essential consciousness (46) is consciousness of unity. It brings about the liberation from all apprehension of separateness, isolation, without any loss of self-identity but with a liberation from individual consciousness.

<sup>6</sup>Essential consciousness lives in the very consciousness aspect. By using the consciousness of the atoms and of the material envelopes as well as the collective consciousness of the worlds it ascertains events in matter as well as in consciousness (also independently of space and time, of course) such as they are perceived or were perceived in the different natural kingdoms all the way from the mineral kingdom.

<sup>7</sup>The much used and, because of the speculation of ignorance, useless term “intuition” actually has reference to some kind of second self consciousness: causal, essential, or superessential.

<sup>8</sup>The faculty of “intuition” is nothing that is easily acquired. It takes several incarnations to develop it from a tender beginning. It is fully developed only in the 45-self.

<sup>9</sup>What ignorance takes to be intuition is a variety of phenomena: remembrance anew, impulses from the subconscious, manifestations of the instinct of life acquired, telepathic pickup of ideas in the emotional and mental worlds, inspirations from Augoeides, thus the experience of any kind of manifestation of consciousness from the unconscious.

<sup>10</sup>Theosophists, in particular, have used the term “intuition” of causal as well as essential consciousness. The two kinds of intuition can be distinguished by adding “causal”, “essential”. To forestall confusion of ideas, however, it is probably best to avoid that vague term and to use exact terms instead.

### 9.9 *The Second Self is a Collective Self*

<sup>1</sup>The fact that the second self is a collective self also implies that the second self can join any group whatever that has a consciousness of community within the world of consciousness he has reached and all the lower worlds. All the worlds of the planetary chain, 46–49, are at the disposal of the essential self. But since the work at the various processes of manifestation is done by groups with functions allotted to them, the essential self always belongs to a group forming a collective being within the common world consciousness. In addition, the essential self always belongs to one department of seven. Thus there are many collective beings within the essential world, although all essential selves are one and moreover one with all monad consciousnesses in all lower worlds. There is no lower limit to collective consciousness. What makes up a collective being is determined by a certainly distinguishable though not separating limit against other departments and other functions (expressed paradoxically: a unit for itself in unity). All monads of a collective being are self-identities having their individual characters. Their particular abilities are shared in common and can be utilized by others if the work at the

specialized function so requires. The collective being guarantees a common, all-round capacity of everybody and a freedom from the limitations of individual characters.

#### *9.10 The Second Self Lives in Consciousness*

<sup>1</sup>The second self lives entirely in his different kinds of consciousness: causal, essential, or superessential consciousness. Since lower kinds of consciousness enter into higher ones, this kind of monad does not need its first triad. But as a rule the monad keeps the first triad in order to more easily form envelopes in the worlds of man, if the monad has located its work to these worlds with their four natural kingdoms. There are many functions to choose from.

<sup>2</sup>Anyone who lives in the matter aspect, the one for which the material form is the only essential, never feels secure. For the form always runs the risk of attack by countless foes. But anyone who lives in the consciousness aspect is unassailable.

#### *9.11 The Second Self's View of Reality and Life*

<sup>1</sup>The second self is a collective self. This fact is crucially important for the second self's conception of life and reality. It means, among other things, that the second self has seen the unity of all life, has entered unity, lives to help all who strive after unity to reach unity, at all stages of development to promote consciousness development whose goal is unity. In addition, like all collective selves in ever higher worlds he seeks to develop himself ever more in order to better serve, to serve higher as well as lower selves. His motive is the service of evolution, since evolution is the meaning of life: all shall reach the highest cosmic kingdom. It is by service that all the qualities and abilities necessary for evolution are best and most quickly developed.

<sup>2</sup>All beings in higher kingdoms have the basic things in common. The fact that the perceptions of the three aspects of reality, such as they manifest themselves in higher dimensions, must be different, is quite another matter. Everybody's individual character makes itself felt in individual treatment of given problems. Opinions about what measures should or should not be taken in regard to general facts valid for all (concerning mankind, for instance) may diverge and so be discussed until unanimity has been reached.

<sup>3</sup>The second self's view of the self is thoroughly different from the first self's view. Because the second self looks upon the monad (primordial atom) as the ultimate self it is, as a potentially highest cosmic self, sees everything "from above", whereas the first self sees everything "from below", from the mineral kingdom and the process of evolution. The second self and higher selves consider the process of expansion: the self as returning to its "original home" (the highest cosmic world), as a being sharing in the cosmic total consciousness. They consider the potentiality, not the actuality. The monad as a first self thus is a potential second self, a potential third self, etc. The very perception of time is quite different, widens with every higher world, until in the highest cosmic kingdom everything becomes an eternal present, all processes of manifestation fall in the present, since in the great cosmic plan made at the making of the cosmos, all the processes, everything to be actualized, is seen from the beginning to the end.

<sup>4</sup>For the second self, there is no authority in whom to "believe". He uses the greater knowledge of reality received from higher selves as "working hypotheses" but accepts nothing which he does not understand himself by his own experience and working up of his own experience.

#### *9.12 The Subjectivism of the Second Self*

<sup>1</sup>In treating the problems of philosophical subjectivism, exoteric and esoteric subjectivism should be clearly distinguished and not be confounded.

<sup>2</sup>Exoteric subjectivism denies the existence of matter, denies that there is a world outside us. Eastern and western philosophers, ignorant of reality, have eagerly proclaimed that the external world is mere "illusion". This is sheer madness, as it conflicts with the law of identity and with

common sense, however many philosophers or occultists or Christian scientists in present time or in the future will proclaim this subjectivism and illusionism. Esotericians, in any case hylozoicians, do not count modern occultists among real esotericians.

<sup>3</sup>Illusionist philosophy has come about under the influence of esoteric subjectivist philosophy, formulated by second selves. The two kinds of subjectivism are totally dissimilar, however. Esoteric subjectivism presupposes a knowledge of the three aspects of reality: the aspects of matter, motion, and consciousness. This fact is self-evident and need never be discussed. The three aspects are directly given and can be ascertained by everybody, even by the simplest “physical sense”.

<sup>4</sup>Esoteric subjectivism is explainable as an expression of the second selves’ conception of reality. To second selves (46-selves and 45-selves) consciousness is the dominant aspect. Second selves start from the consciousness aspect, should and must do so and can do so without risk, since they master all three aspects of reality. Thus they can never deny the existence of matter although they must regard matter as inessential. To second selves, the forms of matter are interesting only as vehicles of consciousness, and they pay regard to the consciousnesses of the different worlds and envelopes, whereas they disregard the matter aspect.

<sup>5</sup>In contrast, to first selves matter is the dominant aspect. Therefore, they should start from the matter aspect as the basis of their world view. Else human beings risk losing their logical balance, the wee bit of common sense they have. Common sense exists in different degrees and is the result of self-acquired experience of life during the total number of incarnations.

<sup>6</sup>Without a correct world view the requisite basis for the life view is lacking as well. Yoga philosophers are sufficient proof of this, for it is precisely their ignorance of the matter aspect that invalidates their life view. That view is a subjective speculation on the basis of originally esoteric facts they have totally distorted, which they did not need to do if they had taken hylozoics as their basis. When in the future yogis start from hylozoics, their subjective experience of the consciousness aspect will be especially valuable for western psychologists.

<sup>7</sup>Subjectivism, starting from the consciousness aspect, thus belongs to the domains of second selves. Therefore, it comes natural to second selves to start from subjectivist ways of looking at things also in their teaching. Disciples of the planetary hierarchy are encouraged to disregard the matter aspect as far as possible, since they are supposed to have already accepted hylozoics as their world view and thus do not need to consider it any further. Worlds and envelopes are taken for granted.

<sup>8</sup>However, before hylozoics has been generally accepted as the only rational and tenable working hypothesis, there is a risk that teachers one-sidedly emphasizing the consciousness aspect will confuse their pupils and cause them to revert to philosophical subjectivism, which has dominated philosophy since the days of the sophists.

<sup>9</sup>It is deplorable that the reader’s time must be taken up with this discussion. Regrettably, however, it has proved necessary to scotch a basic misconception prevalent also among so-called esotericians.

### *9.13 The Will of the Second Self*

<sup>1</sup>All envelopes of incarnation except the causal triad envelope are robots affected by energies coming from within, from higher envelopes, and, in the majority, above all coming from without. The mental envelope is influenced by mental vibrations; the emotional envelope, by vibrations from the emotional world (which means vibrations from other people); the etheric envelope and the organism, by so-called cosmic energies (all kinds of atomic energies). Only when the individual has become a second self (an essential self) will he be able to make himself independent of other kinds of energies than the ones he selects himself. Most people are slaves to their robots, which means that “man lacks free will”, an esoteric expression that ignorance has picked up and of course idiotized as usual. The self is not free as long as it is dominated by



its envelopes. It is the privilege of the esoterician to see the enormous limitation of the first self and the limit to his possible understanding (by contact with the causal and essential worlds through centres of the causal envelope).

<sup>2</sup>Second selves of the first department work with “dynamic will”; those of the second department, with “inclusive radiatory will”; those of the third department, with “magnetic will”; these being the three kinds of will that the most easily manifest themselves in the consciousness aspect of the second triad.

<sup>3</sup>“Disease” may occur in any one of the envelopes of incarnation (save the triad envelope), in anybody, even in causal selves. Only essential selves are unassailable by disease. In them, used-up cells are automatically excreted from the organism and all organs function perfectly.

#### *9.14 Second Selves Do Not Make Themselves Known*

<sup>1</sup>Second selves do not make themselves known. They do not make their true status known even indirectly. If you can tell by a person’s appearance that he is a saint, then he is no saint. A saint is quite different from what people think they can spot in behaviour and manners. The most distinctive trait of a saint is the freedom of his being, his simplicity, directness, and radiating joy, the opposite of solemn and sombre miens before all the sins of the world. We are all on our way, and even if our way be long or short we shall all reach the goal. That is trust in life and the source of joy.

<sup>2</sup>Even if second selves sometimes incarnate in order to work more easily with their disciples, they remain inaccessible to curiosity and never appear in public. Those who appear in public are no second selves but impostors. Only in connection with the reappearance of the planetary hierarchy will it be possible for second selves to appear in public individually. Not even disciples bear witness to their discipleship. That would indeed be meaningless until mankind, by an overwhelming majority, has accepted esoterics as the only rational working hypothesis and so will have a chance of understanding those in higher kingdoms.

<sup>3</sup>It will prove increasingly necessary to state this emphatically, since by every day there appear ever more people who pass themselves off as spiritual celebrities, always misleading great numbers of gullible and injudicious people. Those are impostors, too, who boast of their familiarity with members of the planetary hierarchy, their visits to Shamballa, etc.

#### *9.15 The Work of Second Selves*

<sup>1</sup>All in higher kingdoms are experts on some certain field of knowledge, and of course they make their knowledge available to those of the same kingdom, whether in the planetary hierarchy or in the deva hierarchy. Thus it is possible for a 45-self immediately to obtain knowledge of everything he wants to concerning realities of lower worlds, and so he is spared unnecessary work.

<sup>2</sup>As knowledge of reality is acquired, the task of life appears as an “infinite” development of consciousness in 44 ever higher worlds. With every higher atomic world go a new dimension, a new perception of time, new kinds of consciousness, and new kinds of energies. Acquiring all this appears as difficult to higher selves as becoming a mental self appears difficult to an emotional self; or becoming a causal self, to a mental self. The requirements for the increase of capacity in all respects rise in an enormous scale.

<sup>3</sup>The second self is a mediator of energies from higher kingdoms to the lowest four natural kingdoms. This work presupposes a knowledge of the Law and the processes of development, so that the distribution is done in the right way.

<sup>4</sup>Second selves choose their spheres of activities themselves, choices that are much due to their most essential interests as first selves, for instance in the mineral, vegetable, animal, or human kingdom. All monads in all kingdoms need help with their consciousness development. The more familiar you are with a certain kingdom of nature, the better equipped you are to

assist monads of this kingdom to reach a higher mode of existence.

<sup>5</sup>Mankind has unbeknownst to itself done much for this development by working up minerals and metals, by breeding plants and animals. The essential help is given these monads by those who have learnt the technical procedure of transferring the monads to a higher kingdom by “breaking up” their lowest group-soul envelope or by helping individuals of the highest animal species to causalize. This will be a task for human beings in the future when they have learnt how to cooperate with the planetary hierarchy.

<sup>6</sup>Second selves certainly have enough work to do. The assumption that second selves are there exclusively to serve the fourth natural kingdom is part of the incurable conceit about the incomparable and unique position of the human individual (that largely misshapen cog in the cosmic machinery). Second selves take an interest in the problems of first selves only in order to help mankind.

### *9.16 Only Second Selves Have Knowledge*

<sup>1</sup>It is only as a second self that the individual can acquire a knowledge of reality. Then he can ascertain facts himself in the lowest five atomic worlds (45–49) and moreover obtain knowledge of higher kingdoms, mediated by the planetary government, which has its own experience of the lowest three cosmic kingdoms (29–35, 36–42, 43–49) and is able to directly or indirectly contact the still higher four kingdoms (1–7, 8–14, 15–21, 22–28). The highest cosmic selves (1–7) satisfy themselves that no mistakes are made within the cosmic organization, that all know what they need to know and can perform their functions. Besides, there is a recurring check made by special controllers (Sanskrit: nirmanakayas), operating between the kingdoms; controllers who also supervise the distribution of energies from higher to lower kingdoms.

<sup>2</sup>Every event is simultaneously triune: matter, consciousness, motion. The matter aspect can be ascertained by causal selves who can objectively study material energies, their causes and effects in the worlds of man. The ascertainments of lower selves are unreliable on principle, then they may appear however convincing. Real knowledge can exist only in second selves.

<sup>3</sup>The knowledge is the sum of presented facts. The causal self masters the facts and in a sovereign way. His very sovereignty has the effect that the causal self does not always distinguish between the causal knowledge and the intuition which conveys the new knowledge, the new ideas from essential consciousness. This has caused some misunderstandings about causal and essential “intuition”, two quite different faculties. The more knowledge we receive from the planetary hierarchy, the more it appears that the old esoteric views are too primitive in a manner that is often misleading. This in particular is the reason why the seemingly unremediable tendency to dogmatism is totally abortive. The mode of presentation (the mental formulation of the system of knowledge) is changed unceasingly, which indeed is inevitable as mental consciousness works with concepts in a consecutive manner. When, some time in the future, mankind can think using ideas instead of concepts, it will need no systems.

<sup>4</sup>When assessing people (analysis is not criticism), there is much to consider which only second selves can ascertain: the stage of development, the horoscope, the departments in the envelopes, extraversion (1–3–5–7 types) or introversion (2–4–6 types). To this should be added physical influences whose full impact on the individual in promotive or inhibitive respect it has not been possible to assess: race, nation, class, family, with idiosyncrasies, prejudice, traditions. The general spirit of the times is important, too.

<sup>5</sup>All first selves have different conceptions of reality, and all second selves have a single one which is common to them all.

<sup>6</sup>It should be asserted once and for all that human reason cannot solve any problems of reality. In so far as solutions of such problems are available in exoteric learning, they have been received either from anyone in contact with the world of ideas or directly from the planetary

hierarchy. All speculation is abortive.

<sup>7</sup>To put it drastically it can be said that we human beings are helplessly disoriented idiots in life until we have acquired causal knowledge and liberated ourselves from our dependence on emotional illusions and mental fictions.

### *9.17 The Disciplines of Second Selves*

<sup>1</sup>If you realize that the faintest expression of consciousness also implies a manifestation of energy, then you understand also that the study of the energy effect in all material contexts is one of the many fundamental disciplines of second selves.

<sup>2</sup>By the knowledge of the laws of nature and laws of life and of the requisite methods of their application, consciousness can control matter and use energies expediently. Magic is this knowledge of energies and their application. The old division of magic into white and black was well-founded. White magic uses energies from the worlds of unity. Those are energies that promote evolution. Black magic uses those involutory energies that are stored in the material composition. Those energies counteract evolution.

<sup>3</sup>The work of composing primordial atoms to form increasingly coarser involutory matter takes an enormous amount of energy. That energy lies subsequently latent in the composition and is set free at the dissolution of matter. This fact is demonstrated in such phenomena as radioactivity and so-called nuclear fission. The consciousness energies stored in involutory matter are of analogous potency.

<sup>4</sup>Knowing somewhat mankind's inability to rightly use these energies, we understand how necessary it was to keep this knowledge secret, to entrust it only to those who had definitively pledged themselves to use only energies that promote evolution, never to use the knowledge for their own good and never to use it without permission in each particular case.

<sup>5</sup>Reflecting on the above we perhaps understand that magic is a discipline for second selves and not for first selves.

<sup>6</sup>The highest we can reach in summarizing are mathematical symbols, words of power, and aphorisms. In higher worlds there is obtained something that may be likened to symbols: flashes of thought – directed atoms or molecules having an energy and consciousness effect; the higher the world this occurs in, the shorter, more concentrated, and mightier it is. The shorter, the more potent dynamis.

<sup>7</sup>The matters of higher worlds manifest themselves as light and colour. Only higher selves can observe and analyse those matters. (The motion aspect of different matters manifests itself as different kinds of sound.) With each higher atomic kind, light is ever more intensive and colours are ever more exquisite. The esoterician distinguishes between involutory colours (those of the black ones) and evolutionary colours. Involutory colours include black, brown, grey, some shades of purple and of green. Fortunately, some pertaining problems have begun to be studied by psychologists and physicians. The colours surrounding the individual are of great importance for his physical and emotional well-being.

<sup>8</sup>Light is a quality of matter that manifests itself differently in different matters. It is one of the tasks of esoteric science to unite the different kinds of light.

<sup>9</sup>According to D.K., “technically, two light bodies exist”, the causal envelope and the etheric envelope, and they are man's two most important envelopes.

<sup>10</sup>According to D.K., the science of the antahkarana is especially concerned with the manifestations of light, the continuity of consciousness, and the pertaining problem of life and death.

<sup>11</sup>According to D.K., the study of the antahkarana made by disciples will entail a complete revolution of present-day upbringing and education, which have proved their inefficacy.

<sup>12</sup>Only second selves understand the nature of religion, the purpose of science, and the goal of education. These are not what people think today.

<sup>13</sup>The esoteric history, told by individuals in the fifth natural kingdom having access to the planetary memory (the collective memories of the causal, mental, emotional, and physical worlds), is the only reliable world history. It is accessible to the causal self as regards the matter aspect and to the essential self as regards the consciousness aspect.

<sup>14</sup>The world history of our modern historians is largely a construction. Historians will not admit that, however, until the esoteric history is presented some time. Then they will be in a position to ascertain what forces were at work in the past.

### *9.18 Integration*

<sup>1</sup>In esoterics there is mention of “integration”, which has reference to processes of several different kinds. Common to them all is that the individual by means of a higher envelope learns how to control all the lower ones. We may speak of the integration of the first self, the causal self, the essential self (46-self), etc.

<sup>2</sup>The integration of the first self is that process in which the individual learns how to control consciousness and energy in the emotional and physical envelopes. To do this you must be a mental self. It is especially important to control the emotional envelope. In so doing it is not a matter of killing out emotions or refusing them attention. It is required to be able to control these energies and to use them in the right way. In the integrated first self, there is a direct connection between mental consciousness and the brain. The individual cannot acquire second self consciousness until he has become an integrated first self.

<sup>3</sup>The integration of the causal self is that process in which the causal envelope penetrates the envelopes of incarnation more and more until the individual has become a causal self. In the causal self, there is a direct connection between causal-mental consciousness and the brain.

<sup>4</sup>The integration of the essential self is done partially in the corresponding manner. In the essential self, there is an unbroken connection between the second triad and the brain.

<sup>5</sup>Since the self-activation of ever higher consciousness also entails a successive realization of unity, “integration” also can be used to term the individual’s entry into a family, a nation, and finally mankind; as well as his entry into the fifth natural kingdom, into the world of unity (46), which enables him to identify himself with all monads in the lowest five natural kingdoms. The individual has then entered unity, the unity of all. Unity has always been an inevitable reality. Only now, however, when he has experienced it, he can ascertain this fact for himself.

### *9.19 Sovereignty*

<sup>1</sup>Physical etheric consciousness is controlled by emotional consciousness, emotional by mental, mental by causal, etc. In contrast, causal consciousness cannot be used to control emotionality. The perfect second self, who himself shapes his envelopes of incarnation by means of his first triad, of course controls also consciousness in these envelopes automatically.

<sup>2</sup>The first self has reached his highest capacity when he has become a mental self and controls consciousness in his envelopes of incarnation through consciousness in the highest two mental molecular kinds (47:4,5). This can be called sovereignty in a restricted sense. The individual then is ripe for discipleship the purpose of which is to enable the monad to acquire consciousness in the second triad.

<sup>3</sup>In the human kingdom there is a risk of regarding every higher kind of consciousness conquered as ultimate and final, in the manner of the neophyte’s often heard exclamation at a new, overwhelming insight, “This is all I need to know”. We find it so easy to take the part to be the whole, content ourselves with the resources of the first self, “all we need”. But this does not afford us cosmic knowledge and power, not even atomic consciousness. There are 49 kinds of atomic consciousness and many higher kingdoms.

<sup>4</sup>True sovereignty in each world is attained by the monad in the highest consciousness of that world, in the atomic consciousness. Only the essential self (46-self) can do that.

### *9.20 Esoterics is the Knowledge of the Second Selves*

<sup>1</sup>At the present stage of mankind's development, esoterics is the knowledge of the second selves. Many evident facts should, by the way, belong to the levels of first selves. If mankind were not so ignorant of life, second selves would not need to devote themselves to things for which they are overqualified but would be able to use their powers in quite another manner. Esoteric teachers still have to occupy themselves with such things as ordinary school-teachers could impart to people.

<sup>2</sup>All thinking first selves make themselves their own life view with the materials of knowledge they have at their disposal. Not until they realize that the right knowledge can only be one, do they begin to seriously search for that knowledge which is common to all members of the fifth natural kingdom and higher kingdoms.

<sup>3</sup>Whatever of that knowledge is communicated in the writings of Lauryency concerns exclusively the possibilities of the first self to formulate a comprehensible world view and life view as a basis to build upon. Whatever knowledge disciples of the planetary hierarchy receive in order to acquire the second self's view of life is a quite different thing, which they cannot understand until they have mastered the first self's correct view of life.

<sup>4</sup>Man's conception of what he is taught in theoretical esoterics (for instance, how the monad in its atomic chain reaches higher kingdoms and in the process identifies itself with the consciousness of ever greater collectives) is perhaps best described as a vision. We can understand it only to the extent that we, as ever higher selves, acquire the ability to experience those realities and participate in the pertaining processes of manifestation.

<sup>5</sup>Esoterics wants to afford people a correct conception of reality, show man the path to higher achievement and show him what is required to become a disciple of the planetary hierarchy, for only as a disciple can man become a causal self, a second self.

<sup>6</sup>The problems of esoterics are problems of the second self (at least causal consciousness, the world of Platonic ideas). Therefore, only those who have achieved a contact with the world of ideas, former initiates, can understand those problems. The first self cannot understand those problems. What is said here implies, among other things, that every attempt at speculation with nowadays publicized esoteric facts and ideas is utterly abortive and that the hypotheses and theories of occultists are erroneous, misleading, and idiotizing. Therefore, only facts and ideas coming directly from the planetary hierarchy should be accepted by those who cannot decide the matter themselves. The data supplied by occultists are just abortive guesswork, if they are not indeed deliberate disinformation and disorientation (regrettably an increasingly frequent phenomenon). The black ones make the most of every opportunity, and the nowadays publicized part of esoterics has opened a new and rewarding field for their activity.

### *9.21 The First Self is Insufficient*

<sup>1</sup>If you were a genius at school and got the highest marks in all subjects, this might indicate that you can become a perfect first self. For a future esoterician that may be an asset, a basis to build upon. Unfortunately, it does not entail any particular understanding of the second self's view of reality and life. If you have no latent esoteric knowledge, your prospects are very small. In most cases, the genius of the first self is even a hindrance. Old initiates often prove to be typical second-raters at school. They show no interest in first-self learning the fictitiousness of which (apart from the facts of the physical world) they have seen through in past incarnations and so fend off instinctively.

<sup>2</sup>It is not sufficient that the first self has integrated his envelopes so that mental consciousness controls emotionality and emotionality controls his physical nature. As such, the first self has no sense of the objectivity of his higher self, has no intuition, and is incapable of "spiritual" activity. And that monad, which has contacted a higher kind of consciousness, is in its first triad a "house divided against itself". It takes many incarnations of seeking and working up of

experience before the intellect is able to formulate a mental system that satisfies both physical and “spiritual” needs. At its stage of dependence, the self has been fed with many belief systems during thousands of incarnations. It takes many incarnations before the self has reached the point where it asks questions about the meaning of life and dares to seek the solution of that problem on its own, and before the self can see that this is an impossible achievement. It is only then that the intellect is so developed that it can test the reliability of the system supplied by the individuals of the fifth natural kingdom, who are far ahead of mankind in their consciousness development.

<sup>3</sup>“It is not safe for human beings, poor foolish things, to tamper with unknown forces.” (D.K.) That is a 45-self’s assessment of human capacity.

### 9.22 *The First Self is the Problem*

<sup>1</sup>The first triad with its envelopes of incarnation is the very main problem for the self. When the self has solved that problem, it is ready for higher tasks. Anyone who has seen this thereby also has got a firm basis for his world view and life view. He has solved the riddle of life and is free from the dependence on other people’s opinions and imaginative speculations, free from the need of sharing in the general appreciation of one’s own important, dear “self”. What immense amount of time and energy has been wasted on that problem and will be wasted for millions of years yet?

<sup>2</sup>As a first self the monad is counteracted in its development by untold hindrances in all its envelopes: physical inheritance from parents, its own inheritance from the sowing of previous incarnations, from all manner of bad or insufficient qualities and abilities, from a life-ignorant environment, from false notions and prejudice inoculated, from defects of the collectives the individual enters into, etc. It is important to never give up, to endure, to look upon failures as necessary lessons.

<sup>3</sup>As long as the monad identifies itself with its first triad or with any consciousness content of its envelopes, so long the monad is a first self.

<sup>4</sup>As long as man allows himself to be influenced by the ideologies of ruling ignorance for his view of reality and life, so long he is unable to assimilate the esoteric knowledge, the inspiration from Augoeides, to contact his own subjective causal consciousness. He must liberate himself from traditional views, theological, philosophical, and scientific dogmas.

<sup>5</sup>There is a great difference in our ability both to give and to receive whether we are interested in the content of another individual’s temporary being of incarnation or in his causal being. But if it is not possible to contact even the lowest kind of subjective causal consciousness (when the individual has not reached the higher emotional stage), then we are reduced to contact his first self.

<sup>6</sup>The experience of many incarnations is required before the monad as a first self has acquired self-reliance and self-determination as necessary conditions of that purposive will to sacrifice contained in the striving to become a causal self. It is one of the paradoxes of life that we have to acquire self-determination to realize the insufficiency of the first self. Until then, the first self stands in the way of his own further development, and so he usually does during a long series of incarnations, until he has learnt to rely on his Augoeides. The knowledge of his existence should facilitate his emancipation from the limitation of the first self.

<sup>7</sup>We all lead “double lives”, whether we know it or not, and this is so because human beings consist of “body and soul”, the first and the second triad. The more concentratedly first selves we are, the more split we are. The more we sense that we are one with all, unity and community, the freer we are. It is unity that sets us free.

<sup>8</sup>However great, however important, however influential a “spiritual leader” is, he is not a second self as long as he is a first self. A truism, but how many see its truth in real life? A leader all too easily becomes all too great, great also in his own eyes.

### 9.23 *The First Self is Ignorant of the Second Self*

<sup>1</sup>It is of course impossible for a first self, with only objective physical and subjective emotional and mental consciousness at his disposal, to know of his second self, know that there is something beyond mentality. The normal individual, lacking physical etheric vision and emotional clairvoyance (objective consciousness) cannot even know that there is something beyond “visible” reality (the lowest three molecular kinds of physical matter). The clairvoyant cannot know that there is a mental world, since he cannot acquire mental objective consciousness. Subjective consciousness is not sufficient, but unshakable knowledge is had only through objective consciousness.

<sup>2</sup>As a disciple of the planetary hierarchy the individual learns how to acquire mental as well as causal objective consciousness. Thereby he becomes sovereign in the worlds of man and sees that it is impossible for a first self to comprehend, even to rightly judge, realities in these worlds. The subjective essential consciousness (46) he has at the same time acquired is of such a kind that he is assured of the existence of still higher worlds. As a causal self in his old causal envelope, which he received as a gift from his Augoeides, he cannot acquire essential objective consciousness. In order to become an essential self, he must sacrifice his causal envelope. Subsequently, he is for the first time subjectively conscious in the collective consciousness of existence and thereby also conscious of his potential godhood.

<sup>3</sup>Not only does he now, as a causal self, possess a true knowledge of reality, but he can also henceforth think in agreement with reality and never more falls victim of the imaginative speculations and constructions of ignorance. He knows that he knows what he knows, and can always tell what he knows from what he does not know. Men cannot do so, only causal selves. Men cannot decide whether their superphysical learning is in agreement with reality. If they could, there would not be such a great number of different views. Reality is one and the knowledge of reality can only be one and valid for everybody.

### 9.24 *When the First Self Discovers the Second Self*

<sup>1</sup>At the lower stages of development, the content of the lower mental (47:6,7) and the lower emotional (48:4-7) is the only conceivable, the only evident consciousness, be it real or unreal. At the stage of the mystic, the self fumbles for “true reality” (unity) via the causal unity centre. At the higher mental (47:4,5) stage, the self seeks a contact with its “soul”, causal consciousness, and thereby consciously or unconsciously with Augoeides. This contact can be established in the highest mental (47:4).

<sup>2</sup>The esoterician soon learns how to differentiate the first self’s physical, emotional, and mental consciousness from the second self’s causal, essential, and superessential consciousness, such as they express themselves subjectively to self-consciousness long before they can be ascertained objectively as manifestations of energy in the different material envelopes of the two triads.

<sup>3</sup>According as man acquires incipient subjective causal and essential consciousness via the mediating centres of the causal envelope, he also begins to be aware of himself as a “double self”: a “human self” and a “spiritual self” which appear to “struggle for supremacy” in his monad consciousness. It is an antagonism that starts at the stage of emotional attraction, goes on at the higher mental stage until the individual has become a causal self.

<sup>4</sup>Having no knowledge of the different envelope consciousnesses of the two triads, theologians have of course totally misjudged these subjective phenomena in the monad consciousness. Only esoterics can explain them and their genesis. What an enormous amount of profound and acute balderdash has been produced by theologians during the centuries ever since the so called Epistles of Paul were written! How many millions of human lives have been lost in the wars of religious fanaticism, brought about by quarrels over theological views! All the time the explanations were known to the initiates of the esoteric knowledge orders, and they

had to keep silent if they would not be tortured and burned at the stake. The knowledge exists but never where people think and never in those who are in power. In this connection it should be added: never in churches and never in occult sects. Where there are two conflicting views, two warring societies or churches, there the knowledge is absent.

### 9.25 *Insights on the Path*

<sup>1</sup>If you have once seen the meaning of life – to acquire ever higher material envelopes with their ever higher kinds of consciousness –, then you understand why the “ancients” talked about the illusions of life: the attachment to the lower as if it were the only reality when in fact the higher is a higher kind of reality and the highest cosmic kingdom is the goal of life. The very process of evolution consists in a series of liberations from the lower as conditions of transition to the higher. Life-ignorant man feels “renunciation” as a sacrifice, whereas the man who has a knowledge of reality senses it as a heartening token of the fact that he is done with this lower and may trade it in for something immensely more valuable. Evolution appears from below as a series of sacrifices and from above as a series of gains. Sacrifice, renunciation, liberation, elimination is the same process and the condition of further acquisition of consciousness.

<sup>2</sup>No forms of life endure. Material forms of all kinds are perishable and can always be assailed, from without and from within. The monad alone is unassailable and invulnerable. People talk of “taking lives”. But that is impossible, for the monad is eternal, immortal, indestructible, and nothing is more certain than the fact that everybody will some time become a highest cosmic self. The law of destiny guarantees that.

<sup>3</sup>Our fear bears on the form alone, not on the individual, the self, which has never anything to fear. We fear only as long as we are dependent on the form, on our envelopes, on the matter aspect. When we see that the self is not its envelopes, we see that the self has nothing to fear. We fear as long as we identify ourselves with the form, think we are our envelopes. And something of this identification always remains until we have become causal selves, liberated from the first self.

<sup>4</sup>As long as the very form of life is regarded as essential, so long that experience of life is lost which the form otherwise could afford. The attention is wrongly directed: to the matter aspect instead of the consciousness aspect. If the self as a first self saw this, then it would become a second self incomparably more quickly.

<sup>5</sup>We must want to live and want to live to serve evolution, mankind, and unity. There is no death, just the putting off of worn-out envelopes of incarnation. Life is an unbroken continuity if we see it from the view-point of reincarnation and know that the new life actually begins where the old life ended. (We are born in the same sun sign and in the same rising sign we “died” in, with our causal chain unbroken; a fact we shall find when we as causal selves can trace the chain of reincarnation. It is an unbroken life; symbolically spoken, a five hundred years life, where each day is a new incarnation.)

<sup>6</sup>It is important to see that there are no shortcuts to the second self. The individual must himself have solved the problems of the first self, mastered the consciousness and energies of his envelopes of incarnation, by theory and experiment have seen that illusions and fictions are untenable. In that case it is no use for you to believe you can do it, to believe you have already done it. All such beliefs are illusions until you have definitively become a causal self. To the very last the first self is a first self anyhow. There is something lacking anyway.



## THE WAY TO THE SECOND SELF

### *9.26 Conditions of Becoming a Second Self*

<sup>1</sup>Nobody can become a second self save as a disciple of the planetary hierarchy; conscious of his discipleship in certain incarnations, unconscious in most of them; conscious after having realized, in his unconscious incarnations, what he knew in his subconscious or superconscious; having learnt to listen to the advice of Augoeides and followed it. As a causal self, he is still a disciple, and remains one until he has become a perfect second self.

<sup>2</sup>In the absolute sense of the word, all in higher kingdoms are “disciples” until they have reached the highest cosmic kingdom, and also regard themselves as such. Thus this is discipleship in another sense than that of men.

<sup>3</sup>It is one of the paradoxes of life that man, in order to become a second self, must first become a perfect first self and after that liberate himself from it, forget that it exists. Then it has fulfilled its function in the worlds of man, enabled man to acquire knowledge of these worlds and to rightly use their energies. Thereupon his aim is to acquire consciousness in the worlds of the fifth natural kingdom.

<sup>4</sup>It is by “sacrificing” the first self (with everything this implies) that we can become second selves. That is the only way, which mankind will choose some time. Until this is done, suffering will be the lot of man. When he has sacrificed his first self, there is no more suffering but the voluntary sharing in the sufferings of others.

<sup>5</sup>The monad in the first triad reaches the second triad when it no longer needs the first triad for its development. The whole path of development through the human kingdom consists in an increasing understanding of higher kinds of consciousness and interests that are part of the higher kinds. It is a continuous elimination of lower interests for higher ones. The individual learns to see that the meaning of life is development and that he in order to develop is dependent on energies from the higher kingdom, that the condition of receiving these is to serve life, that all life is a give and take until all have reached the highest kingdom. In the fifth natural kingdom he learns that development means entering into ever more comprehensive collectives. With his self-identity preserved, he becomes a sharer in the collective and its consciousness of community. This goes on until he has in the highest kingdom reached the cosmic total consciousness. In the collective, he does his part of the common work, has his special function corresponding to his individual character and the capacity, all the qualities and abilities he acquired in all lower kingdoms.

<sup>6</sup>Many esoteric students wish to reach higher worlds as quickly as possible. But nobody can skip any stage of development with its levels. On the other hand, anyone who resolves to work for his development and does so purposefully, can pass the “degrees” in incomparably shorter time than those who take a mere theoretical interest in the matter. Those develop the most quickly who let the process become automatic by cultivating love and understanding of all living beings, self-forgetfulness, and service of life. In so doing they develop all the requisite qualities and abilities in the simplest manner possible.

<sup>7</sup>If in addition the individual has learnt how to think in accord with the knowledge of the laws of life (the law of unity and the law of activation in particular), his envelopes will automatically be increasingly refined as lower kinds of matter are changed for higher kinds and so ever higher kinds of consciousness. Energy follows thought with an inevitable effect, whether we know it or not. Our thinking has made us what we are (with the quality of our envelopes) and can change us into what we shall become. Thus anyone who is earnest in his desire to develop must take care that he always is thinking right.

<sup>8</sup>The will to unity, the sense of the community (unity) of all life, love towards all, is the key to the consciousness aspect, the key to the psychological understanding of other people’s consciousness. Without love there is no understanding. Anyone who wants to understand must

learn to love.

<sup>9</sup>The first self can gain understanding of the matter aspect of existence, a process culminating in causal consciousness. The special task of the second self is to acquire understanding of the consciousness aspect, which is done in the essential world (46), the world of unity, community. To fully understand you must be able to identify your consciousness with that of others. Until you have reached that point you will find that impersonal love of human beings is necessary to understand them. That love desires nothing for itself, only wants to understand in order to help others with their problems if possible (make the problems of others one's own). When psychoanalysts realize this, they will enter upon another course.

### *9.27 How the Striving Grows Conscious*

<sup>1</sup>Slowly through his incarnations man learns how to think more independently and critically, learns to see that mankind's political and social history largely presents phenomena and behaviour of the barbarian stage. This implies that he grows increasingly conscious in the ever higher molecular kinds of his envelopes. When he has once acquired the ability to perceive the higher kinds of attractive emotional vibrations, he discovers that mankind is still controlled by the vibrations of repulsion in the lower regions of the emotional world.

<sup>2</sup>Man begins to consciously strive to live according to what he considers to be right. The "noble middle path" between the extremes is rather broad to begin with. It narrows as the individual grows more sensitive to what is right and wrong and more careful in his choice of motives. (That is no concern of moralists but everybody has to find his own way without interference.) Mental or causal discrimination does not suffice for this, but it requires also essential consciousness of unity (46).

<sup>3</sup>He also grows ever more sensitive to and impressionable by energies from the essential world. Thereby he attains the stage of the mystic and comes under the influence of Augoeides whose task it is to make the individual acquire, through requisite experience, the qualities and abilities that are necessary for him to become a second self. Man "is wandering in the dark" but does not see it until the "light" of the second self begins to pour down into the monad consciousness. Then he begins to "seek the light".

### *9.28 The Liberation from the First Self*

<sup>1</sup>When man has had sufficient experience to realize that wealth, glory, and power are worthless, then that day will come when he wants to be liberated from all those illusions and wishes to be annihilated. That wish is vain, since the monad is immortal. Then he must try to achieve the same result by forgetting himself.

<sup>2</sup>On thinking it over, however, you see that also this wish is self-deception. You want to escape the unbearable and that is the selfishness of the self. Only gradually can you liberate yourself from "self" with its rooted tendencies. And you do so by lovingly understanding all and everything and by living to acquire that ability, by living to serve life. That is the way. Those of higher worlds find the very thought of separate self absurd. They have entered unity where there is only one life, and for this they live, unlimited power and unlimited opportunities to put this power at the service of life.

<sup>3</sup>It is easier to forget yourself if you realize that the first self is a hindrance, stands in the way of the second self, that the first self is nothing else than a very deficient tool. Man has a causal envelope, and his task is to become a causal self. Until then, he is not a complete human being, for the causal self is the true man, and the monad cannot become one until it has ceased to be a first self.

<sup>4</sup>As long as man lives in his first self, as long as it is he who speaks or acts, feels happy or unhappy, important or insignificant, etc., ad infinitum, so long is he a first self. When he has become a tool of the second self, he ceases to be something else. After that it is quite irrelevant

to him what he is and where he stands and what happens to him. Then he is no longer his lower envelopes. He is a self that wants to be one with all because he already is it, even though he cannot experience it.

<sup>5</sup>It is by serving that the monad is liberated from the first self with its claims and demands.

<sup>6</sup>Liberation from the dependence on everything in the worlds of man entails a sense of isolation that lasts until man experiences community in unity. When he has once arrived there, he will do his work and duties but will not be attached to circumstances and people and will quit worrying about them. He has then acquired “divine indifference” to whatever happens in him and to him in the outer. He is then ripe for the transition to the second self.

### 9.29 *Right Attitude*

<sup>1</sup>Most seekers get themselves knowledge of how to become a second self, elaborate an interesting world view and life view and are content with that. They forget why they got themselves knowledge and the fact that it is not an end in itself. The knowledge exists to teach us how to live; it exists to be put into real life. Otherwise it is little more than bad sowing for bad reaping, for knowledge entails responsibility, and we have not received the knowledge to merely be content with it. We have received the knowledge from the fifth natural kingdom for the purpose of striving to enter that kingdom and no longer be a burden to our guides.

<sup>2</sup>By acquiring esoteric knowledge, becoming mental selves and causal selves you do not estrange yourself from mankind. You just further increase your capacity to serve human consciousness development, become an ever more useful tool of Augoeides and the planetary hierarchy.

<sup>3</sup>It is not a matter of wanting to be quickly saved from the cycle of reincarnations, which to be sure is a sign of the opposite of self-forgetfulness, but it is a matter of being able to help others to understand reality and develop their ability to live in accord with the laws of life. We develop the most quickly by helping others to realize the meaning of life. That is the great compensation of unselfishness.

<sup>4</sup>To forgo your own development in order to use your energies to help others to develop amounts to no loss in the long run. Old debts, which always exist, are set off. And the law of compensation entails rather a quicker development than would else be possible. However, anyone who thinks he may gain selfishly by such a “sacrifice” strengthens egoism. The one right motive is to be forced by your will to unity (“love”), because you “cannot do otherwise”. This will to unity is due to the fact that you have been able to utilize the energy of the essential (46) molecules poured down on mankind by the planetary hierarchy (symbolically so-called benediction). Those higher kinds of matter are supplied to the planetary hierarchy by the collectors of cosmic energy called the nirmanakayas in the esoteric knowledge orders. They are sources that are always flowing.

<sup>5</sup>Service is no “sacrifice” but is based on the insight that all are one, the will to unity with all you can serve, an irresistible urge to live for all, something inescapable and spontaneous without thoughts of your own self and its development. There is for the second self nothing that can be called “sacrifice”, even though it may so appear to others, and hence the term. Forgetfulness of your own self means liberation from dependence on the first triad, later the second triad, then the third triad and so forth throughout the cosmos. The monad must assimilate the different kinds of consciousness and acquire the capacity to understand reality they afford, as well as the pertaining abilities to rightly use the energies, but this is done with a view to being able to better serve life, not with a view to the self. That is the basic attitude of all beings in higher kingdoms and the condition for the monad in the first triad of reaching the second triad. This of course contains the insight of where you can best serve with your small and ever greater powers, make your small and ever increasing contribution for mankind, evolution, and unity. By faithfully serving in small things, where you stand, you acquire the powers that enable you to make an ever greater

contribution. This is part of the law of destiny and the inevitability of the very process of evolution. The tempo of development is determined by the will to unity and its purposiveness and, as for the rest, by the capacity of individual character to acquire abilities. All in higher kingdoms do as best they can without a thought of merit or recognition. The powers they acquire by service guide them to their place of work in the processes of manifestation.

### 9.30 *The Building of the Bridge*

<sup>1</sup>Through mental consciousness we conquer causal consciousness; and through the energies of emotional attraction, essential consciousness. Intellectuals easily get it into their heads that the intellect is all, which is a big mistake. We help others by loving understanding, not by teaching. In order to become second selves we must make the most of both emotional and mental energies. Emotionality is the principal driving force, but we need mentality to use emotionality expediently. Or to put it differently: mentality leads the way, emotionality supplies the energy. Theologians have not understood this fact.

<sup>2</sup>The conquest of the second self consciousness means objectively that the individual builds a link between the first triad mental molecule and the second triad mental atom. Using creative imagination and mental ideas the monad builds, piece by piece, the bridge by which it can travel between the first triad and the second triad. The individual builds this link himself by self-initiated consciousness activity, by independent creativity in accord with the laws of life.

<sup>3</sup>This he does by acquiring knowledge of reality and life according to the law of self-realization. This he does by helping others to gain a greater understanding of life on their levels, a greater understanding of the law of unity or love. This he does by serving all in the ways he is able to or as opportunities arise. This he does by lovingly understanding all and everything, which is something quite different from injudicious sentimentality or personal affection.

<sup>4</sup>The building of the bridge is no easy work, and it may take several incarnations, depending on the first self's faculties of emotional attraction and mental understanding of reality and life. The highest emotional and mental capacity may succeed in one incarnation, if the self, being liberated of emotional illusoriness and mental fictitiousness, wants to reach the goal in order to better serve mankind and unity.

<sup>5</sup>When the individual has built the bridge, he can by vitalizing the heart centre acquire consciousness in the second triad essential atom, to begin with only in the lowest kind of essential molecular consciousness (46:7).

<sup>6</sup>The building of the bridge is creative activity, which appears different in the seven departments. To those who in the essential world follow the line of wisdom it is activity in some one of departments 1, 3, 5, or 7. To those who follow the line of unity (line of love) it is activity in departments 2, 4, or 6.

<sup>7</sup>A few examples. The musician builds with vibrations of rhythm, harmony, and melody; the artist, with forms of beauty. The musician identifies with the rhythm and harmony of energies. The artist longing for the perfect form of beauty finally reaches the forms of beauty of the causal world. The actor identifying with other people finally reaches unity through loving understanding. These intimations may suffice to indicate how far mankind is from understanding reality and life.

<sup>8</sup>Everybody knows that human beauty is a power. Regrettably, at the present stage of mankind's development, this power is in most cases detrimental or even fatal. It is not widely known that beauty generally (the forms, colours, etc., of nature) is a powerful factor. The admiration of beauty rouses attractive energies that to the highest degree link consciousness to the causal energies of the source of beauty. That is the true artist's path to the causal world. The world of forms (rhythm, harmony, and melody) is the essential world, the world of eternal harmony, and the rhythm of life. From this fact it is evident that modern art has gone totally astray as have politics, the economy, etc. The agreement of "truth" with reality manifests itself without fail in collective joy and happiness. Where is that to be seen in our times?

### 9.31 *The Transition from the First Self to the Second Self*

<sup>1</sup>The transition from the first self to the second self is not done at once. Before the monad can move from the mental molecule to the mental atom, the first triad must have centred itself in the causal envelope. When this is done, many people think they have become causal selves, a comprehensible mistake of both individuals and environment.

<sup>2</sup>However, not even causal consciousness suffices for the individual to become a second self. In order to pass from the first triad to the second triad it is necessary to have acquired also essential consciousness. And the first step towards this is to acquire group consciousness, a consciousness of community shared by all the members of a select group. This means that everybody is aware of the physical, emotional, and mental consciousness expressions of everybody else. This group consciousness is subsequently expanded to embrace more and more groups as a transitional stage before essential consciousness of unity, which embraces all beings in the same molecular kind of the essential world.

<sup>3</sup>Evolution means acquisition of ever higher kinds of consciousness. That is why knowledge of those higher kinds is a necessary condition. Further than that they did not go in the lower degrees of the esoteric knowledge orders. In the higher degrees (the existence of which was not even suspected by initiates of lower degrees) they were given knowledge of essentials, namely the overruling importance of the motion aspect, and this afforded quite another content to the idea of evolution. As the individual acquires a higher kind of mental consciousness (47:5) he approaches the causal world and finds it relatively easy (as a disciple) to contact causal subjective consciousness and the causal energy absorbing, dominating, and utilizing the energies of the first self (in the different envelopes). Gradually, as the higher kinds of consciousness of these envelopes are activated, the monad's ability to absorb the second self energies increases, and this increases eventually the monad's dependence on them, as they are necessary for the monad's entry into the second triad.

<sup>4</sup>The essential and causal energies are activated through energies from those worlds mediated by Augoeides. When man has evolved so far as to being able to assimilate these energies (which is done when they activate the corresponding atoms of his lower envelopes), then the antahkarana is built between the first and second triad and the monad can move from the first to the second triad.

<sup>5</sup>Augoeides sees to it that man has the experiences of life that are necessary to understand life better and better. And when time is up for the "final spurt", the teacher in the fifth natural kingdom enters and takes over the guidance. The most difficult phase of this development is the monad's self-acquisition of understanding of life. Terms like one-pointed work, struggle, crises, conflict between higher and lower (on account of vibrations in the different molecular kinds), sense of loneliness, abandonment are used in esoterics, clarifying that it is no child's play to hasten ahead of what is normal evolution during millions of years.

### 9.32 *Conclusion*

<sup>1</sup>Consciousness of unity is the path to the second self, and will energy is the path to the third self. These are two "faculties" that must be cultivated, realized: the simplest and hardest of things. And what has been said on this has had a misleading and paralysing effect. Small wonder when all must preach what they have not understood. Anyone who goes in for realization may always count on receiving the help for it he needs. He will be met "halfway". It would be useless to help anyone who does not want help or who shows that he is not serious about his realization.

<sup>2</sup>Immensely more could be said. And that will come by the by when mankind has put to use the knowledge it has received. Before then, it would be pointless to heap up learning to no avail. Those who do not use what they have been taught only increase their own responsibility.

## LAWS OF LIFE

### *9.33 The Concept of Law*

<sup>1</sup>By objective laws we understand the existence of constant energy currents in constant material relations. This stability makes it possible for the worlds and the processes of manifestation to endure. What “law actually is” is a problem that occupies even the planetary hierarchy. Probably only the highest kind of cosmic consciousness can perceive it.

<sup>2</sup>It seems to take time before the concept of law has become a solidly established fact in the human conception of reality. We have progressed somewhat towards that first goal, and we owe it to natural science that the concept is more and more accepted. Meanwhile, we become the victims of all kinds of superstition and vagaries from all manner of fantasists in practically all spheres of life and in all belief systems, nowadays also including the speculative systems of occultists.

<sup>3</sup>The worst of all the concepts of lawlessness is the Christian doctrine of sin as a crime against a cosmic being who may forgive arbitrarily. This means that you may commit any crime whatever with impunity, if only you are of the “right creed” and, in case you are a Catholic, receive absolution from your confessor or, if you are a Protestant, confess your sin and beg forgiveness for Christ’s sake. The fact that otherwise rational people can accept such things shows that they keep the religious system in a particular pigeon-hole, out of reach of rational criticism.

### *9.34 Laws of Life*

<sup>1</sup>The most important laws of life are the law of freedom, the law of self-realization, and the law of activation. They afford man a free choice.

<sup>2</sup>The law of freedom guarantees the individual’s freedom under law.

<sup>3</sup>The law of self allows the individual to determine his tempo of development.

<sup>4</sup>The law of activation indicates the manner of the individual’s development through self-initiated consciousness activity.

<sup>5</sup>The other four laws of life – the law of unity, the law of development, the law of destiny, and the law of reaping – are laws that man simply has to comply with or else to take the consequences of his own actions.

<sup>6</sup>The law of unity guarantees that the unity of all life will be realized some time. The law of development and the law of destiny guarantee the never-ending development of all life. The law of reaping guarantees the implacable justice of life.

<sup>7</sup>Laurency has formulated these seven laws of life in such a way that they are comprehensible to those at the stage of culture and can serve to orient and guide them. They are in full agreement with those laws which the planetary hierarchy has formulated differently for those who as disciples have been initiated into the esoteric knowledge.

<sup>8</sup>The laws of life are absolutely valid. The individual may very well choose to disregard them. But in so doing he only increases the number of his incarnations, until he will apply them some day. The laws of life fall under the law of necessity, which means that they are inevitable.

<sup>9</sup>There are many temporary laws that are valid on special conditions, a necessary consequence of the law of freedom in all natural kingdoms, particularly the fourth, in which reason has awakened so that the individual himself (even though unconsciously) takes the responsibility for his actions.

<sup>10</sup>The esoteric history of the development of human consciousness into ever increasing understanding of reality is basically a continuous reformulation of the eternally valid laws of life, adapted to mankind’s comprehension. Only in our times does mankind stand a chance to see the power of ideas and the importance of the form the ideas receive at the different stages of development.

### 9.35 *The Laws of Life are the Basis of Our Life*

<sup>1</sup>Those who ponder on the laws of life and their importance to evolution and mankind will find these laws to be the surest guide to self-realization (the union with the second self, the passage to the second triad).

<sup>2</sup>The saying “from him that hath not shall be taken away even that which he hath” has of course been misinterpreted like most such sayings. It means that anyone who does not care for the laws of life and their application will be increasingly disoriented. Of course we need not have a precise knowledge of the laws of life, but certainly be law-abiding citizens and righteous people who do the right as far as we see.

<sup>3</sup>“Reincarnation and karma” (rebirth and destiny) were the first two and the incomparably most important facts that the planetary hierarchy had proclaimed to mankind after it decided to publicize the esoteric knowledge. The law of rebirth is a thing that people cannot do anything about. It is inescapable, whatever people think and believe. But their future destiny is their own business. The individual is weaving it every moment with his consciousness expressions: thoughts, feelings, words, and deeds. Man is not responsible for the “thoughts” that come from without, flash through his brain, and are spontaneously recorded. If he dwells upon them, however, and retransmits them reinforced in the “world of thought”, the effect and thus his responsibility is inevitable.

<sup>4</sup>The past incarnations of individuals can be studied with particular consideration of physical and social circumstances, sowing and reaping, and consciousness development. Leadbeater’s studies were mainly of the first category. Such studies can certainly trace effects of the law of reaping, but nothing of the consciousness aspect, and those are the two most important factors, which thus remain to be ascertained.

### 9.36 *Responsibility*

<sup>1</sup>On account of the ignorant use and, consequently, abuse of words, a great number of words have lost their true import and their effect. Among the most abused words is “responsibility” in a time of general irresponsibility in all respects. Law is law, however, even if most people do not care for it. And the effect is collective and individual. It is true that responsibility in life according to the law of destiny enters only with the understanding of the laws of life. Consequence according to the law of reaping is always inevitable, however.

<sup>2</sup>As insight increases, responsibility increases, a fact that must be recognized by everyone able to perceive anything at all of the knowledge of reality we have received from the fifth natural kingdom.

<sup>3</sup>You cannot throw the responsibility for your own implication on others. The laws of life know of no such things as “washing one’s hands”. If we allow ourselves to be influenced by others, we do so on our own responsibility. Beside collective responsibility there is always individual responsibility. It is a matter of individual responsibility to refuse loyalty where you see that wrong is being done. The laws of the higher life are valid also in the lower, even if you do not realize it, for we are all parts of the whole.

<sup>4</sup>Life is a long series of opportunities offered and opportunities to make decisions. Man is constantly faced with choices, and his decisions linked together make up his sowing and his future destiny. Often his decisions also affect others in their circumstances, and the more man awakens the better he realizes his responsibility. The greater his influence, the more individuals are affected by his decision, directly or indirectly.

### 9.37 *Esoteric Life View*

<sup>1</sup>The life view, not the world view, is the essential study, the knowledge of the laws of life, the laws of consciousness development of all life. This knowledge is not primarily intended to help yourself to develop individually, as the egoist always thinks, but to help everybody to

develop. We develop the most quickly by forgetting our own development and living for that of others, for unity in which we have a share. To live and to realize is the meaning of life, not to make up theories and to speculate.

<sup>2</sup>The mental system of Pythagorean hylozoics (KofR 1.4–41) is quite sufficient as a world view, in all its simplicity all we need to live right. What is important for man is not to solve the problems of world view but those of life view, the problems of the art of living, the art of right thinking for right living, of acquiring the ability to understand everybody with love. We must acquire that ability ourselves by tireless, purposeful work. In this epoch of hatred this requires more energy than ever and in addition self-forgetfulness, forgetfulness of this foolish personality, so dear to us, a short incarnation, a day in our long life.

<sup>3</sup>The essence of the esoteric life view is the knowledge of the fact that everything practically is energy, since matter acts as energy. We live in a cosmic world of energies. To discover these energies and to use them in the right way is the foremost task of the esoterician. That is a fact, which the majority of so-called esotericians have considered very little. The individual himself is an aggregation of energies that have made him what he is and determine what he will become. Very few of the energies of life discovered are used in the right way. And in that respect, too, people are quite unaware of their profound ignorance, a fact which most great authorities, full to bursting point of the learning of whole libraries, have such difficulty in seeing.

<sup>4</sup>In the cosmic motion, energy pours from the highest to the lowest world. This current enables atoms to compound into matter and compounded matter to be active. Atoms receive and in their turn emit energy. It is a give and take without cease. This is a law of life and applies with ever stronger force in ever higher kingdoms. Anyone who wants to keep to himself what life gives him, not sharing it with others, becomes a hindrance to the unfrictioned distribution of energy and so a hindrance to evolution. This is the central problem of life. Everything is a loan and we can claim nothing our own save with self-assumed ownership. “Freely ye have received, freely give.”

<sup>5</sup>The energies pouring down through the causal envelope and keeping the lower envelopes alive act differently on different individuals, since everything is unique: the individual’s envelopes, the matter of those envelopes, the consciousness in the envelopes (due to unique experiences in all the processes of involvation, involution, and evolution). The energies pouring down are unique, since the compositions of atoms making up those currents are always unique. General features are shared in common, particular ones make up individual character. No two conceptions are absolutely identical in all respects, but essential features are shared in common. All of this makes itself felt in the law of freedom and the law of unity, two fundamental laws of life, both reciprocally dependent and inescapable: the individual character of all things and the unity of all things.

### *9.38 The Meaning of Life*

<sup>1</sup>The meaning of life is the consciousness development of the monads. That is why the cosmos with its organization has been made, the solar system with its planetary organization as well. That knowledge alone should suffice to show people that life exists for their sake, too, and that all shall be well in the end, when people begin to take an interest in consciousness development, can be accepted as disciples, receive knowledge of reality and life, and are able to help the planetary hierarchy in its work to help all to reach the same goal. We have been made human beings. One day we shall be causal selves. It is up to ourselves when this will be possible. Why worry about life when knowing that everything is watched over and guided in accord with eternal laws of life, and that the goal is sure?

<sup>2</sup>We are not here to enjoy ourselves but to develop. And we do so by working, everyone according to his ability and his prospects. Of course you can grade the work by its scientific, social, or general economic importance. It should be strongly emphasized, however, that all



work that benefits mankind (all work that needs to be done, makes it easier to live), evolution, and unity, is “spiritual” work.

<sup>3</sup>“Sacrifice” is a much-cherished word in esoteric literature. In fact there is nothing in the way of sacrifice in the whole manifestation, even though it appears so to ignorance. You sacrifice the lower to reach something higher and more valuable. The law of compensation clarifies that the speech of “sacrifice” is misleading. Those who have sacrificed the most have profited from that “bargain”. But of course it would be abortive to sacrifice in order to profit from it, for the motive is the essential factor and the law of life does not favour selfishness.

#### 9.39 *To Understand Life is to Understand Law*

<sup>1</sup>A work by a philosopher, *Grundregler för vår samvaro* (“Basic Rules for Our Life Together”), covers the one part of our attitude to life, namely our relation to our fellow man, what is usually called “morality”. Without a knowledge of the laws of life, however, man will remain disoriented in existence.

<sup>2</sup>Anyone who does good in order to gain from it makes a serious mistake in life and grows increasingly selfish. Only the man who does the right for the sake of the right has understood the law of life.

<sup>3</sup>Life-ignorant man has no higher wish for his future life than to incarnate among those who possess wealth and power, have reached a very high social status. Cultural man seeks that environment where he can receive knowledge of reality and the laws of life.

<sup>4</sup>Individual evolution through all the natural kingdoms is a chain of intertwined causes and effects according to laws of nature and laws of life. The way he has covered is his own work. If his way through incarnations has been a devious one, then he has behaved deviously. To blame life for one’s own follies, as many people do, is evidence of self-pity, self-justification, life ignorance and injudiciousness, which all are qualities that hinder self-realization. Never throw the blame on others, for it could not have happened to you if it were not part of your reaping!

#### 9.40 *Conception of Right*

<sup>1</sup>“Morality” is the Latin word, “ethics” the Greek one, both meaning the same: “manners and customs”. The abuse by ignorance has made the meaning of words increasingly vague. What is actually meant in both cases is conception of right (concepts of right and wrong) and problems of human relations.

<sup>2</sup>The conception of right is subjective in the sense that it is dependent on the individual’s level of development and self-acquired experience of life (independent of other people’s conceptions of right, individual and collective ones). It is part of self-realization that the individual acquires his conception of right through his own experience of life. It is a slow process throughout his incarnations and has of course nothing to do with the child’s lack of conception of right, which it is the duty of the upbringer to teach him.

<sup>3</sup>The esoterician has realized the fact that existence is ruled by laws and has acquired some knowledge of the laws of life. Thereby he has gained an unshakable basis for his conception of right in full agreement with that self-acquired, common basis for life which eventually all realize to be the only tenable one.

<sup>4</sup>The opposition of good and evil can be better defined as the opposition of lawfulness and lawlessness.

<sup>5</sup>The word “sin” has become so idiotized that it should be removed from dictionaries. It should be replaced with “mistake as to the laws of life” or, in short, “mistake in life”.

<sup>6</sup>The essence of the laws of life has been formulated comprehensibly to life ignorance in the concepts of right based on the law of unity (the so-called law of love), which can be understood by everybody. Mankind still lives in lawlessness, even if it scantily applies some rules of civil

law. Right and wrong are still very vague concepts. They are confounded with customs and manners and all kinds of arbitrary conventions. It is the understanding of life and the conception of right that indicate the collective stage of development (stage of barbarism, civilization, culture, humanity, and ideality) and the individual level of development. Mankind at large is still found at the lowest two stages.

#### *9.41 Man's Ignorance of the Law*

<sup>1</sup>The Law is no such simple thing as some people perhaps think, as appears from the fact that the so-called law of karma, according to a statement by a 43-self, is incomprehensible to human reason. This is also clear from the fact that the planetary ruler has at his side a guardian of the Law (a lipika), who sees to it that government decisions accord with the Law. Thus the Law presents some difficulties even to a 29-self.

<sup>2</sup>People hypnotize themselves with their primitive concepts, and with their catch-words they paralyse their reasoning power. The much talk about "freedom" is one instance. As if there were no limits to freedom! If there were not, then we would be free to murder, steal, and commit any crime whatever. If there were not, then any talk of human rights would be absurd. If there were not, then the law of the jungle would reign supreme. Try to use the little reason you have got and realize that freedom without law would undo even life itself!

<sup>3</sup>It would be great if the school could teach children some basic concepts of right instead of all manner of fictions. That the school should teach them how to think is asking too much. The one-track character of the school itself is too powerful for that.

<sup>4</sup>Perhaps you understand why these simple reflections have been put under the heading of the second self. It is because only causal selves are able to think. A long time will elapse before it is understood that common sense is the highest kind of reason.

<sup>5</sup>People do not know, cannot understand, what the second self means by "free will". Without that free will there can be no consciousness development beyond the mental. This is not individual arbitrariness but presupposes a knowledge of laws of nature and laws of life, especially the law of unity and the law of development: the wielding of power without setbacks.

<sup>6</sup>This is connected with the fact that the individual is a part of the whole and what harms the whole harms the individual as well, apart from individual responsibility hitting the individual in addition to his share in collective reaping.

<sup>7</sup>The talk about freedom from responsibility is typical of mankind's almost total ignorance of life. There is no such thing as freedom from responsibility. We all make up a unity whether we know it or not. This means that we are all responsible for everything that is and happens. Our common participation, during our thousands of incarnations, in everything thought, felt, said, and done has contributed to making it as it is. Even by our thoughts we work for or against the consciousness development of all. We are responsible for everything we think or have thought. As human beings we share in the responsibility for lower kingdoms. If you think you can be free from responsibility, then you think you can make yourself independent of laws of nature and laws of life. There is only one way: to apply them rightly.

#### *9.42 Man Cannot Live without Law*

<sup>1</sup>Man cannot live without norms. Those who claim the contrary do not know that they follow norms unconsciously and automatically. Else they would murder, steal, cheat, slander, etc. without inhibitions.

<sup>2</sup>Without law man lives in a chaos as to right and wrong, with universal arbitrariness, and an orderly society is made impossible. "The land shall be built with law." That law is civil law, not religious decrees. The social chaos of our times is due to the fact that the conception of right is based on old religious decrees. When the religious dogmas prove fictitious, the very religion loses its power and so do the bans that are motivated by religion. Public law has nothing to do

with religion. Jurists, not theologians, should teach young people the basic concepts of right.

<sup>3</sup>Public law will be superseded by the knowledge of the laws of life when mankind has gained sufficient understanding of reality to grasp the meaning of the concept of law, which only science has clarified to mankind. Without law the cosmos would be a chaos. Without law there would be no processes of manifestation, no evolution, for process (orderly sequence of events) presupposes the rule of law. Without law there would be no organization. Freedom presupposes knowledge of law and right, application of law. If freedom is understood as arbitrariness, the result is social and political chaos, which fact our times should have clarified sufficiently. Otherwise it only demonstrates the stage of development mankind is at.

#### *9.43 Teaching Children about Law*

<sup>1</sup>Modern upbringing, allowing children to grow up in freedom, is ideal where incarnations of individuals at the stage of humanity and higher are concerned. Where individuals at lower stages are concerned, however, individuals who have not yet acquired that instinct of life which automatically applies the laws of life and so are greatly in need of guidance and upbringing, the modern method is utterly abortive and can only result in disorientation and aberration. That is not the fault of children but of irresponsible parents, who sow a bad sowing for themselves. You do not bring children into the world and then leave them to solve the problems of social life by themselves. The psychologists of life ignorance, with their always revolutionary discoveries and brainwaves, have of course found the causes of crime in material conditions, organic defects. Determinist fatalism has always found ways to free man from responsibility. However, the law of sowing and reaping makes no allowance for ignorance or Pilates who wash their hands of it. Some day it must dawn on those representatives of science that physical, observable reality is not the whole cosmos. It does not help them, however competent they are in their specialities, to solve problems the causes of which are in superphysical reality. Prejudice against everything esoteric is so ingrained that they refuse to examine how tenable is that one tenable knowledge. They counteract evolution.

<sup>2</sup>The most important feature of upbringing is teaching children about the seven basic laws of life: the law of freedom, the law of unity, the law of development, the law of self-realization, the law of destiny, the law of reaping, and the law of activation.

#### *9.44 "Spirituality"*

<sup>1</sup>It is a common misconception that only religious people are "spiritual". There is an analogous misconception among occultists. Esoterics makes no distinction between "spiritual" and profane. Everything in the whole cosmos is "spiritual", all true knowledge of reality and life is "spiritual". Everything in the whole cosmos is the "work of god". It is quite another matter that spiritual things are misused by people until they have acquired knowledge and ability to apply it.

<sup>2</sup>All necessary work, cleaning up, for instance, everything that benefits biological evolution or consciousness evolution is spiritual work.

<sup>3</sup>There are many agnostics who rapidly develop their mental consciousness and stand good chances of coming into contact with the causal world. All who are motivated by the desire to serve mankind, evolution, and unity are on the right track, whether it be political, social, scientific, or other work. The will to unity is the one essential thing, also in those people who never made it clear idea to themselves that they possess this "will". Especially such things as promote self-initiated consciousness activity are regarded by the planetary hierarchy as "spiritual activity". Everything counteracting this is evil.

<sup>4</sup>From this you understand how the hierarchy looks upon theology and theological dogmas. The hierarchy makes a radical distinction between theology and religion. Religion is part of the emotional stage and is in most cases a necessary, in any case a justified, phenomenon at this

stage of development, since the true nature of religion promotes the acquisition of higher emotionality, attraction. Whatever theoretical view of existence individuals at the stage of the mystic have is inessential.

#### *9.45 The Essence of Culture*

<sup>1</sup>The essence of culture is the will to unity. Where this will is absent, any so-called culture is just masked barbarism. It is by this standard that we have to judge the things of culture in emotional respect. In mental respect, they must increase our understanding of life and must not, as they do in our times, have a disorienting effect. We have not received the esoteric knowledge in order to speculate on it. With the mental consciousness of the first self we cannot solve any supermental problems anyhow. We have received the knowledge in order to have an idea of the meaning and goal of life and the way of reaching the goal. We have received the knowledge in order to live and realize, to serve life.

<sup>2</sup>Man is the most delicate of all beings, not merely in respect of his physical organism, but also as regards his psyche. Incurable harm is easily caused to either part or both. The higher the level of culture, the more the methods are refined with which causes and effects of harm are prevented, the more carefully everything is avoided that hinders the individual's emotional and mental freedom of self-activity, the more the individual is encouraged to freely develop the potential that his present incarnation is intended to actualize. People learn how to protect each other and in so doing protect themselves.

### THE LAW OF FREEDOM

#### *9.46 Freedom is a Law of Life*

<sup>1</sup>The law of freedom is a law of life in all kingdoms in the cosmos.

<sup>2</sup>As a being sharing in the cosmic total consciousness man is a potential god (with all divine possibilities). It is quite another matter that the monad in the lower natural kingdoms as mainly a robot unfailingly falls victim to the repulsive vibrations ruling. You cannot speak of free will, in the proper sense of the word, until man has acquired knowledge, insight, and judgement. Until then, he will be the victim of the illusions and fictions of his life ignorance.

<sup>3</sup>According to the law of freedom, everybody has a right to lead his own life and nobody has a right to criticize other people's ways of life as long as they do not encroach on anyone else's sphere of life. There can be no peace on earth until men apply this law.

<sup>4</sup>Roosevelt's proclamation on January 6th, 1941, of the "four freedoms", the best formulation hitherto, is in full agreement with the law of freedom, which grants man divine freedom to live, freedom to think, freedom to seek knowledge, and freedom to plan his life.

<sup>5</sup>Freedom entails responsibility for the right use of freedom. Otherwise freedom would lead to chaos and make all development impossible. If freedom is understood as a right to arbitrariness, licence, recklessness, right to abuse of power, it abolishes itself.

<sup>6</sup>Anyone who violates the law of freedom is the enemy of life. It is everyone's duty to defend freedom against any power whatever that violates freedom. Anyone who omits to do this has to put up with some violation of his freedom, if not in this life then in a future one. For the enemies of freedom will always be around until all have become causal selves. It is our duty to oppose evil. Otherwise we hand over power to the enemies of freedom and must descend into slavery. God does nothing that men can do. The Gospels have put much in the mouth of Christos which he never said. The Gospels are not the words of god. The words of god are the processes of manifestation.

<sup>7</sup>What conception of reality and life man has depends on his self-acquired experience of life and is right on his level, provided it does not counteract consciousness development. In the attitude to the law of freedom, no compromise is possible. Anyone who does not accept that

law is the enemy of life.

<sup>8</sup>Our use of freedom has consequences as to all the other laws of life. Because of its abuse of this law mankind has, during the last twelve thousand years, been in this distress with nameless sufferings. Lies and hatred have ruled, and the history of the world is the world's court of justice.

<sup>9</sup>“The necessity of evil” has always been an insoluble problem to human beings. The solution is very simple, however. According to the law of freedom, man has a right to act against the laws of life, and mankind has chosen that alternative to the greatest possible extent. No power in the world can hinder people from preferring evil to good. But then no power can hinder the law of cause and effect, the law of sowing and reaping, from restoring the balance of life disturbed. The necessity of evil is the inevitability of bad reaping, and this in all kingdoms at every violation of the law of freedom: parasitic existence in lower worlds. Mankind has chosen the path of inevitable suffering and still seems to prefer that path, despite the lessons of millions of years. Otherwise men would think, feel, say, and do otherwise.

#### *9.47 Freedom is a Condition of Development*

<sup>1</sup>Freedom is the condition of all development. The higher the kingdom, the greater the freedom from the limitations that are inevitable in lower worlds and kingdoms. That is why development is a process of ever increasing freedom.

<sup>2</sup>Freedom is a necessary condition also of self-realization. Only what you have realized, experienced, and made your own by working it up is unlosably your own. Before we understand this, we have in many incarnations tried to understand and tried to realize, everything on our own responsibility.

<sup>3</sup>The individual character of the self, the monad, is unique and incomprehensible even to the monad itself, until it has reached its final goal. This is the ground of individual difference in the absolute sense, although we all can learn to understand everything essential in the consciousness of the 49 atomic kinds. The individual conception in everything is no hindrance to the common understanding. The law of freedom is the recognition of the right of individual character and a necessary condition of individual development. It is also the definition of the absolute restrictions there are in the mutual relations between all individuals in all kingdoms.

<sup>4</sup>It is freedom that enables all in higher kingdoms, independently of each other, with their self-identity preserved, to have their individual views and at the same time share the collective view as the one common to all without causing the least friction. Freedom guarantees individuality. Freedom guarantees self-identity. Freedom guarantees the rule of law, a fact that mankind cannot as yet understand. Only what is in agreement with law can be freedom.

#### *9.48 Free Will*

<sup>1</sup>We do not possess sufficient knowledge of the laws of life to be able to exactly define them or the individual's relation to them: so called free-will. The following facts, however, could perhaps afford us the understanding of the pertaining realities that is necessary for our needs.

<sup>2</sup>The original philosophical definition of will was the relation of consciousness to an end. Thus will is always determined by motives (the strongest motive), and therein is its lack of freedom. Free-will implies the possibility of a free choice of motives. In primitive people, who are dominated by their impulses, the tendencies of their envelopes, this possibility is absent. The greater power over the impulses of his envelopes man has, the greater is his possibility to freely choose his motives. He is relatively free when his reason can always decide which motive he is to follow, independently of the tendencies of his envelopes. In practice, he is not even relatively free, since he is instinctively, automatically dependent on the motives that are latent in his subconscious (“complexes”).

<sup>3</sup>An expression of will is a manifestation of energy. If this causes friction, then resistance and

reaction ensue, and so it does in all worlds. That is why only that man is free whose motives agree with the laws of life, the basic law of which is the law of balance and the energies of which see to it that the balance disturbed is restored. Otherwise the cosmos degenerates into chaos, and this is true in all worlds.

<sup>4</sup>The same is true of knowledge (of reality, of life, and of the Law), of insight and understanding. The individual is free to the extent that he faultlessly applies laws of nature and laws of life. To knowledge, insight, and ability, freedom and law are one and the same. But since the first self has insight and ability only to a very limited extent, this self is relatively unfree.

<sup>5</sup>Those ignorant of esoterics do not understand this fact, and that is why they cannot solve the problem of free-will or the problems of karma, fatalism, predestination, etc. Everything produced in that line is the guesswork and dogmatism of life ignorance.

<sup>6</sup>Prevision must not be confused with predestination. The course of events is not fixed once and for all but can be changed if new factors enter. An accident can be foreseen: an airplane crash, a railway collision, etc.; and such things will happen if warnings are not heeded. The talk of inevitable destiny is erroneous. In any case we cannot possibly tell beforehand whether events are inevitable. There is every reason to consider the warning of a real seer.

<sup>7</sup>The planetary hierarchy fully realizes the distress of mankind, that life in the physical world, such it has developed on this planet through the monads' basically hostile attitude to life and their will to power (the idiots of life desire power!!), through the hard conditions of evolution. The planetary government and hierarchy do everything they can. But man has his so-called free-will (inviolable according to the law of freedom). Mankind must itself, by its own work, liberate itself from its ignorance of life, its illusions and fictions. If men want to go on living in them, then no higher kingdoms are able to help them. By giving mankind the knowledge of reality and life, the hierarchy has indicated the path everybody has to walk. Anyone who does not want to walk it, must take his own path and go astray.

#### *9.49 Life-Ignorance Cannot Understand Freedom*

<sup>1</sup>Men still know but little of what freedom is; they do not understand what true freedom means. If man takes freedom as arbitrariness, transgressing the limit of the equal right of all, then he is everybody's enemy. At mankind's present stage of development, only esotericians realize that the law of freedom is a law of responsibility.

<sup>2</sup>All call for freedom. Freedom to do what? Freedom to have power, to act arbitrarily, to rule individuals and peoples? They are all incapable of using freedom rightly. It is depressing that all think they comprehend and understand, are able to rule, and do not see their practically total ignorance of life, do not see their unfitness for life.

<sup>3</sup>The more they call for freedom, the more freedom is restricted in almost all areas. The more propaganda they make for freedom, the more dictatorships arise. And so it is because freedom is abused to the detriment of other people, of everybody. Thus there are unsurveyable risks involved with speaking of freedom to the injudicious masses who believe that freedom grants them the right to self-will, licence, arbitrariness, recklessness, lawlessness, all of which inevitably leads to political and social chaos.

<sup>4</sup>This best demonstrates that mankind does not understand that freedom must be based on law. Being ignorant of the laws of life, which all of them have freedom as their basis (which fact explains why the law of freedom is the first of all the laws of life), people abuse the little freedom they have and so counteract their own and other people's development. Perhaps this fact better than any other clarifies mankind's general level of development.

<sup>5</sup>You cannot grant freedom to those who are only able to destroy what the greatest capacities have produced through education and assiduous diligence, through work and toil. You cannot allow the barbarism of ignorance to thwart the contribution of knowledge and skill to the benefit

of the whole. Schiller has unsurpassably expressed the matter with his: “Weh denen, die dem ewig Blinden des Lichtes Himmelsfackel leih’n ; Sie strahlt ihm nicht, sie kann nur zünden und äschert Städt’ und Länder ein.” (Woe to those who give the heavenly torch of light to the eternally blind. It does bring them light, can only set fire, and lays cities and countries in ashes.)

<sup>6</sup>Only the second self realizes and understands what “freedom” means. Only he can call the law of development the law of liberation (the law of liberation from ignorance and impotence). The first self is unfree because he is the victim of his life ignorance, the victim of his illusions and fictions, is ignorant of the laws of life and particularly the law of reaping, which brings suffering upon the law-breaker. You may talk of real freedom only in the case of the individual who can realize the meaning of life without friction.

#### 9.50 *Tolerance*

<sup>1</sup>The law of freedom does not imply that tolerance is allowed to the extent that people may do whatever they like, transgressing the limits of the equal right of all. Tolerance must be absolute, however, in the matter of individual opinion. You must allow people to hold and express any foolish opinions whatever. That is their own business. The fool has a right to be a fool.

<sup>2</sup>Intolerance is the desire to hinder others from holding and expressing their own opinions. Criticism of things and ideas is quite another thing. That is no violation of the right of others.

<sup>3</sup>It is typical of lower stages of development that people have difficulty in showing tolerance. Tolerance is noticeable only at the stage of culture. The knowledge of the levels of development makes you comprehend tolerance both logically and psychologically. The knowledge of the Law (in this case the law of freedom) makes you see that tolerance is necessary.

#### 9.51 *Compulsion and Prohibition*

<sup>1</sup>Moral compulsion (a force imposed on the individual from without) is of course as much violation of the law of freedom as any other force. It is a violation of the self. All psychic compulsion leads sooner or later to neurosis.

<sup>2</sup>It is quite another matter that educators must lay down prohibitions that are in force until the child has learnt to tell right and wrong and sees the limits of his own rights. Such prohibitions, however, must be based on parental authority and not on any power that is strange, unknown, incomprehensible to the child, at the most the right of the community to protect itself from violations of the equal right of all.

<sup>3</sup>Esoterically, no religion has a right to proclaim decrees as being the will of god, for that is a patent lie. If the will of god is to be mentioned in this connection, then it should be said that the Law, the laws of life, bind even god. No god has a right to prohibit anything whatever. The law grants freedom within the bounds to individual arbitrariness indicated by the laws of life. The Law is no prohibition but is based on the law of cause and effect, clarifies the absolutely inevitable (unpardonable) consequences of violation of law. Effect is related to cause so that absolute justice rules in a way that is incomprehensible to the first self.

#### 9.52 *The Sanctity of Private Life*

<sup>1</sup>Every encroachment by curiosity on the domains of other people’s personal lives is a mistake as to the law of freedom. Every human being has a right to live his own life without the curious interest of other people. Every kind of curiosity is a violation of the law of freedom: our personal statements on them as well. We have no right whatsoever to concern ourselves with other people’s private lives. All the pertaining gossip amounts to violation of the law of freedom, a serious breach that makes striving after unity impossible. When will mankind realize that this is a basic error?

<sup>2</sup>Many old esotericians can be born with such a horoscope, such an organism and brain that

they prove incapable of practical work in ordinary life and thereby are forced to cultivate their old capacity for esoteric knowledge and become experts in that area. They are problems to their environment and their possible readers who never respect the law of freedom but must try to solve also such problems of curiosity, which they are quite unable to solve. The subject under discussion is as interesting as it is inexhaustible. People seem to have immense difficulty in seeing their own limitation. They seldom apply the law of freedom to others, and so their curiosity hardly ever leaves esotericians in peace. Esotericians quite simply never discuss other people. They are taboo. It is the gossip in the occult sects that ruins the contributions they could have otherwise made.

### 9.53 Social Freedom

<sup>1</sup>The only power to which man has a right, according to the Law, is the power over himself (his envelope consciousnesses). He takes no interest in acquiring that power, however. In that respect he prefers to be a slave. He must himself take the consequences of the mistakes he makes in that connection.

<sup>2</sup>As a member of society he has the power that civil law grants him, a power that he, as always, abuses by his mistakes as to the laws of life in one or several respects.

<sup>3</sup>Where the limits of freedom are transgressed, where the right of others is violated, there the knowledge of life is absent. The prime purpose of the state is to defend the freedom of the individual. Without freedom, everything is robotized and the individual is a soulless machine.

<sup>4</sup>Anyone who remains neutral in a war between the enemies of freedom and the defenders of freedom has condemned himself to slavery of some sort in future incarnations.

<sup>5</sup>Dictatorship is hostile to life for it conflicts with the laws of life (the law of freedom in particular), counteracts development (the law of development). That is apparently a thing which mankind has yet to learn: educators, theologians, and politicians. It is an illusion to think that dictatorship can train people in self-determination. Only the appeal to reason and good will can do so and help understanding unfold. The tendency to these abilities and qualities exists in all people, and it is these which the skilful educator stimulates and encourages.

<sup>6</sup>In communist countries, everything in the sphere of freedom is prohibited. The authorities supervise that nobody says or does otherwise than what they permit, for ever or what suits them for the time being, absolute arbitrariness in other words. This has the result that finally nobody dares even to think freely, since there is always the risk of a slip of his tongue. And then there are people who praise such a dictatorship! In so doing they show that their understanding of psychology corresponds to the stage of barbarism without any ideas of culture.

<sup>7</sup>“It is quite impossible to produce with the means of injustice a happy, flourishing society whose members back up each other. Labour camps engender no pleasure of work, spying no trust, sentences on innocent people breed no sense of community.”

<sup>8</sup>“According to Soviet theorists and the horrible tenet practised in action, right and justice should not exist as a protection of the individual but only have the character of norms of expediency for the promotion of the socialist state. It is just and right to let millions of people perish in labour camps, because of lack of food, lack of clothes to protect them from the cold, lack of hygiene and medical care, if only during their short lives they manage to do certain work, build roads, mine coal or whatever.” (*Police State Russia*)

<sup>9</sup>As abortive as communism is anarchism, preaching absolute arbitrariness, lawlessness, social chaos, and a war of all against all. And both ideologies are products of human intelligence, which fact should tell us a lot about that faculty at the present stage of mankind's development. Rousseau had every reason for his saying that true democracy is impossible, since it presupposes a general, spontaneous law-abidingness on the basis of freedom, and that quality is absent in a mankind where fifty per cent of the individuals are on the 400 levels of the stage of barbarism.



<sup>10</sup>The only possible form of government is an organization of society where dictatorship, democracy, and communism have been combined into a higher synthesis. This presupposes that the ruling power is a true élite in contact with the planetary hierarchy or at least having a knowledge of reality.

## THE LAW OF UNITY

### *9.54 The Law of Unity*

<sup>1</sup>The basic law of life is harmony, the frictionless co-operation of the energies of life. We are all monads (primordial atoms). We all share in the cosmic total consciousness. We are all found somewhere on the path to the highest cosmic world and kingdom. We are all one.

<sup>2</sup>Striving towards unity, will to unity (“love”) is the greatest power in the solar system. It therefore solves all essential problems. The law of unity is the most important law of life. This it was that Christos tried in vain to make clear to his contemporaries, and this it was which all other pioneers failed to bring home.

<sup>3</sup>Unity is disturbed by repulsion – hatred – causing friction and misdirection of energies resulting in disease and general misery.

<sup>4</sup>Any division counteracts consciousness development. Evil must serve good, which appears in the fact that division directs the attention to some error in the prevalent way of looking at things, a misconception that has not been seen through, a problem that must be solved (and will be solved some time), in which the work at the solution also increases the activation of consciousness.

<sup>5</sup>The law of unity is a law of collectivity. We sow and reap together throughout our incarnations. Such as our reaping is, such was our sowing. Nobody may suffer who has not caused suffering to other individuals, and so it is in all natural kingdoms. And mankind still pursues this perverseness of immeasurable folly by its consciousness expressions, by its thoughts, feelings, words, and deeds, which all have their consequences.

<sup>6</sup>A cultivated kindness to everybody is certainly valuable, but it is not consciousness of unity to which one’s own self does not exist even though it exists as self-identity, which is something quite different. A true saint does not know his own sainthood. He just is such a one and “cannot help it”. He must serve for that is the very life for him. There are such people without theology or other queer theories. They have solved the problems of life without knowing it. It is just how it should be. They already live in the “heavenly kingdom”, and to them the path lies open into the planetary hierarchy.

### *9.55 Love*

<sup>1</sup>It is a characteristic trait of fanatics that they, like the father of the church, Augustine, would preferably destroy all who do not hold their creed. They are typical people of hatred. The totally misunderstood, misleading, symbolic formulation “sin against the holy spirit” refers precisely to hatred. True believers imagine that they are “saved” on their theory and by their hatred. In that respect most occultists are not much better. But the individual will be free from the cycle of incarnations only when he has become an incarnation of love towards all and everybody.

<sup>2</sup>Only with love can the world be “saved”. Love (energy of unity) is the most powerful energy in the worlds of man. Men live in hatred (repulsion). “Hatred is never overcome with hatred, only with love.” (The Buddha). Man can acquire love if he will work methodically at it while relinquishing his egoism.

<sup>3</sup>There is a difference between emotional (sentimental and often personal) love, mental (intelligent) love, and essential (46) love. Essential love is that unfailing intuition which knows what everybody needs.

<sup>4</sup>In order to serve people in the right way you must love them with the impersonal love

distinctive of the great ones. The condition of this is that you forget yourself (your importance), live in order to serve, acquire the will to unity, strive after unity with all without exception, and “sacrifice” yourself. The law of love is the law of sacrifice. It is by sacrifice we learn to love, and to anyone who loves, his sacrifice is no sacrifice but a source of joy (which indeed most people experience when falling in love). If something is felt like a sacrifice, we have not forgotten ourselves.

<sup>5</sup>Love is the use of forces that guide evolution. Love is not acquired at once, not with good resolutions or sporadic attempts. It is a long-term work, an unceasing daily work throughout the incarnations, until you have entered the world of unity. It is the only way of reaching that world.

<sup>6</sup>Anyone who does his best to love automatically draws down energies of unity to the emotional envelope and thereby strengthens the energies of attraction so that the two influence each other. It is of course a matter of avoiding everything repulsive that can sever the connection, and eliminate the tendency to criticism and the pertaining emotions whenever they can be traced in the mental or emotional envelope, and to replace these consciousness expressions with such ones as are of the opposite kind.

<sup>7</sup>The energy of love (46-molecules), which we receive through our Augoeides, if we want to receive and rightly use it, goes through the emotional envelope to the heart centre of the etheric envelope. It also vitalizes this envelope centre so that its “spokes” are loosened, start functioning, and attract still more energy. To many people it is helpful to have some idea of the “mechanism”, so that they understand that “realities” are involved, material things as well as energy and consciousness.

<sup>8</sup>“Love is not a sentiment or an emotion, nor is it desire or a selfish motive for right action in daily life... Love is a hard thing to cultivate ... it is a difficult thing to apply to all conditions of life, and its expression will demand of you the utmost you have to give, and the stamping out of your selfish personal activities.” (D.K.)

#### *9.56 Loving Understanding*

<sup>1</sup>Anyone who meets people with loving understanding understands them better than they understand themselves. For he sees what is beneath their superficial waking consciousness, which they take to be their self.

<sup>2</sup>Loving understanding must be acquired by exercise. Instead of criticizing the speech or behaviour of other people you can positively try to understand the consciousness activity that contributes to developing their various powers: power of observation, power of communication, power of formulation, power of reflection, etc., on the different levels. You can try to understand the motives activating them, rejoicing in the good ones and stimulating them.

<sup>3</sup>A help to those who wish to acquire loving understanding of everybody is the thought “Such is the first self at that stage of development, such was even I on that level”. We have all been among the worst; we shall all be among the best. That insight is part of the understanding of life.

#### *9.57 Right Human Relations*

<sup>1</sup>According to D.K., there are four basic facts or factors, still seen as ideals, which men must learn to understand and make living realities in their relations to each other: stage of development, responsibility, sacrifice, right human relations.

<sup>2</sup>The stage of development, which D.K. in his generosity calls “hierarchical status”, appears in the development in the stronger of a will to protect and help the weaker and this in all respects, responsibility in the relation of the older or those of more knowledge to the younger or those of less knowledge.

<sup>3</sup>The ability to sacrifice, especially as forgiveness through identification with others and in

responsibility for all and everybody, giving “all for everybody”.

<sup>4</sup>Right human relations to everybody – individuals, groups, nations, races – in which all barriers between people are pulled down.

<sup>5</sup>Nothing of this has anything to do with the all too common sentimentality, but it is all about realization as if it were a matter of life and death, which indeed it is.

<sup>6</sup>The power of the past appears in family relations, class consciousness, tradition, racial instinct, nation, national pride, all of which make up barriers against the “others”, hindrances to the insight that we are all one.

### 9.58 Service

<sup>1</sup>It is all a matter of will to unity and, in practical life, will to serve. Many people have realized that life is development. When they then have realized that development is service, they have made an even greater discovery. It remains to be discovered that the condition of this is loving understanding. And then they only need to apply that knowledge in their dealings with everybody.

<sup>2</sup>This cannot be said to the infantile who tolerate lawlessness. This knowledge is for those who are able to understand, are able to serve in the right way, and have acquired the ability to love all people and all living things.

<sup>3</sup>All kinds of service are in that respect equivalent: from the service consisting in faithfully doing the simplest work to the service of mankind. We all need each other. We are all dependent on everyone’s doing his best where he is placed. The spirit of service is the essential thing. Without it mankind will perish sooner or later and the individual will not progress. Anyone who is faithful in small things will in subsequent incarnations be able to be faithful in ever greater tasks. This has been said countless times and been as often forgotten.

<sup>4</sup>It is by service that man acquires all the good qualities that make discipleship possible, that liberate him from his egoism, his self-assertion, his presumption (the compensation for his life ignorance), that liberate him from hatred in all its life expressions.

<sup>5</sup>Karma yoga is the least understood of the five yogas. It is the most important of them all. For it is by service that man acquires all that is in the others. They would have understood that if they had seen the point of the story in the *Mahabharata* about the butcher who instructed the yogi in yoga. It is by service that the individual gains knowledge and all the requisite abilities (of course during several lives). By living for mankind, evolution, and unity you have solved the essential problem of life for your own part.

<sup>6</sup>You cannot give to others more than the small share you have assimilated of the knowledge you have received as a seeker. But you “do as best you can, e’ven it be little; do it willingly and gladly”. That is putting your talent to good account. And that affords you more and greater opportunities of service, perhaps in this life already and certainly in future ones. All servers of life are aspirants, whether they know it or not. And they all “get their chance” of serving even better.

<sup>7</sup>For efficient service much more is required than just the will to serve. All good qualities and abilities are put to use; your own capacity and the discovery of other people’s needs of which the person in need of help may be quite ignorant. Whenever something “personal” contributes (conceit, complacency, presumption, vanity, lust for power, vulnerability, demands of gratitude, etc.), you can do more harm than good.

### 9.59 Different Ways in Which to Serve

<sup>1</sup>You can serve the planetary hierarchy, mankind, evolution, unity in countless ways. Above all it is a matter of rightly using time. You can get knowledge with which you are in a better position to serve. The more you know the greater prospects you have of becoming a suitable tool of the planetary hierarchy from the position you have reached in life and among people.

You can be of great use even by thinking right (in accord with reality). Thoughts are vibrations in the mental world and can be picked up by those who are tuned in to the pertaining wavelength. They become conscious as individual thoughts, can serve to solve problems, to comfort, to give assurance to people who are in doubt, in many other ways. You can serve by just being. Your aura (the different aggregate envelopes) radiates energies that unconsciously influence the environment. There are countless opportunities of doing small services of love, such as a kind look, a kind word, by just being glad.

<sup>2</sup>You can be of use as a writer, a journalist, everywhere where you can fight for what is true, right, and beautiful.

<sup>3</sup>You can be of use by rightly doing your task of life, however small it is. We can all serve.

<sup>4</sup>There are unconscious disciples of the planetary hierarchy in politics, in science, in finance, etc., who benefit mankind by their contributions.

#### *9.60 People's True Needs*

<sup>1</sup>The important thing is not whether individuals can receive whatever you want to give but whether you can give them what they need and in a way they can understand.

<sup>2</sup>The primary thing is not to supply an esoteric world view and life view, for you do not help people by giving them an ideology that they do not understand or cannot use. The important thing is to meet everybody with loving understanding and try to help them solve their own problems on their level and on their terms.

<sup>3</sup>People are very fond of talking about themselves, their interests, etc., particularly to anyone who has acquired the art of listening (and does not talk about himself). It is then easier for him to ascertain their stage of development and in what way he may help them to reach a better understanding of life, not by preaching but usually best by throwing in an idea that may grow. Their reaction to the idea can also be informative.

<sup>4</sup>“Your fellow man” in a particular sense is the man who is exclusively thrown upon your help. You cannot help everyone materially, and you should not do it even if you could. There is responsibility also in such matters. There is a help that harms and hinders. Many people have unnecessarily assumed responsibility, which life never intended, which exceeds their ability. Goodness should be combined with common sense. And it is positively wrong to help those who do not need help. It is not our business to act the part of providence.

<sup>5</sup>You can help very few people by appealing to their mental consciousness and its content, since the majority are still far from having reached the mental stage. You help them by loving understanding, through their emotional life and possibly their so-called reason or intellect (mentalized emotionality). Being ignorant about the effects of mentality in emotional matter, psychologists are totally in error about mentality. Only essential selves (46-selves) are able to afford the requisite facts for a scientifically correct psychology. Until such information is possible, psychologists must be content with their quasi-knowledge. No philosophers have reached the stage of the mystic, for then they would be philosophers no more but would have seen the fictitiousness of speculation. That does not prevent them from accepting humanist ideas intellectually and emotionally and realizing the importance of the universal brotherhood of mankind, which makes wars impossible. You can reach far, as it appears to men, on the higher levels of the stage of civilization and with principle thinking.

<sup>6</sup>What most people need is affection and sympathy, a joy that supports and lightens so many heavy burdens. To be a cheerful soul is a great task of life in our chaotic time, where everything is being poisoned. If people knew how much a kind smile means, they would not be so chary of it. It acts as a sunray on a bleak day. People seek happiness and are instinctively attracted to those who spread sunshine about them. It is a matter of will that is worth the trouble and comes more easily by daily exercise. What a mighty impression makes an “enchanted smile” on someone with a fragile body, afflicted with ailments of various kinds. It is like a message from

a higher world. And how it beautifies the plainest appearance. Klinger's etching, *The Satyr Admiringly Looking at the Sleeping Nymph* (divine art), shows how beautiful even such a face can be.

#### 9.61 *The Esoterician's Service*

<sup>1</sup>To receive the truth – the knowledge – certain requirements must be met: There must be understanding latent from previous incarnations and a seeking attitude (often unconscious). There must be an ability to adapt your speech to the perceptive powers of those to whom you entrust what formerly was the “secret, sacred knowledge” of the initiates. Many enthusiasts make fools of themselves and harm the cause by “casting pearls”.

<sup>2</sup>This means that the esoterician's service does not at all mean one-sided work at propagating esoterics. Since utterly few people (only a small percentage at mankind's present stage of development and of those incarnated in this epoch) are in need of the true knowledge of reality, the esoterician serves everywhere where he can make his contribution. The important thing is service, not a particular kind of service.

<sup>3</sup>If he must economize on the light of knowledge, he may always give the energy of love. There it is right to be lavish: with kindness, joy, encouragement, liberating humour, helpfulness, gratitude, and good thoughts. With love (aspiration to unity) we benefit, with hatred (in all its countless kinds of expressions in life) we counteract evolution and determine our pace of development, our future lives.

<sup>4</sup>There are innumerable ways of serving mankind, evolution, and unity, and on all levels. There are countless tasks in all spheres of life, and where mankind is concerned most problems of life are still unsolved. For most people their next worries are physical provision and personal security. There are so many other needs that must be met during slow physical, emotional, and mental consciousness development (political, social, economical, medical, etc., ad infinitum), and the esoteric needs do not come up until the individual approaches the final stage.

<sup>5</sup>There are esotericians in all the seven departments, and they are educated for all the different tasks of life that need to be done. And on all the various paths there are opportunities to develop the requisite qualities. All paths lead to the goal, though not the one indicated by theological dogmatism. All dogmas lead astray.

#### 9.62 *The Cosmic Collective Consciousness*

<sup>1</sup>We are all one because all monad consciousnesses together make up the cosmic total consciousness. We are all equal in the sense that we are all brothers. The elder brothers have no reason to be proud of the fact that they are older. It is the duty of the older to help the younger. Those who do not wish to help lose according to the Law the right to receive help to reach higher, lose the right to discipleship without which nobody reaches the fifth natural kingdom on our planet in this eon.

<sup>2</sup>The differences between the various kingdoms are largely a matter of time. Individuals of higher kingdoms were introduced earlier into the cosmos from the primordial manifestation (chaos). The same is true of the stages of human development, the times of transition from the animal to the human kingdom.

<sup>3</sup>The higher the level of development the individual has reached, the greater is his participation in the cosmic total consciousness in which he has an unlosable share. This means that his monad consciousness comprises all the lower kinds of collective consciousness, that he has access to them whenever he wishes.

<sup>4</sup>The monad consciousness of the planetary ruler is the most extensive of all in the planet. His personal aura (material envelope) should not be confused with the monad's extent of consciousness. The planetary ruler can identify his monad consciousness with the collective consciousness of the planet and of the planetary chain.

<sup>5</sup>All individuals in worlds 1–44 are aware of their share in the cosmic total consciousness, even if that share be limited for the different selves to the worlds they have once “conquered”. Since the collective consciousness also implies participation in the processes of manifestation, everyone has his task in these. They live in order to serve “life”. The whole cosmos is a total organization in which every monad has its given position. Every solar system has its organization, every planet has its own. In such an organization, every monad has its special function, and all cooperate for the welfare of all.

<sup>6</sup>Evolution is made possible by the fact that individuals in higher kingdoms help those in lower kingdoms to develop. Men receive everything they need for their development from the hierarchies, and they in their turn receive help from higher kingdoms, last of all from the highest, the seventh cosmic kingdom.

<sup>7</sup>Since everything in existence is made up of monads that constitute the cosmic total consciousness, there are relations between all monads in the cosmos, being conscious to the extent they have acquired understanding. These relations imply that all individuals in higher kingdoms do what they can for those in lower kingdoms, although mankind, at its present stage of development and idiotized by the ideologies of ignorance, knows nothing and can understand nothing of these relations. Since all share in the collective consciousness, all participate in everything whether they know it or not. Our participation is conditioned by our understanding, our level of development. If you have once seen this fact, such a gnostic expression as “the kingdom of god is within you” is immediately self-evident. You need no incomprehensible theological explanations.

<sup>8</sup>Of course theoretical understanding is not the same as practical realization. The great shortcoming of human judgement is its lacking sense of proportion, its inability to tell potential and actual, possible and real. Whenever occultists fantasize about cosmic omniscience as if they possessed it, knew what it means, this proves that they are bereft of common sense.

### 9.63 *Collectives*

<sup>1</sup>Not just the whole cosmos is a unit of consciousness, but everything that can in some respect be regarded as a collective is likewise a unit: various kingdoms, various worlds, the many kinds of group-souls and the countless kinds of collective beings. Mankind thus makes up a “collective soul”; the various races, nations, groups within the nations are group-souls. Unity is always the primary thing, individuals belong to group units of many different kinds. In the long run, no one can break away from unity, cannot even act against it. They only increase their debt to unity, a debt they must pay to the last penny, however many eons it will take.

<sup>2</sup>Units are also indelible unitary memories, in ever more extensive collective memories and finally in the total cosmic unitary memory. They are deleted in the processes of manifestation only when collectives as well as individuals have fully settled their accounts with the great Law.

<sup>3</sup>Instinct like divination is the monad’s ability to share in a collective consciousness of some kind, for collective consciousness is made up of an almost endless series of ever higher kinds of consciousness. Many problems that psychologists deem insoluble would be solved of themselves if they started from the unity of consciousness. It is in unity we have to seek for the key to “dynamis”. We are omnipotent when we are one with the all.

<sup>4</sup>Instinct may be said to be the basis of evolutionary activity, the self-activity of the monads, which always starts from below with an unceasing striving to reach ever higher kinds of consciousness. It also affords the monads ever increasing ability to use the energies supplied (in the cosmic motion) for further evolution. Without this ability to strive after unity the law of self-realization would be meaningless.

<sup>5</sup>Mankind makes up a unity, and all exist to help each other. It is a great error to believe that the individual or nation may progress by leaving others behind. The different stages of development are results of the different ages of causal envelopes and no proofs of individual

superiority. Those who are ahead of others in evolution have to help those who lag behind. Those who refuse to serve life will be passed over in evolution. That was the meaning of the esoterism: the last shall be first. The law of unity and the law of development are closely connected. You have no reason to be proud of the fact that you are ahead in evolution. That means you have a greater responsibility to rightly use your qualities and abilities.

#### 9.64 Groups

<sup>1</sup>There is much talk of the “group” in esoteric literature, for all esoteric work is group work. The word “group” could in most cases better be replaced with the word “collective” or the “general” as opposed to and as a condition of the individual. The word “group” refers to a gathering of individuals with common tasks. Likewise, the expression “group consciousness” in esoteric literature could be better replaced with “collective consciousness” (on a certain level). There are as many different kinds of collective consciousness as there are levels of development, degrees of acquired understanding of life in individual and general respects.

<sup>2</sup>Whenever the uninitiated hear about a group, they think of something separative, something exclusive, a group in opposition to other groups. Where esoteric groups are concerned, that view is utterly false. There is no exclusivity in unity, and esoteric groups are no isolating entities in the collective. All groups collaborate. The only *raison d’être* of the group is the efficiency it makes possible.

<sup>3</sup>Everybody adds to the group his individual character, his special ability, his special qualities, and the combination of these different energies strengthens the individual’s contribution a hundredfold. The group power is superindividual and that is why it is so efficient.

<sup>4</sup>When the power of understanding – mental and emotional, psychological and cultural – and the capacity for tolerance are almost non-existent, it is natural for people to gather into groups where people can meet in at least one of the respects mentioned. Such self-formed groups are not the same as esoteric groups. According as intolerance increases and understanding is ever rarely seen, such groups appear to become ever smaller.

#### 9.65 The Path to Unity

<sup>1</sup>Long before a universal religion or a common conception of reality can be realized, tolerance of other people’s views and loving understanding of them must prevail at the higher emotional stage. All development occurs gradually in an extensive process of consciousness, and everything takes time. What may appear as a revolution has been slowly prepared in the unconscious and partially in the waking consciousness of ever more people.

<sup>2</sup>There is emotional happiness, mental joy, and essential (46) bliss, and it is only mankind’s and our own bad reaping that prevents our experiencing them. When we have discovered the secret of forgetting ourselves and living in unity, life is wonderful beyond words.

<sup>3</sup>Theologians have made a great feature of the gnostic expression “born again”, as usual without knowing what it stands for. It means the same as “repentance”, theologized, it too, and so falsified. Both expressions stand for a total change of man’s attitude to his “own self” (egoism) and to life (altruism). Instead of regarding himself as the only important being and everybody else as existing for himself and his insatiable desires, the individual, who has seen the insignificance of his own self, decides to live exclusively to serve mankind, evolution, and unity. The “will to unity” is the only essential when you have once realized that the meaning of life is that all life enters unity, that it is by joining ever greater units that we reach ever higher kingdoms, that cosmic omniscience and omnipotence can be acquired only by living for the cosmos.

<sup>4</sup>It is true that the meaning and goal of existence is that the monads acquire the cosmic total consciousness. This applies to all monads in all kingdoms. But this is possible only if the individual enters unity and participates in the work of all for all, the common work in the

processes of manifestation, by helping everybody whom the individual can help, in all kingdoms. Having that perspective you will see that the direct meaning of life is the service of life. By living for ourselves we counteract this task, we exclude ourselves from unity, we misuse the possibilities life has granted us, we misuse the vital energies life supplies, we keep for ourselves what belongs to everybody, we refuse to repay the loan of life without which we would not even possess any consciousness at all.

<sup>5</sup>That individual has understood the meaning of life who lives to forget himself, who lives to live for others, who lives to help and serve life. The monad cannot do that in the first triad but only when it has contacted the energies of the second triad, when it has become able to automatically activate consciousness in the heart centre. And the method of doing this is the will to unity and the awakening of this will. Willing what you will not do, doing what you cannot do, are two paradoxes of life. This is impossible to understand for the monad as a first self, until the monad has learnt the lessons it must learn as a first self. That is why the esoteric life view must not be forced on people. It is understood only by those who are finished as first selves. Being a mystic, “desiring to be one with god” is not sufficient, for that is the desire of the first self. What remains is the will to forgo god, forgo one’s own development, to forget oneself in service. Then you are ripe for discipleship. Then you may become the tool the planetary hierarchy needs.

#### *9.66 The Ground for Mankind’s Problem*

<sup>1</sup>The tendency to grieve and suffer is based on such an age-old habit of thought that a directly opposite attitude to life seems impossible. The activity of life ignorance in conflict with all laws of nature and laws of life has had the result that the effects of the law of reaping have even occasioned the beliefs that the gods are envious of human happiness, that karma is a law of vengeance and retaliation. They have not wanted to see that the law of unity is the basic law of development – the law of joining ever greater units – but they have counteracted unity everywhere. And then they blame life for their own stupidity and bestiality.

<sup>2</sup>As usual, the causes of these facts are sought in the historical past; for instance, with a multitude of guesswork as to why civilizations and cultures have perished. They overlook the one cause, clarified in esoterics: the absence of the community spirit, the presence of insatiable individual egoism, the absence of the will to unity and the will to serve others, everybody, the whole. When people live in order to serve, then social paradise will be realized, and only then. All other approaches must fail, as history demonstrates and as present-day and future social and political experiments will confirm.

<sup>3</sup>At mankind’s present stage of development – where men, not understanding it, counteract evolution – races, nations, sects, societies have the effect of excluding the others, making up opposites to the others, which all has a dissolving effect on unity. All mankind is divided, and it is this division which arouses emotional repulsion and hatred. The fact that they are unable to see this demonstrates their irremediable life ignorance and limitation, their blindness and impotence.

<sup>4</sup>Theology as well as philosophy are indications that among intellectuals theory has precedence over practical life. People are overly theoretical. How many understand that the essential things in life are service without thoughts of return service and striving towards loving understanding of everyone? Instead, critical and loveless or indifferent attitudes to fellow human beings are rampant. Small wonder then that life appears empty and meaningless to them, poor in warmth of heart in themselves, poor in the only quality that makes their lives rich, independent of other people’s behaviour. We demand of others what we do not give ourselves. This demand of life makes most people disappointed and discontented, also when they possess everything they reasonably need. Not what we receive but what we give of ourselves is the richness and inmost secret of life. That was the meaning of the esotericism: “He who gives will



receive” (not from others but from his own higher self).

<sup>5</sup>The disciple does not want to be “paid” for his services but refuses to receive. Everything he possesses he has received freely and he gives it back to life freely, which is all an absurdity to those who are uninitiated into the mysteries of life.

<sup>6</sup>This is what the planetary hierarchy, for millions of years, and Buddha and Christos, for the last 2500 years, have tried to explain to mankind. In vain. It is too simple. You must complicate it. Then you are very acute and profound, very learned and very wise – still a man at the stage of idiocy as to understanding life. You do not want to see because your insatiable egoism forbids you, your self-assertion, self-importance, self-glory: your hatred of all which is not your own dear self.

<sup>7</sup>The planetary hierarchy has made countless attempts to teach people the fact that the law of unity, the law of service, is the law of life, that we all should live for each other and not against each other. It would seem as though those attempts were wasted. If that is so, mankind will annihilate itself, using the resources of annihilation that nowadays exist.

<sup>8</sup>If people will not realize unity, then life will remain a war of all against all, which condition will unfailingly end in the annihilation of mankind. The law of unity is the law of life, and those who do not want to enter unity have excluded themselves from life.

## THE LAW OF DEVELOPMENT

### *9.67 Consciousness Development*

<sup>1</sup>The consciousness content of the atoms of course becomes ever more “rational” with each higher atomic kind. This is due to the ever more extensive power of apprehension (the ever decreasing density of primordial atoms in the atoms) and, as a result, the ever more exact working up by consciousness, the ever increasing prospects of consciousness communication, and all this during millions of years.

<sup>2</sup>It should be evident from these intimations how utterly hopeless it is for first selves (“poor foolish things”) to form any true conception of reality. The consciousness of the atoms cannot be apprehended by others than those who have acquired consciousness of unity with its ever increasing prospects of studying the consciousness content of ever higher atomic kinds. What man can (unconsciously) assimilate corresponds to the powers of apprehension he has acquired. How faint this has been and still is appears all too clearly from his history in past and present time.

<sup>3</sup>The whole cosmos is one great process of development. All the processes of manifestation (also the processes of involution and involution) can be regarded as stages preliminary to the final process. The process of evolution goes continuously from unity to manifoldness, and from manifoldness to unity. When the next goal has been reached, a world has been conquered, striving begins anew, and so it goes on until the individual has entered the cosmic total consciousness, an endless service with endless powers to do it, work for the liberation of everybody from the limitations of imperfection. The more monads are liberated, the greater is the common bliss. The striving for power is a striving for isolation resulting in fear of greater powers and contempt for lesser ones.

<sup>4</sup>According as the monad in its atomic chain reaches higher kingdoms, its power to identify itself with the consciousness of ever greater material forms already existing (collective groups, worlds, etc.) increases. The consciousness expansion consists in the very power to participate in ever greater parts of the cosmic total consciousness.

<sup>5</sup>“The Self is only a passing guest” is 44-self K.H.’s definition of the evolutionary monad, primordial atom, self-atom, individual, self. Giving it, he has appositely stated the monad’s continuous, ongoing evolution (consciousness development). It is a journey through ever higher worlds of consciousness, a journey that goes on until the final goal has been reached. It is a

journey that all must make, however much they are against it. Their resistance only delays the journey to their own detriment. All shall reach the goal, and all will do it sooner or later.

<sup>6</sup>The natural kingdoms are as many classes in the school of life, and each kingdom consists of a long series of levels of development.

<sup>7</sup>In the fifth natural kingdom, all know that they are one since they consciously share in the cosmic total consciousness. This does not mean, however, that all are equals. Also among disciples of a 45-self there are many different levels. Every one of them knows his own level and who belongs on a higher or a lower level, which appears from their self-acquired understanding of life, different degrees of insight and ability. All know their places, and all help each other.

<sup>8</sup>Consciousness development appears as a spiral motion, not as a straight line. To the ignorant of life it appears as a circular motion. But every time they return to seemingly the same point, it is on a higher level and not a relapse.

<sup>9</sup>The planetary hierarchy tries to explain that everything is development, not just (as development is usually conceived) the monads' continuous transmigration to ever higher natural kingdoms, but also as a constant transformation within each kingdom, so that the different stages of development automatically rise to ever higher levels. Nothing is permanent, since the inmost purpose of the cosmic motion is evolution. An individual at the stage of barbarism thus is on a higher level, relatively speaking, than the barbarian of ten million years ago, and there is a great difference between a causal self of today and a causal self of a million years ago. This is true of all kingdoms. Only the highest cosmic kingdom has realized the "absolute", if that word has any meaning in this connection. All lower kingdoms are being "transformed" into ever greater agreement with their "ideal".

<sup>10</sup>Consciousness development, consisting in the acquisition of ever higher kinds of consciousness, is absolutely inescapable, an inevitable law of life. That is one thing. In what way this development is done, however, always remains a problem due to the individual characters of the monads of the various kingdoms, and their cooperation. And how long time, how many eons, how many millions of years this process requires also always remains a problem, an individual as well as a general problem.

<sup>11</sup>The monads that refuse to develop are transferred in due time to other, new solar systems where they remain until they at last decide to will for development. All shall reach the final goal, however long time it may take.

#### *9.68 The Meaning of Life is Consciousness Development*

<sup>1</sup>The meaning of life is consciousness development. In fact, this means that the meaning of life is work. It is good for anyone who has understood that without work there is neither enduring happiness nor joy. The more beings our work benefits, the greater is our satisfaction, quite apart from the fact that our work strengthens the prospects of attraction and the will to unity and, moreover, entails the best possible reaping in future incarnations. Idlers, drones are parasites that condemn themselves to some kind of future slavery.

<sup>2</sup>The first self at the lower stages of development is justified to feel egoism, ambition, lust for power, because such feelings are the most powerful incentives to work and exertion. Such motives are eliminated in due time, when the individuals have reached higher levels. It is abortive to demand the same high ideals from all people, at all the different stages of development, as moralists do (having no knowledge of life and no sense of proportion). Besides, moralists (who all are at some lower stage) have always condemned those who (in all their imperfection) have worked to serve the "kingdom of god" as they have seen it. Hatred is still the moralists' elixir of life. This hatred easily combines with their demand for perfection, which is the best proof of their incurable self-blindness.

### 9.69 *The Processes of Manifestation*

<sup>1</sup>The processes of manifestation are divided into three main kinds: processes of involution, involution, and evolution. These three main kinds have practically countless subdivisions about which very little has become exoteric as yet. We have an intimation as to their existence through the knowledge of the three different kinds of solar systems in which matter is gradually refined so as to make it easier for the monads (evolutionary atoms) to acquire higher kinds of consciousness and assimilate higher kinds of energy; to make it easier to design higher material forms, which are ever more easily automatized. It is among the tasks of man to contribute to that process of refinement, which will enable these kinds of matter to enter into the solar system of the third kind. This he does by refining the matter of his own envelopes. This process of refining man's envelopes is at the same time the condition of acquiring consciousness in ever higher molecular kinds.

<sup>2</sup>This is just one example of how the various processes interlock and how they all serve the great final purpose. It is a system of mutual assistance in countless respects, in which also what to us appears to be evil in existence does a necessary work in the process of involution. True, this "evil" counteracts to some extent the process of evolution, but one good thing about it is that the monads are forced to use understanding and energy of a higher degree and in so doing develop their consciousness and their will. It is true that esotericians have always hinted that "Evil is a force that serves good", but ignorance has known better as always. And however often ignorance is exposed, it stubbornly adheres to its fictions. When will it be less cocksure that it is always right? It is out of the question that it would see through its own ignorance.

<sup>3</sup>Consciousness development, the acquisition of ever higher kinds of consciousness in ever higher kinds of matter, has been symbolically represented as a climbing up a ladder. It can of course be represented in other ways. All atomic worlds are found within us and consciousness development consists in discovering their existence, symbolically a shifting of the focus of the self. Starting from that representation it is easier to understand the saying "the kingdom of god is within you".

### 9.70 *Evolution is a Slow Process*

<sup>1</sup>Consciousness development is a slow process through millions of years. The consideration of mere historical epochs is deceptive, since men are ignorant of everything concerning consciousness in the various natural kingdoms, everything about stages of development, about the consciousness classes of mankind, about the purposes of civilizations and cultures, about the levels of incarnated clans, about the individual's given task of life, just to cite a few factors.

<sup>2</sup>Most of the individual's incarnations are unimportant for his development and amount to a (random) gathering of experience. It is only as the individual begins to "awaken" and demands answers to his question about the meaning of life that his incarnations gain importance and Augoeides is at all interested in his protégé.

<sup>3</sup>All development, in nature as well as in human life, is a process of maturation that takes time, and this at all stages. The twelve essential qualities, which the energies of the twelve zodiacal constellations enable the causal self to acquire so that he will some time be able to perform the "twelve labours of Herakles", are not acquired at once.

<sup>4</sup>Anyone who wants to be "finished" too quickly is bereft of the sense of proportion that is part of common sense. No absurdities are required of him, only that he does what he can within the range of his given, his always limited, powers. This must be said, for any overstrung effort defeats its purpose. Our organism must be meticulously taken care of, for it is a necessary tool and must be able to fulfil its purpose. We must be particular about our health and economize with our powers.

<sup>5</sup>This said it remains to be examined what is meant by "do what he can". We seldom do it, for we do not know what we can. It is more than we believe. Life offers us so many opportunities

that we omit to grasp, so many small daily opportunities of being kind, of making the people around us happy, of saying an encouraging word, of giving assistance where it is needed. The many small, seemingly insignificant things we do are preparations for ever greater tasks. We shall have no great opportunities if we have missed the small ones. It is by heeding the small ones that we may discover the great ones. The small ones generally include our daily duties where we stand.

#### 9.71 *Everything Must Be Seen from the Angle of Evolution*

<sup>1</sup>To those in the planetary hierarchy the only essential thing is what furthers evolution, individually or collectively. What does it matter whether the individual's view of reality or of life agrees with reality or not? What does matter, however, is whether his illusions or fictions promote his consciousness development on his level, in his circumstances of life. We help him, not by depriving him of the fictions that enable him to reach his next higher level, however insignificant it may appear to us. We understand what Blavatsky meant when in the Introduction to the second volume of her *Isis Unveiled* (treating of the theoretical side of religions) she hoped that her book would not fall into the hands of those whose religious delusions helped them to a right living.

<sup>2</sup>It is a constant rule that in order to serve their purpose (which is requisite to further consciousness development), lower and higher conceptions should be seen in their mutual relation and all be granted their importance for consciousness development through the different natural kingdoms. Absolutification always entails confusion of ideas, of which fact the history of philosophy bears witness.

#### 9.72 *Factors of Evolution*

<sup>1</sup>In all natural kingdoms everybody receives the help that is required for consciousness development. That is fact which should be completely clear to us. Only a fraction of this help is received consciously. Almost everything occurs in the unconscious.

<sup>2</sup>If we did not receive help "from on high", we could not even exist. Without help from higher kingdoms the monads would not pass from a lower to a higher kingdom.

<sup>3</sup>We receive energies from all directions; from our causal, mental, emotional envelopes, from the celestial constellations (the zodiacal constellations), from the surrounding worlds, and from living beings in them. Only an exceedingly small fraction of the energies penetrating our envelopes influences us and an even smaller fraction is consciously perceived by us. All development depends on how much of these energies can be assimilated by individuals. It depends on the collective heritage in several respects, as well as on the individual's experience and his working up of it.

<sup>4</sup>"Ideas rule the world." And mankind can "be saved" (gain understanding) only by means of reality ideas. That is a fact which is obvious to all esotericians and to common sense. The fact that it needs to be said is one of the many proofs of the total disorientation of mankind.

<sup>5</sup>It can take several hundred years before an idea belonging at the stage of humanity is assimilated at the stage of culture, and many thousands of years before it is understood at the stage of civilization.

#### 9.73 *Development and Reincarnation*

<sup>1</sup>The law of rebirth is called by the planetary hierarchy the "law of opportunity". The law of the "rebirth" of everything is the condition of the monads' evolution. An ever improving form for the expansion of consciousness is made possible thereby. The law of development guides everything to final perfection. Only in our times is there a chance for mankind to see this, thanks to the increased understanding of the facts of nature and the critical assessment of world history furnished by research.

<sup>2</sup>The incarnations deposit layers, as it were, in the subconscious of the triad. The study of the

entire series of incarnations shows that very few of them have been of any significance to consciousness development. If incarnations have amounted to progress, this has been due to the fact that the vivid interest has worked up the experience had (self-initiated consciousness activity).

<sup>3</sup>Generally speaking, the last incarnation amounting to progress influences the choice of life view in the new incarnation the most powerfully.

<sup>4</sup>Still the majority of mankind are at such stages of development that separate incarnations are by no means of any great significance to consciousness development. As a rule people gain from having the opportunity of a new incarnation. The higher stage of development the individual has reached, the more significant is his incarnation, since the authorities of destiny have planned it with particular regard to the acquisition of qualities and abilities as well as to the possibility of serving life.

<sup>5</sup>Only our sweet mankind needs to develop through reincarnation. On other planets there are no human organisms, and all the other paths of evolution consist in the automatic acquisition of higher envelopes through the consciousness of higher molecular kinds. There individuals learn that development is a result of serving life and not of egoistic demands. There, too, the individuals' lower aggregate envelopes are renewed for an unlimited length of time. They are formed anew until higher ones are acquired and are put off only then.

#### *9.74 Development through Identification and Liberation*

<sup>1</sup>It cannot be too strongly emphasized that the process of development is a process of liberation, and that liberation is a condition of development. These facts have been overlooked, in some respects misrepresented and distorted. Consciousness development is a liberation from all unnecessary physical needs, from selfishness and all manner of illusions, from belief in fictions and authorities that hinder self-initiated consciousness activity.

<sup>2</sup>Consciousness development consists in an ongoing identification and liberation. The self identifies with its envelopes and their content of consciousness. The physical self believes he is his sense perceptions; the emotional self, his feelings; the mental self, his thoughts, etc. To be able to identify with higher kinds of consciousness you must renounce lower kinds, liberate yourself from your dependence on lower kinds. You are attached to the lower as long as the sense of sacrifice and self-denial remains. Renunciation is a natural consequence as the lower has lost its power to entice. The child loses interest in his toys when he has got other interests, has grown away from such childishness. Development consists in a series of revaluations. To the emotional self physical things have lost their attraction. To the mental self both physical and emotional things have lost their power to fascinate, to delude, to make the self value the lower more than the higher.

<sup>3</sup>Consciousness development is a continuous process, extensively and intensively, the acquisition of subjective and objective self-consciousness in the ever higher kinds of consciousness of ever higher kinds of envelopes. You do not begin activating the higher kind until you have seen that it is incomparably more valuable thanks to the insight and understanding as well as freedom and power it grants.

<sup>4</sup>The Buddha tried to explain that you must be liberated from the illusoriness of the lower to be able to develop your power of judgement, that the path to common sense (at the present stage of mankind's development, the emotional stage) goes through acquisition of the energies of emotional attraction as a condition of liberation from the lower emotional and the physical. What is lower blinds. You acquire higher powers by mastering the energies of the lower envelopes. Consciousness development is simultaneously a process of energy.

<sup>5</sup>You master the matter aspect through the consciousness aspect, and you master the consciousness aspect through the energy or will aspect. The lower enters into the higher, and that is why the "will" is more reasonable than reason on the same level of development.

### 9.75 *The Struggle between Consciousness and Matter*

<sup>1</sup>The matter aspect and the consciousness aspect fight today their eternal war, and mankind is standing before the decision. If it chooses the matter aspect, a new catastrophe is inevitable. Then we must begin anew from the beginning, and this will be repeated until mankind has learnt its lesson, that the meaning of life is consciousness development and not remaining behind in physical material life. The consciousness aspect (so-called spirituality) must become the one essential thing. It is by consciousness that we shall reach unity, the worlds of the fifth natural kingdoms, and realize the so-called kingdom of god in the physical world. For only in the physical world can we acquire all the qualities necessary to reach higher kingdoms. That is the way trodden by all who now make up our planetary hierarchy. There is no other way. How slow has been the development during 21 million years is best demonstrated by the relatively small number of “saved souls”, the individuals making up the hierarchy. It must be underlined ever and anew that we are all accessory to this slow jogtrot, for it is our task to do whatever little we can in order to reach the world of knowledge and realize unity on earth. Without this unity we defeat ourselves, our own development and that of other people. The opposite of unity is hatred. Development requires freedom and will to unity.

<sup>2</sup>Man is a union of two opposite aspects – matter and consciousness – and he must choose between them. Anyone who chooses consciousness has particular forces at his disposal, the forces of causal knowledge and of unity.

<sup>3</sup>In order to highlight the opposition of the consciousness aspect and the matter aspect you may denote them by the well-known terms god and the devil, Christ and Antichrist, white and black magic, etc. In matter, consciousness is roused to life in order to learn how to control matter and thereby acquire all the necessary qualities.

### 9.76 *Stages of Development*

<sup>1</sup>Teachers of esoteric wisdom adapt their rules of wisdom according to the stages of development, according to the varying ability to appreciate ideals. Ideals are different at different stages, and it is not just meaningless to present too high ideals but even harmful, since it breeds either indifference or contempt. It is psychologically abortive to speak of “love” (essentiality) to those at the stage of hatred whose feelings can be vitalized only through hatred. That is a thing which theologians have never understood except possibly Catholic confessors, who have learnt how to adapt their “demands” to the individual’s conception of right.

<sup>2</sup>No nation has as yet reached the stage of culture. It indicates real ignorance of history to speak of Greek culture when this comprised the achievements of an incarnated clan at the stage of culture. This clan of about 400 individuals gave Greece her architecture, sculpture, literature, and philosophy. The Greek people at large remained unaffected, for they were at and near the stage of barbarism, which appears from their eternal hatred and civil wars.

<sup>3</sup>In occult literature they have made too great a business out of the Greek mysteries. Their relative insignificance is seen from the fact that almost all the citizens of Athens were initiates and they nevertheless murdered or ostracized all their great men (except Perikles, which was a near thing). Platon saved himself by acting the mouthpiece of Sokrates, who had been rehabilitated, and Aristoteles fled. The culture of Rome was made up of a few individuals.

### 9.77 *Levels*

<sup>1</sup>The individual’s level appears in the conceptions he accepts out of those predominating in a certain collective.

<sup>2</sup>The age-old experience is proved right: “Tell me with whom you associate and I will tell you who you are.” It is fashionable to reject the collected experience of mankind. We shall then have to start all over again from the stage of barbarism.

<sup>3</sup>Man’s insecurity, tendency to doubt, desperation as to trust in life and trust in law at the

least strain is a perverse instinct of life, the outcome of cultivation, in many incarnations, of skepticism and ridicule of the quite different attitude taken by those who are at higher stages. He has a long way to go before he is as firm as a rock in the most desperate situations, in the final catastrophe to his physical envelopes (“all that is” to him). One of the many indications of the level, individual or general.

<sup>4</sup>Those who are not idealists, that is to say: serving impersonally, do nothing for the general good by which they do not think they have personal, direct or indirect gain. That, too, is a factor to be observed when assessing levels.

### 9.78 Equality

<sup>1</sup>Strange enough, the idea of equality seems never to have been rightly conceived by the learned. We are all human beings with a right to human dignity, human happiness. We all have a right to freedom within the limits of the laws which are common to all. We all have a right to the knowledge we are able to acquire. We all have a right to free competition and a right to be justly assessed on the basis of our qualifications. We all have a right to hold any views whatever in any respect (religious, philosophical, esoteric, political, social, cultural, etc.). We all have a right to freedom from economic misery and poverty.

<sup>2</sup>However, nobody has any right to consider himself equal to those who possess greater knowledge, understanding, and power of judgement, greater capacity (capability); esoterically: a higher kind of consciousness. Fools have no right to consider themselves to possess as much power of judgement as the wise, the ignorant as much knowledge as the knowledgeable, the incapable as much skill as the skilful.

<sup>3</sup>As long as there are people at different stages of development, there can be no talk of equality in the sense that all have equally great capacities, have the same prospects to acquire knowledge and skills, acquire as much insight, understanding, and power of judgement. In that sense there will never be any democracy. That is a fact which can be established once and for all. The inequalities of nature in these respects cannot be abolished by any social legislation.

<sup>4</sup>Equality in the esoteric sense is based on the right sense of proportion, self-determination, the laws of rebirth and reaping, understanding of the age of the causal envelope, and the monad’s acquired experience of life, and has nothing to do with the talk of life ignorance that “all men are equal”. (D.K.)

<sup>5</sup>We are in a very critical phase in the development of mankind. Also those at the stage of barbarism have begun to develop the faculty of inference thinking. The mad idea of everybody’s equality, so totally bereft of knowledge of the levels of development, has had the result that all (being ignorant of reality and life and the laws of life) believe they are able to judge everything, being victims to all the brainwaves of infantility. The result seems to be a final chaos in all domains, in politics and in social relations. In culture, there are lots of littérateurs who fob off their banalities and trivialities on people and work to strengthen illusoriness and fictitiousness without any sense of responsibility. They are always able to find publishers and readers, which is a proof of the cultural standard ruling.

<sup>6</sup>Madness prevails as long as the ignorant of life are to be authorities and dictators. Too many clans at the stage of barbarism have incarnated in the 20th century. We must hope that epoch will soon be over!

### 9.79 The Development of Mankind

<sup>1</sup>Mankind consists of a vast number of clans at the five stages of development. What historically (without a knowledge of reality) may appear as development is the fact that clans at the various stages incarnate in turn. Clans at higher stages build civilizations and cultures, which in due time are crushed when in other epochs clans at lower stages take over the cultural heritage. Also in such barbarian epochs, disciples of the planetary hierarchy incarnate to try to

help the barbarians in various respects.

<sup>2</sup>People in Atlantis did not know how to use the consciousness of their mental envelopes. Since then we have learnt how to use that kind of consciousness.

<sup>3</sup>The saying “mankind progresses, but the individual remains eternally the same” is a psychological error, since the general progress is the sum of that of all individuals.

<sup>4</sup>The fact that the contribution was different on different levels but still ascertainable on each level refutes the saying often heard that the merit is due exclusively to the relatively few geniuses. Many are they who have done their small shares.

<sup>5</sup>On the other hand, it is correct to say that the scanty élite have made the greatest contribution in this process, a fact that is overlooked when mankind is assessed as a mass of normal individuals.

<sup>6</sup>Evolution is both a product of law and continuous. At mankind’s present stage of development, however, it moves in what appears as revolutions in the framework of 2500 years, the different zodiacal epochs. And that depends on the various kinds of zodiacal vibrations, which have a destructive effect on the existing forms of life.

<sup>7</sup>The esoterician can look forward to a state of mankind where there will be no disease; where the individual himself abandons his worn-out organism with its etheric envelope; where child-birth is so agreeable that women long to give birth; where the child is given the best care from the beginning, receives a knowledge of reality and life, and knows what is right action and leads a happy life; where everyone knows his place in the service of mankind, evolution, and unity, and all are prepared to help each other. It is up to mankind when this state will be achieved. It is consoling to know that this will be real and that we can look forward to that goal.

#### *9.80 The Development of the Human Individual*

<sup>1</sup>The individual’s consciousness development goes slowly forward. As a rule, it takes 35 years in each incarnation before reason is so developed that the former initiate can start to liberate himself from all the illusions and fictions he has been inoculated with in childhood and at school. And that process goes on during the period which demands the most of him as a bread-winner. Not much mental energy remains for his change-over and practical application, perhaps beside the daily family duties.

<sup>2</sup>When students are told how many incarnations they have done with seemingly so small results, many think they have learnt very little from all the experiences they have necessarily had. But they have acquired a fund expressing as instinct of life, often warning them, often clarifying to them. When they have reached so far that their experiences lead to the activation of passive causal consciousness, a connection is made between the super- and subconscious which affords their incarnations quite another significance and effect. For only now they gain a true understanding of life and thereby an accelerated consciousness development.

<sup>3</sup>The relative ease with which many people succeed in reattaining their latent level has entailed a total underestimation of the immense difficulties to be overcome by consciousness development. Those who expect to become causal selves in the course of some twenty incarnations should be clear about the fact that this is an objective, which about 40 per cent of mankind will reach only in the next eon (the mental eon). Certainly the Buddha’s religion of wisdom and Christos’ religion of love were intended to clear away the greatest obstacles to consciousness development, but the immediate purpose was to teach mankind to overcome hatred, which keeps it in the lower emotionality and makes true culture difficult, not to say impossible altogether.



### 9.81 *Conscious Evolution*

<sup>1</sup>Consciousness development is a methodical and systematic process, incomprehensible to the first self's emotional illusionism, sentimentality, and mental fictionalism. Expressed in the simplest way, it is done by moving attention away from everything there is in the consciousness content of the envelopes of incarnation to the consciousness of the second self and keeping it there. There are sufficient problems to meditate on, problems of the causal and essential selves, when not dealing with those of mankind, to solve them in the right manner. You are spared the illusions and fictions of your own self.

<sup>2</sup>Consciousness development towards unity includes ennobling our feelings (expressing in the refinement of social intercourse). Crudeness and recklessness belong at the stage of barbarism, which we should have left behind. Present-day so-called cultural radicals, who proclaim arbitrariness and licence, are apparently ignorant of the fact that there are stages of development with entire series of levels of development. One wonders what stage they belong at.

<sup>3</sup>The condition of our emotional and mental development is a continual discrimination and choosing between opposites occurring in pairs: true–false, right–wrong, beautiful–ugly. Mankind lacks the knowledge of reality, of the laws of life and of ideal beauty. Our daily life is made up of constant choices, and we choose wrong constantly.

<sup>4</sup>If you have a knowledge of (not mere learning about) the law of development along with an understanding of the fact that the ever higher kinds of consciousness are of enormous significance for your own development as well as that of all life, then you try as best you can to use that knowledge. Mere information entails no activation.

<sup>5</sup>As a conscious process, evolution presupposes understanding of the energies that influence consciousness and enable the individual to reach ever higher until he has reached and been able to enter the collective consciousness. The process vitalizes the envelope centres of various kinds of consciousness and energy, supplies the individual with new energies, and demonstrates how these are to be used for further development.

<sup>6</sup>When man has reached the level of development where he understands the meaning of life, he makes up his mind to serve evolution for all time to come. This decision then remains in the memory of the causal envelope. Augoeides sees to it that the man in a new incarnation is given the opportunity to remember anew the knowledge which led to his decision to serve. If his instinct of life then does not effect the renewal of that decision, it only means that he made his original decision on too low a level.

<sup>7</sup>Consciousness development does not only imply acquisition of ever higher kinds of consciousness but also presupposes elimination of everything that is an obstacle to further development. This means gaining knowledge of life, changing lower interests for higher ones, working at the realization of the understanding gained. Without work no results are obtained. Knowledge that is not put into life is useless knowledge. Men are too passive, waste their time with inessentials, wait for help, for impulses to come instead of acting, instead of doing it now.

## THE LAW OF SELF

### 9.82 *The Law of Self-Realization*

<sup>1</sup>The Law of self-realization with its conditions, self-reliance, and self-determination, is a universal law. It is valid not only for the individual but also for the collective, for collective beings and their common tasks in which everybody makes the contribution of his individual character (individual character with acquired abilities in various respects) in a cooperation where they complement each other.

<sup>2</sup>There are many grounds and causes why certain individuals speed so far ahead of the common development that they are able to pass to higher collective beings or as a group to form their own collective being. These individuals are exceptions to the universal rule saying that the

members of a natural kingdom largely jointly pass to the next higher kingdom.

<sup>3</sup>The law of freedom is of course the fundamental condition of the law of self. It grants us the right of life to form our own view based on our individual character and experience acquired through our incarnation, and to act accordingly within the limits of the equal right of all. It grants us the right to be ourselves and not slaves under any god as is the case in the Israelite, Christian, and Islamic religions with their monotheism. There is no single god; there are only collectives of gods, ever more comprehensive ones in ever higher kingdoms.

<sup>4</sup>The law of self-realization implies that man must save himself, however many incarnations he uses on that matter. The law of self-realization is an absolutely firm law which no god can do anything about. Paul's teaching, "salvation is in Christos", did not intend any person but unity, essential consciousness (46), the fact that man saves himself by acquiring that consciousness. We are saved when we have entered unity; outside rule the deeds of hatred and eternal blindness in life. Only in unity does man find the light that dispels all darkness.

<sup>5</sup>This salvation presupposes that the individual acquires knowledge of reality, of the meaning and goal of life, and of the laws of life.

<sup>6</sup>According to the law of self-realization, all must by themselves acquire all knowledge in the course of development. Knowledge that individual receives from others he must check himself in due time. He can, if it is deemed suitable, receive knowledge of otherwise inaccessible matters. Unnecessary knowledge is not communicated. There are possibilities for all in the fifth and higher kingdoms to acquire knowledge also of things cosmic (to the extent that such things can be understood on lower levels) thanks to the entire series of ever higher selves who are able to communicate their knowledge to the series of lower selves. However, that is a possibility which is limited by the law of self-realization. The law has such a restrictive effect that the individual hesitates to ask for even desirable knowledge of something in higher worlds, knowledge which otherwise he could receive. Also, he does not want to trouble, without due cause, higher selves in their more important work. He assumes that the higher selves know best what the lower selves need and that the higher ones unrequired communicate everything necessary.

<sup>7</sup>"At any cost, man must sooner or later learn to stand on his own feet, learn to master his circumstances and the reactions of his first self," a teacher told a disciple of his who had counted on assistance to himself.

<sup>8</sup>However many incarnations are needed for this, the individual must learn to be self-reliant, independent of the help of others, in his gaining of the right conception of reality and the ability to rightly realize the meaning of life, to become independent of any spiritual authorities, holy scriptures ("words of god"), etc. Such writings may give us thoughts that we can analyse until we have seen that they are right or wrong, but they must not instil dogmas into us that make us dependent.

<sup>9</sup>Unsolved problems come up again in life after life until we have solved them in the one right way. They are part of our necessary qualities and abilities and our self-realization. We can never get rid of them by cheating, cannot escape from them by suicide, as many think. If we do not learn our lessons, we shall have them turned, and then they will not be any easier. They may fall under the law of reaping as well as under the law of destiny. The great Law, the sum total of all laws of nature and laws of life, is a law of necessity.

<sup>10</sup>The most life-ignorant and injudicious man is the "master of his own wisdom". So it must be according to the law of self-realization. Step by step through countless experiences the monad acquires a knowledge of reality. And everybody's view is absolute. Nothing can be done about that fact.

<sup>11</sup>The entire consciousness development is an endless progress from the incomprehensible to the evident. In the proper sense, the evident is only what reveals reality and the Law. What men call evident is whatever agrees with their illusions and fictions. In the esoteric sense, the evident

is whatever in our self-realization we have experienced as a revelation.

<sup>12</sup>Self-realization, the “realization of the self” (“become what you are”), means, where man is concerned, the acquisition of causal and essential (46) consciousness as well as the application of the laws of life, however trying this may be.

<sup>13</sup>Without self-realization there will be no consciousness development. True, the knowledge of reality, of life, and of the laws of life is essential, but only for right living. When knowledge has been acquired, the application of this knowledge is the only necessity. We are here in order to live, to have experiences, and to learn from them, to acquire necessary qualities and abilities. Anyone who thinks that he lives in order to amuse and enjoy himself is seriously mistaken. Anyone who does not see that “when life is at its best, it is work and toil” has much yet to learn.

<sup>14</sup>The acquisition of the esoteric knowledge can be easy work. The application of it, however, may take many incarnations. Understanding is one thing and the ability to realize is another and quite different thing. Understanding is part of the consciousness aspect and realization is part of the motion or energy aspect. That is a fact which has not yet entered into general psychological learning, since they have missed the knowledge of the three aspects of reality. Add to this the ignorance of how to make use of the energies that are at man’s disposal.

<sup>15</sup>Patanjali’s *Yoga Sutras* may be presented in connection with the law of self-realization. They show the way of man to higher kingdoms. It is an arduous way, every step of it paved by his own work. It is no way of easily obtained salvation. It has cost “blood, sweat, and tears”. That is the way which everybody must wander, however many incarnations it will take.

<sup>16</sup>Self-realization is done automatically, if you live for others and forget yourself, which means that you cease to be the centre of your circle, have your attention directed to something else than your “dear self”, do not live in your envelope consciousnesses. “My envelopes want this; I do not want it”, is a good rule. It is particularly difficult to free yourself from the content of your emotional envelope. The esoterician is taught how to determine himself what is allowed to exist in his envelope consciousnesses. But this requires that he has eliminated the lowest molecular kinds of the envelopes. This he does the most easily by never heeding the consciousness content of those lowest molecular kinds. Then they gradually lose their vitality and power of magnetic attraction, are removed from the envelopes, and are replaced by higher kinds.

### 9.83 *Self-Determination*

<sup>1</sup>Self-determination means that you determine yourself, that you want to control the consciousness content of your envelopes. Disciples learn how to control a lower kind of consciousness by the next higher kind in an uninterrupted series: to control the emotional by the mental, the mental by the causal, the causal by the essential, etc.

<sup>2</sup>There is a considerable difference between liberation from fear and anxiety through trust in life and trust in law and liberation by yourself alone and without such aids.

<sup>3</sup>In your conscious work to acquire self-determination, the following insights are important: If people are ignorant of life, think ill of everybody and take joy in it, then whatever views they hold are quite unimportant to you. In due time, in some future incarnation, they will relearn. Anyone who is dependent on the views of others is their slave.

### 9.84 *Understanding*

<sup>1</sup>Understanding other people presupposes some knowledge of the stages of development. Your knowledge of an individual’s prospect of understanding life depends on your level of development. Assessing people from your own level is abortive. Anyone who is thousands of incarnations older than another must not demand from others the same understanding of life and things of life that he possesses himself. In this chaotic epoch, often even brothers and sisters are on different levels. They have been brought together according to the law of reaping

(opportunity to make good) as well as the law of destiny (opportunity to help).

<sup>2</sup>It is a common mistake to regard intelligence as a sign of understanding of life. Intelligence is just one of the conditions. The most important one is the experience of life acquired during many incarnations.

<sup>3</sup>In order to be able to help others to understand you must yourself have acquired understanding of life, understand the meaning of life, have some knowledge of the different stages of development (to know what the people you talk to are able to grasp), have some experience of the difficulties met with at the different stages. You do not help people by presenting a teaching of reality that they cannot comprehend, but you start from their religious, philosophical, scientific views or perhaps even more primitive views on life. Those who are content with their ideology you can only meet with loving understanding, knowing that they will have opportunities to rethink in new incarnations.

<sup>4</sup>The esoteric expression, “loving understanding”, does not imply (as many think) a refusal to see faults and failings, but understanding of their causes and sympathy with those who suffer under them. We love them, not because of their faults (Stevenson’s exaggerated formulation) but in spite of them. Trying to understand other people is one thing, learning to see as they see is another.

<sup>5</sup>People have of course misunderstood the exhortation not to criticize as meaning that we should not assess. To assess things and people, however, is necessary for all who want to develop their understanding of the ever finer distinctions between “right and wrong”, distinctions which on the “noble middle path” narrow down more and more, until the path, as mentioned in esoterics, is as sharp as a razor’s edge, cutting egoism from altruism, self from not-self, lie from truth, individual interpretation of the law from the law. That is the path which the disciple is taught how to walk, and it is no easy path, the work of many incarnations. The broader the “noble middle path”, the lower the individual’s level.

<sup>6</sup>There is a great difference between seeking for faults and trying to understand them. Those who try to understand are the ones who will “find”, who will acquire the ability to serve.

### 9.85 *The Faults and Failings of Man*

<sup>1</sup>A man’s merits make up his individual character. His faults and failings belong to mankind’s stage of development. Do not put people’s failings on the individual but on the level they are on! The individual has the failings that belong to his level, the failings that belong to his collective (race, nation, clan, etc.), the faults which are part of his past and which he is now suffering under, which others do not understand and which the poet expressed by his “What knowest thou of the burden laid on his back by fate?” and the saying by “The heart knoweth his own bitterness”. The esoterician tries to lift that burden and lessen that bitterness for all and everyone, not to increase it.

<sup>2</sup>Very often what moralists call “failings” are prerequisites of the creativity of genius. One example of this is Voltaire, who is the “quinta essentia of all France and all the 18th century. And as a consequence he is also a compendium of all the faults and errors, character flaws and incongruities of his nation and time. It is perfectly absurd to reproach him for the fact that there are also blemishes in them.” That is also the view taken on man by those in higher kingdoms. The contribution he has made for mankind, evolution, and unity has brought him forward. His mistakes fall under the law of reaping. Whenever a man starts moralizing he is on the wrong track. By his moralizing, the moralist displays his lack of judgement.

<sup>3</sup>You cannot assess a man’s level of development from the mistakes he makes. Even the most advanced people can do almost any stupid thing and make quite incomprehensible mistakes. That is a fact which neither theologians nor other life-ignorant people are able to understand. The theological fiction of the saint is, like all other theological psychology, quite abortive. The law of reaping (mistakes made in past incarnations, which causes become effects in subsequent

lives) can for a long or short time blind even causal selves completely (who by no means have made their final payment).

### 9.86 *Self-Knowledge*

<sup>1</sup>So-called self-knowledge of which there is so much talk is of the most superficial description where the first self is concerned. The disciple will soon see that he does not know himself; to the competent aspirant often a humiliating insight, which teaches him true humility. The bad qualities he has acquired through all his incarnations exist in his subconscious, and their power is greater than he will ever be able to grasp. There were very good reasons for the old theological experience that man is “essentially evil”, although life ignorance was unable to explain this “appearance”. The individual has not just acquired all those bad qualities in his incarnations ever since the stage of barbarism, but they are strengthened to the point of being seemingly ineradicable through the individual’s share in mankind’s collective tendency ever since the stage of barbarism and are veiled only superficially at the stage of civilization. Only at the stage of culture (the stage of the mystic) does man seriously start acquiring the necessary good qualities, which before that he thinks he already possesses because he has been brought up to put on the outer forms of decency and social respectability in the conventional cult of lies.

<sup>2</sup>One of the last bad qualities man is able to free himself from is pride, which certainly remains before it has been completely replaced with loving understanding of everybody without exception.

<sup>3</sup>Many people having a “sensitive conscience” dread diverse subtle expressions of egoism, which they discover in themselves, and they torture themselves unnecessarily and all too early. They should learn to see that they are egoists and that it will take a long time before they have advanced so far that such subtleties, belonging to the razor-edged path of right cutting through wrong, mean anything in comparison with the gross expressions of egoism in themselves to which they are totally blind.

<sup>4</sup>What psychologists call “self-knowledge” is the individual’s experience of his emotional and mental qualities with their failings in his present incarnation. Before the individual has made serious attempts at achieving a contact with his superconscious, he knows nothing of his prospects of self-realization.

<sup>5</sup>As soon as he hears the phrase, “Man, know thyself!”, every man thinks that he knows himself. Psychoanalysis, at least, has explained that the phrase, “Man, know thyself!”, could be replaced with, “We are psychological idiots” or “We are so little aware of our true motives, the causes of our daily habits, that we hardly deserve to be called human beings”.

<sup>6</sup>Only that man knows himself who is aware of his godhood, and you will be so only as an essential self (a 46-self). A causal self has reached the insight that it must be so. In each higher kingdom you will be ever more aware of the unlimited possibilities of yourself as a monad.

<sup>7</sup>Only that man knows himself who is aware of his share in the cosmic total consciousness, of his, the monad’s, prospect of becoming a second self from being a first self.

<sup>8</sup>To know yourself is to be able to judge your own stage of development, the possibility of understanding life you have acquired, the capacity of your own envelopes; practically it implies to see your own limitation. You hardly learn to do so without the esoteric knowledge and the knowledge of which higher kingdoms remain for us. Anyone who thinks he is important evidences his ignorance of life. Strange enough, such types can be met with also among occultists who consider themselves advanced. Humility is a rare quality.

### 9.87 *Assessing the Personality*

<sup>1</sup>Man is and remains an imperfect being, however much he strives after perfection. In our ignorance of life we make the mistake of absolutizing the relative. That always results in absurdities. Having a knowledge of reality and life and possessing common sense, we can more

easily decide where the limits to the possible are, humanly and individually. Perfection in the absolute sense is achieved only in the highest cosmic kingdom. The weaknesses and defects that moralists condemn may be “karmically conditioned”, more or less inevitable. The mistakes that are due to ignorance and inability belong to the level. That is a viewpoint which has never been considered. Men believe they comprehend immensely much that is beyond the range of human understanding. And the moralists (the most ignorant of life) in particular believe they are able to judge.

<sup>2</sup>A just assessment of man is out of the question. We know nothing of the monad’s level of development in the causal envelope. The present incarnation may be the result of bad sowing with very tragic consequences. Least of all should man be judged according to the mistakes he has made. In another incarnation he may experience quite other sides.

<sup>3</sup>You can see in other people only what you can see in yourself. Anyone who cannot see the soul in others cannot see it in himself either. As soon as you have found your own soul you see the soul of others as well.

### *9.88 Qualities and Abilities*

<sup>1</sup>We are all specialists in some certain respect, having some latent quality and ability acquired through our incarnations. This does not necessarily imply that we are aware of it. On the contrary, this latency is so direct that we never notice it, but instead may imagine that we have precisely the quality and ability we totally lack. This easily has the result that we choose the wrong profession.

<sup>2</sup>The bad qualities, the qualities of hatred, we acquired automatically during our incarnations at the lower stages of development under the repulsive energies of the emotional world. The good qualities, the qualities of love, we have to work to acquire in order to reach up to the regions of attraction. That is not easy in the present madhouse-like chaos.

<sup>3</sup>An evidence that a quality has been acquired one hundred per cent is that its opposite is inconceivable. Tolerance, for instance. To anyone who is the “incarnation of tolerance” intolerance is absurd.

<sup>4</sup>There is a kind of natural goodness, which is the result of good reaping. But there is self-acquired goodness, and that evidences a higher stage of development than a brilliant intellect. For self-acquired goodness reaches 48:3, and the intellect at 47:6 is sufficient for any intellectual achievement whatever, possible in our time. What people call talent has been acquired during three incarnations and genius during seven, whether it comes to specialization or general orientation (easily confused with perspective consciousness).

<sup>5</sup>It is by no means strange that we do not know what is meant by the term the “twelve essential qualities” and have no names for them. The term refers to qualities which are essential indeed and which are received by mastering the energies of the twelve zodiacal constellations with which the “twelve labours of Herakles” can be performed.

<sup>6</sup>“Virtue” means in esoterics (the planetary hierarchy’s view on reality) the cooperation of brotherhood dictated by unselfishness, understanding, and complete self-forgetfulness. “Vice” is the opposite of this attitude. True, ability exists in different degrees. What is essential, however, is our conscious aspiration to unity.

<sup>7</sup>Ambition, desire to achieve and to know, are good qualities at the stage of civilization, for they impel man to acquire qualities and abilities. But at the stage of culture, these desires are superseded by the will to help those at lower stages to reach higher. The motive for acquiring more knowledge is the desire to be able to help better.

<sup>8</sup>Enthusiasm is a good thing as a driving force. It has a disadvantage, however, in that it often befools the power of judgement. Besides, the same is true of most functions of emotional consciousness, since the sense of proportion is part of mentality and is completely absent in emotional thinking.

<sup>9</sup>Much is contained in the art of being silent, such as the ability of right speech, the power of saying only what is true, kind, and helpful. And the condition of that is loving understanding, the desire to serve everyone on his level.

<sup>10</sup>Trust in circumstances and people, in your own first self, in its power and knowledge, is an evidence of life-ignorance. That trust lacks that firm basis in reality which only trust in the laws of life can afford. The second self is so pervaded by the lawfulness of existence that he has become, as it were, a manifestation of the Law by entering unity. The will to unity is at the same time the will to law, the law of unity, the “divine love”, which the first self must acquire in order to become a second self.

<sup>11</sup>Three abilities are particularly characteristic of the esoterician: his ability of joy, of divine indifference to whatever happens to him, of impersonal observation (watching and understanding and loving impersonally despite everything). Divine indifference does not in the least imply that he allows himself to be treated just anyhow. Cowardice is a quality of hatred as well as cruelty (something for psychology to explain if it can). Cowardice enables evil and violence to rule.

<sup>12</sup>Leaders of men (first department) need above all the power of vision, a sense of proportion, the ability of synthesis, and freedom from criticism. Vision clarifies the goal. Sense of proportion makes the man humble before his task, entails self-criticism and willingness to always learn and learn from everybody. Anyone who believes he understands everything best becomes ever more narrow-minded. Synthesis entails inclusiveness and universality. Criticism raises barriers between people, is the opposite of loving understanding.

<sup>13</sup>All true experience of life is hard-earned and the result of many experiments in the past as well as in the present incarnation.

### *9.89 Happiness and Suffering*

<sup>1</sup>“Life is suffering”, according to the Buddha. An esoterician can make the statement even stronger, “life is horror”, since the physical and emotional worlds of our planet are one big madhouse (full of fools and knaves, to use George Bernard Shaw’s expression). How could it be otherwise with individuals who find their pleasure in inflicting suffering and destroying everything culture builds up to make life easier to live?

<sup>2</sup>However, suffering exists only in the lowest three regions of the physical and emotional worlds. The fact that higher beings are able to suffer is due to their share in this suffering through identification of their consciousness with that of the beings in these lower regions, not in any other way. Christos was called a “man of sorrows” because of this very sharing.

<sup>3</sup>Mental suffering on account of the understanding of man’s immense life ignorance is probably inevitable for those who have reached the mental stage. But emotional suffering can be overcome by applying the Buddha’s teaching of the art of living. It consists in not identifying oneself with the “desires” of the emotional envelope, in acquiring the ability to rightly value, in not being attached to physical belongings and physical existence, in upholding right relations to human beings and to all life.

<sup>4</sup>There is a simpler way, to forget oneself and to love all and everybody, simpler but, paradoxically, more difficult for those who value the first self.

<sup>5</sup>Life is happiness that cannot be lost when you have liberated yourself from the lower emotionality and from desires of anything in the physical and emotional worlds; life is joy when you are mentally free from any vagueness; life is bliss when you have become one with all.

### *9.90 Rules of Living*

<sup>1</sup>The first, simplest rules of living include contentment with what life gives you, taking everything that faces you with Stoic calm, taking people as they are, seeing your own inability and limitation and that any self-importance and vanity are ridiculous, being totally unconcerned by other people’s opinions about you (at the present stage of hatred you are to others, whatever

you are in reality, something that should end up in the slop-pail). There is hardly any infamous lie that has not been told about the saints of all ages, so we cannot expect anything better.

<sup>2</sup>The following rules of living were considered essential to that orderly way of life which was part of the instructions for neophytes of the esoteric knowledge orders, referring to physical as well as emotional and mental life:

<sup>3</sup>In physical respect he was instructed to observe harmlessness, truth in great as in little things, honesty; in emotional respect: freedom from desire for anything attaching the self to the object of desire, craving for amusement, the unnecessary demands of feelings; in mental respect: all the various kinds of greed (for everything beyond the necessities of life, for things belonging to other people, also mentally).

<sup>4</sup>Harmlessness may appear simple enough, but anyone who has tried for one single day to be harmless in thoughts, feelings, words, and deeds sees that it requires a total control of thought with mastery of thoughts and feelings. Such a self-critical attitude also entails by the by automatically an elimination of all the views divorced from reality and life which the individual is impressed with when growing up and receiving his education.

### *9.91 The Art of Living*

<sup>1</sup>If the envelopes of incarnation are not fully capable of functioning, there may be various causes and grounds for this. It may be a case of bad reaping out of bad sowing. It may be a case of forcing us to develop various abilities. It may be a case of trial; teaching us staying power, unconcern, invulnerability. It may be a case of teaching us independence of any seemingly necessary qualities. (To give a symbolical example: Paganini could lose up to three strings of his violin and complete his concert on the G string only.) We can never tell why we are handicapped in various respects. The only thing we know is that everything has a meaning. We can learn from everything. Most people learn too slowly from their experiences, since they do not work them up.

<sup>2</sup>There are many so-called failings and weaknesses that drop of themselves when man reaches higher levels through his incarnations. Disciples are exhorted not to look at them, whether in themselves or in others, but to learn to take themselves and others as they are. Self-torture is as wrong as torture of others. We must have forbearance with ourselves. This exhortation of course is no defence of easygoingness.

<sup>3</sup>There are, to be sure, plenty of thoughtless people, who do not care about the horrendous distress of mankind. But the “live” people cannot take such an attitude. Nevertheless they are encouraged always to be glad and happy, which seems psychologically unfeasible, as indeed it would be if they did not bear in mind that their pity does not decrease but on the contrary increases suffering in the world, that all shall be well in the end, that suffering will pass, that not every incarnation is a paying off. The contact with our Augoeides in the worlds of happiness, joy, and bliss and the essential (46) molecules he sends also bring about a sense of happiness that no suffering can hinder. By being glad and happy we contribute in our small measure and in our environment to lightening the burdens of life.

<sup>4</sup>Know your own limitation! Accept your situation in life (without complaint)! Laugh at yourself! Take others as they are!

<sup>5</sup>That saying attributed to Christos in the gospel novels, “resist not evil”, is a representation of a very ancient esoteric rule of living about “non-resistance”. It is a matter of our inner attitude to what we meet with in life, an attitude related to the unconcern of the Stoics. Most people have an attitude of antagonism, face life with their disoriented view of life, their prejudices, their fictions, which all makes it impossible for them to assess rightly, impersonally, objectively, and often manifests itself in a kind of “psychic cramp”, which unfailingly makes the vital energies go to the wrong centres and so often lays the basis of disease of many kinds. The non-resistance intended is the expression of a sense of freedom understanding everything



and not in the least excluding a definite course of action in matters belonging under the laws of life. It is our imperative duty to resist violators of the law, be they individuals, groups, or nations.

<sup>6</sup>Having gained a somewhat greater experience of life you stop correcting the wrong views of other people. The people you correct do not like it, and so you keep your views to yourself and do not preach to others but only answer questions if you are asked and if you understand that the person asking you wants to learn something from you. On the other hand, you have no duty to answer questions about your personal matters, to satisfy unwarranted curiosity. The esoterician never talks about himself except to his esoteric group.

<sup>7</sup>The brains of most people are little more than robots pouring out their muzak, and thinking people are not concerned by such things; least of all are they annoyed at it. We must learn to take people as they are: largely “irresponsible” for what they say and do (victims of uncontrolled and often uncontrollable impulses). Seeing this is part of loving understanding as well. Most people probably have experienced that they have said things they did not mean.

<sup>8</sup>By reading the great mass of literature of no use for the art of living you weaken your ability to assimilate the life value there is in true cultural literature. The more you read, the weaker are the impressions you take from what you read and the faster the lessons you derive evaporate. That is what is meant by having “read your brains out”. The choice, the discriminating choice, of valuable literature is of much greater importance than many people have seen. You may say with perfect justice that a book-case reveals the level of its possessor, provided of course he reads those books. Anyone who does not read at all is content with his own experiences and what he has learnt by hearsay. Most of what you learn that way will disorient more than inform you.

<sup>9</sup>Everybody puts into his words the “content of reality” he is able to grasp on his level, in his circumstances and opportunities to have experiences. All too often people talk at cross purposes, and misunderstandings are inevitable. This appears best when you hear people reporting what others have said. They turn it into something different from what the original speaker meant. When something you have said is reported back to you, you will not recognize it and you may honestly assert that you have not said it. It is another matter that many people do not know what they have said, do not mean what they are saying, and then are indignant when it is reported back to them. It is frequently seen that people say one thing, mean another thing, and do a third thing.

### *9.92 Identification and Liberation*

<sup>1</sup>A condition of development is liberation from the lower. This liberation is called sacrifice (the law of sacrifice), since it appears to be such. You make the sacrifice before you can gain certitude whether you will be “compensated”. Only when you have sacrificed will you be able to enter your new world. Your sacrifice is your “entrance fee”. It is meaningless to make this sacrifice, however, before you have reached the entrance door. It is quite abortive to sacrifice in order to gain something for your egoism. This may be a good sowing resulting in a good material reaping in a future life but it will increase selfishness.

<sup>2</sup>As long as the individual identifies himself with any one of his envelope consciousnesses or with anything contained in those consciousnesses, he cannot possibly grasp that he is a self independent of those states. He is what he identifies with. A condition of a possible liberation from a thing identified with is the insight that he is something different, someone who wants to be something different. Thereby he has made his first faint discovery of his self. If he then proceeds on the path of liberation, he will discover ever more of himself, that he is a self which can identify with ever higher kinds of reality and that this identification depends on himself.

<sup>3</sup>It is true that liberation from the lower is necessary to acquire the higher. But liberation is pointless in itself if you do not understand what you should liberate yourself from and why.

Many people abstain from such things as are necessary for their development and in so doing demonstrate how everything can be misunderstood. Mere renunciation is no way of reaching higher levels. Also in that respect you may calm those who strive to develop, telling them that they will learn in due time what they have to do and what are the necessary conditions, which in many cases are individual. Liberation often is an automatic procedure. What is not necessary drops by itself. Sometimes liberation is a result of outer circumstances of life. It should be pointed out that a liberation made too early is abortive.

### *9.93 Forgetting Yourself*

<sup>1</sup>Forgetting yourself, disregarding the reactions of your emotional envelope (all kinds of feelings about your own self), seems to be the most difficult thing for most people. However, it is the prerequisite of acquiring higher kinds of consciousness. Otherwise you reinforce what you should starve out by not considering it. Learning how to control your attention, how to determine by yourself what it should be occupied with and not letting it be passively drawn along with the tendencies of the envelopes – those are prerequisites of the art of living. Man is free only when he can himself decide his own states of consciousness. He can learn how to do it.

<sup>2</sup>The aspiration to sainthood is abortive in itself. You do not become a saint by trying to be saintly, by being busy with yourself. You become a saint by forgetting yourself, forgetting that you will become a saint. You will automatically become a saint by serving life and living for others. Any zeal, frenzy, hurry, bustle, intense desire to develop defeats its own purpose. The plant will not grow more quickly if you constantly pull it up to look at its roots. Growing takes care of itself according to its own law, if you remove the obstacles and in addition fulfil the conditions in a simple, direct, natural, calm, trusting manner according to common sense. Everything takes time, and you must take the incarnations into account.

## OBSTACLES TO SELF-REALIZATION

### *9.94 The Inability to Be Silent*

<sup>1</sup>One of the biggest obstacles on the path is the inability to be silent. To be able to be silent is the most important ability of the art of living, and it contains much more than the uninitiated may suspect. You do not fob off your knowledge on those unable to receive it. You do not testify to yourself. You do not speak ill of others (the first stage, until you see that the law of freedom is valid and stop being interested in the first selves of other people with all their faults and failings). But the art of being silent goes deeper than that. It is about the art of not feeling and not thinking other things than such as are true, right, and helpful. (Our thoughts about other people are returned to us with the same effects.) If people could think by themselves and not just thought what others had said, then they would have been able to figure this out from their knowledge of the laws of life.

<sup>2</sup>It is sufficient to know about the law of cause and effect, of sowing and reaping. If people cared for the cause of the effect they experience in all respects of life, a cause they could figure out themselves, then they would be able to start leading rational lives. But note here that this refers only to themselves precisely because they drag their past incarnations along. How it manifests itself in others they cannot know, since those people have had quite different experiences: everybody is a unique being. It would be in a bad way, indeed, if people could rightly assess others. Fortunately, it is impossible. Only a 45-self can assess a first self.

<sup>3</sup>By our gossip about others we hinder them and thereby indirectly ourselves. And that is not the end of it. We become unable to live in the right way. Study gossipers and ascertain their inability to match the norms they set up for others. The faults and failings we notice in others we have ourselves. Else we would not notice them. Exaggeration? It is an axiom of esoterics,

which may be confirmed by 45-selves, who see through the latent subconscious, that which will come to light some time just because we have gossiped about others.

### *9.95 Lack of Judgement*

<sup>1</sup>The ordinary lack of judgement is generally due to the prevalent disorienting ideologies with their fictitiousness and illusoriness, to the fact that these ideologies have paralysed the latent instinct of life, and also to the still incurably infantile psychology. All this has the effect that many people never reach their true level of development. They become idiotized by all theories that have weakened their instinct of life so that they no longer dare to trust it. The result is a both inner and outer uncertainty, which the ordinary superficial observers take as evidencing a low level. If they have been liberated from their uncertainty through esoterics, then they can follow their instinct of life with greater self-confidence. How many deplore that they only at the end of their lives have reached the certainty they should have got in childhood, if they had been brought up in an esoteric atmosphere and could have been able to use their latent experience? How many deplore that they did not better understand the promptings of their Augoeides? The elite share in the systematic victimization of the common life ignorance instead of being able to guide development; a typical instance of shared responsibility.

<sup>2</sup>A typical example of the general lack of judgement is the phenomenon that people assess themselves by comparison with others. If they have some more knowledge, are superior in various respects to the people surrounding them, then they consider themselves important. But the general level is consistently of such a description that it cannot be used as a starting level of assessment. A sound rule is never to compare yourself with anyone you consider to be inferior to you but only to those who in some respect are superior, if you should make comparisons at all. An esoterician uses other measures. He ascertains how much he has yet to go to reach the causal and essential stages. And then he will be humble, the first sign of true self-knowledge.

<sup>3</sup>Another typical instance of the general level of judgement is so-called student demonstrations in all countries at all times, expressions of so-called juvenile idealism (which lacks a sense of proportion, knowledge of reality and life). Having school learning as your only basis and lacking experience of life it is quite impossible for you to assess objectively, impartially, understandingly. Most people never achieve it; those on the higher civilizational levels do it only at the age of about 35 years.

### *9.96 Belief*

<sup>1</sup>Those who trust so-called sacred writings more than their own common sense (the result of the work of untold generations for consciousness development) thereby have made it more difficult for themselves to apply the law of self-realization. Man's "soul" (causal consciousness, consciousness of the world of ideas) is his one true authority. Sacred writings are human creations and have always proved to lead astray in the end. Both the Bible and the Koran (the paper popes of the three Jewish sects) are falsifications. Two thirds of the suffering of mankind can be written up in their record of misdeeds.

<sup>2</sup>There will always be those of the emotional stage who need a firm, unchanging belief for their development. It is a psychological error to deprive them of the aid they need to think and act at all in accord with their ability on their level.

<sup>3</sup>The dogmatic standpoint is always in error, no matter whether you are a theist or an atheist. You make statements about things you do not know. The one right attitude is that of the agnostic who leaves the question open until he will know.

<sup>4</sup>Blind believers are incurable for this incarnation. In their next one, they may be blind believers in something else. Those who believe they understand are in an almost equally bad situation. They have at least tried to comprehend and stopped at some (mental) fiction which they have accepted. Also in such cases it is probably hopeless to try to make them consider new

facts that could effect a bit of rethinking.

<sup>5</sup>Sokrates tried to teach people how to think and has failed to this very day, which is proved by theology, philosophy, and all other dogmatic thinking.

<sup>6</sup>Almost everybody believes he understands. Only a few understand truly. Manners of speaking are confusingly similar, but the degrees of understanding reality are quite different. The levels once again: you do not understand above your own level and you do not even know your own.

### *9.97 Self-Deception*

<sup>1</sup>“May truth rule in my life.” People are unconsciously such liars that they have destroyed any instinct of truth. This also explains why they make nothing but mistakes in life. It takes many incarnations of purposive research into your own motives before all the hidden motives can be brought up into your waking consciousness and be eliminated. The subconscious of the triad (the sum total of the subconscious of all the envelopes) follows us through all our incarnations.

<sup>2</sup>A psychological explanation for the unconscious hypocrisy of most people is the fact that they do not notice how little their way of life agrees with the ideals they still believe they “would realize if only ...” There are many excuses. Having some self-knowledge you see your own hypocrisy and cowardice in shirking your responsibility. Recognizing your insufficiency in all (not just a few) respects is part of honesty and stability. And the outer sign of it is the fact that you cannot judge.

<sup>3</sup>The risk of esoteric knowledge is that people find it so easy to imagine that their ability matches the learning they have received for nothing. How many of them confuse their higher emotionality with essentiality, not understanding that essential consciousness is part of the second self and that they are not even mental selves, complete first selves? Self-deception is incredibly great.

<sup>4</sup>“If I bear witness of myself, my witness is not true.” This axiom of esoterics exposes irremediably all self-appointed prophets and world saviours in all domains. It should be borne in mind pending the appearance, in the next few centuries, of countless social reformers. Self-deception is as great as injudicious credulity is strong in numbers.

### *9.98 Morality and Moralism*

<sup>1</sup>According to the moralists, man is made up of faults and failings. To this it may be said that, if so, they are factors of development, since man nevertheless develops. And the esoterician might add that if they really are faults and failings (and not, as they generally are, the products of other people’s wrong views), then they are necessary experiences.

<sup>2</sup>When judging and assessing people we must never start from an absolutized ideal of perfection. An individual may be a genius even if in many respects he is mediocre, he may be a “saint” in spite of many failings. You must not, as one writer does, call Copernicus a coward, Kepler a hypochondriac, Galilei a proudly cantankerous neurotic. Those are subjective judgements, passed without understanding of the situations those people were in. We have no right whatsoever to pass such judgements, for we know too little about man, and everyone has the right to be such as he is, with all his limitation (protected from moral judgements), when he does not transgress the limit of the rights of others.

<sup>3</sup>All the moralistic prohibitions, which may be justified at mankind’s stage of infancy, have entailed a negative, passive, inactive attitude to life. For those who have acquired a knowledge of life and the laws of life and strive for self-realization, freedom from prohibitions, the “wonderful freedom of the children of god”, is of great importance. You must be “free” in order to develop. The attitude of “you must not do it” is replaced by the attitude of being grateful to be spared it, of not wanting, not being able to do it.

<sup>4</sup>Only the man ignorant of life expects gratitude or similar things from the people of hatred. As a rule it is the other way round: they must find motives for their hatred (he who seeks will find) to free themselves from the painful sense of owing a debt of gratitude. Everyone who has “given” anyone something in some respect must experience this. Having learnt what they think the teacher can teach them, they throw him away like a squeezed-out lemon: pedantic, antiquated (if not something worse). It is part of the system of victimization.

<sup>5</sup>“People (on the lower civilizational levels) never forgive”, not even in matters that do not concern them. They do not see that they have no right whatever to judge or forgive. All those perverse views belong in the moral swamp.

### *9.99 The Power of the Past*

<sup>1</sup>Many people are held back by the power of the past, are paralysed by their many mistakes, and think they have failed and are unworthy. That attitude is seriously mistaken. The past has enriched their experience of life. When we see our mistakes and learn from them, their power is broken. That was the original symbolic meaning of the “forgiveness of sins” (with the intended psychological effect of the ritual: forgetfulness of the past), which has been so totally misinterpreted in Christian theology. It is important to see that our vices, when we have once seen their perversity, are turned into our foremost virtues in future incarnations.

<sup>2</sup>First and foremost we have to fight against the innate tendencies of our envelopes of incarnation, tendencies acquired during thousands of incarnations, and with the subconscious illusions and fictions which make us accept as a matter of course everything we recognize in our new lives. And this is true also of those people who have reached the higher levels, whenever they grow up in an unsuitable environment. It may take as much as 40 years before they start discarding all the perverse things they have been fed with by parents, brothers and sisters, friends and teachers. Small wonder that development is slow through the incarnations. There are many people who do not reattain their true level in a new incarnation.

<sup>3</sup>The inferiority complexes of many people are due to unsuitable upbringing and environment, or to their comparing themselves with truly superior people, or demanding too much of themselves. The superiority complex is in most cases due to either compensation in self-assertion or true superiority to the environment. Inferiority as well as superiority complexes are in all respects hindering complexes from which the individual must liberate himself in order to acquire an impersonal, objective view on men and a true understanding.

<sup>4</sup>Having witnessed in our times the atrocities of bolshevism, fascism, and nazism, and the defence of brutality and bestiality put up by those ideologies, one realizes how close to the stage of barbarism mankind still is, one understands how little we can learn from the “clairvoyant” study of our own incarnations. It is not edifying to view all the mistakes we have made in the past. The exhortation of esoterics “do not look back!” (the psychology of the forgiveness of sins) applies not just to the present incarnation but also to previous ones.

## THE LAW OF DESTINY

### *9.100 Necessary Insights as to the Law of Destiny*

<sup>1</sup>“Best as it was, is, and will be.” It is difficult for the people who have experience of the individuals of the third and fourth natural kingdom of our planet to see that this esoteric axiom is true. Also poisonous plants have a purpose in nature, if people understood how to use them as medicines.

<sup>2</sup>It is part of this insight to know that organic life is not a normal phenomenon, does not enter into the general plan of the monads’ consciousness development. On other planets, where all have only aggregate envelopes, so-called natural catastrophes are without consequences and there are no so-called accidents.

<sup>3</sup>Many problems would be solved by themselves, many misconceptions would be cleared away, many mistakes could be wholly avoided, if we were clear about the fact that the entire cosmos is composed of primordial atoms—monads and that monad means “individual”. Everything consists of individuals on different levels of development, from the unconscious primordial state to cosmic omniscience. Every individual is a unique character in all respects, which means a unique manner of perceiving, experiencing, working up experiences, etc. No two individuals have had the same experiences through all the processes of manifestation. No two individuals are alike, but all on the same level can understand each other in all essentials, and a higher kind of consciousness with a consciousness of community actualized can experience a lower consciousness as its own.

<sup>4</sup>The consequence of the above is that everybody must be assessed individually in all respects. This ability to individualize, to rightly apply the general to the individual, characterizes the “born” educator, psychologist, teacher, doctor, yes, however absurd it may sound, also the craftsman or professional generally. This is what gives him the knack, his ability to take people in the right way, his skill in action.

<sup>5</sup>The many incarnations are not meaningless. Throughout the series of incarnations we are trained how to master one range of experience and one sphere of life after another. This is particularly manifest through male and female incarnations with quite different tasks of life. It is the purpose of the future esoteric psychology and education to teach people to see the meaning of their incarnations, what experience needs to be had, what abilities and qualities need to be developed further. Ignorance in these respects has the effect that many incarnations are lived at random, resulting in an unnecessary slow acquisition of experience.

#### *9.101 Mistakes as to the Law of Destiny*

<sup>1</sup>People have difficulty in learning how to take life as it is and to adapt to the circumstances of life existing. Many people live in a constant rebellion against life, not understanding that the experiences they have (if they take them right) are intended to develop necessary qualities and abilities.

<sup>2</sup>Mankind’s irresponsible way of producing children carelessly, without a thought of their future, has its consequences for the parents in their next incarnation. Mankind shall not accuse life of the indescribable misery of overpopulation. Millions are born at a wrong time and are forced down into the physical world practically against their will and in any case contrary to the purposes of the powers of destiny. The Catholic Church still encourages the production of children in an overpopulated world, which is not in agreement with what it calls the “will of god”. That will has never been known to that church, since it has never been in contact with the planetary government. This is a fact which also should be evident to anyone who has studied and understood church history. The church has in all its policies worked against the “will of god”. It has counteracted consciousness development systematically and idiotized mankind with its dogmas hostile to life.

<sup>3</sup>It is wrong that races are mixed and, as often happens, that Occidentals move to the East and become Orientals. It is the effect of the law of destiny and the purpose of life that individuals incarnate in certain races and nations. Every race and nation has its particular qualities, its particular departments, enables its individuals to acquire certain requisite experiences more easily. It is not at random that the individual is born into a race, nation, clan, and family.

#### *9.102 Guidance*

<sup>1</sup>In theology as well as in mysticism and occultism there has been much talk of “divine guidance in the life of man”. Most of what has been taken to be such guidance is wishful thinking. Certainly there is guidance according to the laws of life. However, that guidance is not intended to counteract the law of self-realization, to counteract self-reliance and self-

determination, to counteract the individual's self-initiated consciousness activity. Everything that makes man passive, inactive, everything that hampers, paralyzes man's initiative and activity, everything that weakens man's will is totally wrong. Guidance manifests itself in outer events, in circumstances, and not in consciousness. True, Augoeides may help, but only those who approach the causal stage are able to rightly interpret his instructions. Others fall victims to all manner of illusions and influences by life-ignorant beings, all kinds of "voices" in the worlds of man.

### *9.103 The Unique Position of Our Planet*

<sup>1</sup>The seven departments of our planet, corresponding to seven atomic worlds (43–49), are subdivisions of the second department (department of love and wisdom) of the solar system. This means that unity is the strongest material energy. But what is the use of it to men, if they do not want to receive and assimilate that energy, if they go on hating each other and all living beings? Opposition to a force of nature sooner or later brings disaster, a fact that mankind has experienced twice and does its best to face a third time. Surely it can be said that it is a strange, incorrigible collection of monads that makes up the mankind of our planet.

<sup>2</sup>Of the twelve planets existing in our solar system only seven are called "sacred planets", it is true, but none of the other five evinces such an incorrigible tendency as does the planet Terra. This is a phenomenon which is studied by visitors not only from other planets but from other solar systems as well.

<sup>3</sup>It was this esoteric fact, duly (as always) misunderstood and distorted, which the fathers of the church (quasi-gnosticians) used when constructing their imaginative notion that our planet has a unique position in the universe and so needs a son of god as its saviour. That fiction fitted well with many others: our planet as the centre of the universe, sin as a crime against an infinite being, our incurable original sin, etc. The fathers of the church were on the same intellectual level as the sophists of their times, and the result was, to be sure, balderdash of a similar kind.

## THE LAW OF REAPING

### *9.104 The Law of Reaping*

<sup>1</sup>Just as all esoteric terms, "karma" is used in different senses. In its usual sense it means the law of cause and effect, the law of sowing and reaping (the law of reaping for short). This law exists in all worlds. There are as many main kinds of cause and effect relations as there are main kinds of envelope consciousness with their energies: gross physical, etheric physical, emotional, mental, etc. Such things should not need to be said, but still need to be said, since people do not think.

<sup>2</sup>The Indian conception of karma as a course of events fixed once and for all is erroneous. Sowing has to be reaped; that is the one inescapable thing. In what way it is reaped, however, depends to a large extent on the individual himself. For instance, we can make good the suffering we have inflicted on others by a "sacrifice" we choose ourselves.

<sup>3</sup>"Karma" is mostly taken as bad reaping and so has got an ominous ring, which is due to the fact that we have in the past produced mostly bad sowing; it can be safely asserted that our consciousness expressions with their various consequences have been 90 per cent repulsive. Mankind must "save" itself by the will to unity and common sense, not by untenable ideologies. But there is not much to hope for until the human élite at the mental stage considers the common experience of the wise people of all ages.

<sup>4</sup>In its widest sense "karma" has reference to the plan of the processes of manifestation, a plan that only the planetary hierarchy can understand and know anything about. Since the plan of course embraces the future, "karma" has been taken to mean the sum of past and present events, thus time itself with its cycles of countless kinds.

<sup>5</sup>The law of reaping is and must be the primary law of maintenance of that balance without which the cosmos would degenerate into chaos. A sowing must be reaped; a cause has an inevitable effect. When determining the horoscope and the vibrations that are to influence the individual the most strongly, the law of reaping has precedence of everything else. This is what makes the law of reaping what the planetary hierarchy itself calls a “terrible law”. The evolutionary monads in the physical, emotional, and mental worlds of our planet are so burdened with reaping that life must appear a hell to all who possess a real knowledge of world history and of our present-day world at all (and not merely consider their own experience of a happy incarnation, which may occur).

<sup>6</sup>There is a justification for the view that the law of reaping exists only in the human kingdom, namely in the sense of good or bad reaping as the consequence of a choice of motive. In the subhuman kingdoms there is no possibility of a free choice. In the superhuman kingdoms, motives are always in agreement with the laws of life. There, no good reaping is produced but instead an ever-increasing capacity: the result of a work perfectly done.

<sup>7</sup>In this light you understand why the concept of “merit” does not exist for the esoterician who strives to acquire the second self’s view of life. He refuses to look upon his service as a good sowing for a good reaping. At the utmost, it may be a matter of redressing one’s own mistakes or those of one’s group (shared responsibility). According to the law of collectives, all mankind is responsible for each individual human being in a way which men cannot grasp. The similar is true of all groups.

#### *9.105 The Causal Law and the Natural Kingdoms*

<sup>1</sup>The causal law is valid in all natural kingdoms, and the effects of the causal law, or “karma”, exist in them all. The “karma” of the animal must be “set off” before the animal is able to causalize, just as that of man before he is able to become a second self. The individual’s sowing belongs to his natural kingdom and must be reaped or be brought to an end in some other manner in this kingdom; it cannot be reaped over to a higher kingdom. The statements by Blavatsky and Besant to the effect that there is no karma in the animal kingdom refer to the so-called moral responsibility. No such responsibility can exist in the animal kingdom, since the animal is unable to understand the significance of the choice of motive and the meaning of the concept of law. As understanding increases, also responsibility increases.

<sup>2</sup>The debt of the animal kingdom to the human kingdom appears to be soon “paid off”. During twenty million years man has been practically defenceless against wild beasts, and the number of men killed by animals amounts to billions, according to D.K. Starting from the fact that a human causal envelope corresponds to an animal group-soul of thousands of animals, you understand that the debt incurred runs to fantastic figures. The planetary hierarchy considers, however, that the immense slaughter of animals now going on will have soon produced a balance, probably within one hundred years. Then mankind will be wholly vegetarian in its way of life. Until then, people’s meat-eating cannot cause them any “karmic debt” and cannot be considered morally reprehensible. It is quite another matter that animal food is unsuitable and the cause of a great number of diseases, a fact that science will soon recognize.

#### *9.106 Sowing*

<sup>1</sup>Bad sowing can be divided into three main kinds: harm we have done to the collective, suffering we have inflicted on men and animals, mismanagement of our envelopes (physical by wrong diet and wrong way of life, emotional by cultivating hatred, mental by idiotizing our reason).

<sup>2</sup>It is not sufficient to have attained a certain level of development to reach the next higher one. You must also have acquired the right to attain it, a thing determined by the law of reaping. Old bad sowing may hinder you.



<sup>3</sup>We have in past incarnations sown incomparably more bad than good sowing, in quality and quantity. Therefore, it would not be strange if the effects of the law of reaping were negative rather than positive, hamper rather than further our development. We should be grateful if we are spared much bad reaping until we have reached such a level that we can face it with understanding and in such a way that we do not sow new bad sowing.

#### *9.107 Reaping*

<sup>1</sup>Reaping is the result of the individual's, the nation's, mankind's application of laws of nature and laws of life, known and unknown ones, in all envelopes in all worlds and as to the three aspects of reality during millions of years and tens of thousands of incarnations. Perhaps you see how impossible it is for mankind to judge the pertaining problems.

<sup>2</sup>It might be said that the individual's reaping largely shows in his level of development and cannot be assessed from the effects of the law of destiny and the law of reaping in one single incarnation or even in one series of incarnations.

<sup>3</sup>The individual may have his causal envelope well developed (filled with mental atoms as well as molecules) and yet appear undeveloped in his physical incarnation. This is due to the reaping envelope (etheric envelope), which by its quality can hinder energies from higher envelopes from penetrating down into the brain. None of the causal faculties can then assert itself. In such cases, most people will probably experience the judgement of those around them before they are finished.

<sup>4</sup>Those who have been informed about the law of sowing and reaping have often wondered how this implacable justice could allow Christos to heal sick people. The reaping meted out for a certain incarnation can be settled per contra at any time. Otherwise the remaining reaping is transferred to the next incarnation. Sowing must be reaped. That law is inevitable. But how and when we can never tell, which too many occultists have believed. Perhaps they correct their views if they are informed that the authorities of reaping after careful scrutiny decide the case for each individual incarnation according to the circumstances in countless respects. We can never know when and how we are to reap or what sowing we are to reap. When studying the law of reaping one is constantly surprised at the most unexpected and also seemingly causeless things.

#### *9.108 Collective Sowing and Reaping*

<sup>1</sup>Much individual bad sowing is reaped collectively (by family, caste, nation, etc.). Man is not in a position to determine to what extent an individual's misfortunes, etc., are conditioned by individual or collective sowing. It is emphatically stated by the planetary hierarchy that man is unable to judge the effects of the law of reaping and whether there is individual debt in the particular cases.

<sup>2</sup>It is absurd to ascribe to a nation the merits of its geniuses and great men. They are products of hundreds of incarnations. The fact that such individuals were born into a certain nation is not the merit but rather bad reaping of that nation. As a rule, the nation treated them badly.

<sup>3</sup>In its distortion among the Indians, the teaching of rebirth and karma has had the effect that most people do not work for self-realization but put off that trouble to the future. That attitude has re-acted upon the entire life of the nation.

<sup>4</sup>One hundred years hence, the Swedish nation will be as poor as it was one hundred years ago. They will be forced to revert to agriculture as the national source of income. Fortunately, the Swedish people will suffer much, because that is the only way of rousing the nation, so that it comes to see the true reality and the meaning of life.

### 9.109 *Examples of Sowing and Reaping*

<sup>1</sup>Anyone who knows the right and will not do it (which is characteristic of the majority of mankind) not only loses his ability to see what is right but also counteracts his ability to acquire the conditions of rightly applying what he knows. That is a truism to the initiated (by which term is meant those who were once initiates) though not at all to our psychologists and educators as yet.

<sup>2</sup>There are those who make mistakes quite consciously, in full awareness of the fact that bad sowing yields bad reaping. They say they “take the consequences”. Then they should be informed that such a sowing turns into particularly bad reaping, but probably they need to learn that lesson. The same is true of so-called white lies. They unconditionally weaken the ability to tell right from wrong, strengthen the tendency to illusoriness.

<sup>3</sup>There is something that can be called the “law of the granting of prayers”. If the man has his prayer granted, then he either has acquired the right to have his prayer granted through a good sowing or he must pay the price of the granting in the future, for cause and effect can never be separated. Everything has its price, and everybody must pay.

<sup>4</sup>If knowledge is given man “for nothing”, then this entails a responsibility, a debt that must be paid, either through right use of the knowledge for the welfare of all (pay off through work) or through loss of knowledge or loss of a right to knowledge or through loss of his reason (in conjunction with some other debt) or in some other manner. In what manner a sowing will be reaped depends on many factors, but reaping is inevitable.

<sup>5</sup>Cause and effect are equal, in countless combinations that men are unable to grasp. Effect can appear totally separated from cause, and nevertheless sowing and reaping tally “unto the last grain”. Whatever we receive from life we either must pay the price for it or we have withdrawn it from our outstanding account. Many people would have repented their desire, if they had known the price. Anyone who is surprised should ask himself what is meant by the law of absolute justice, a law of life.

### 9.110 *“Undeserved” Suffering*

<sup>1</sup>The contention that the individual cannot meet with any evil that he has not deserved is one of the theosophical exaggerations. Also some yogis have a corresponding misconception. It presupposes that the individual was invested with a guardian spirit who constantly watched over everything that happened to him or that he involuntarily incurred, staving off everything that was not according to the law of reaping. In holding such views, these speculators disregard that the individual from then on, in each new incarnation, will have to apply the knowledge of laws of nature and laws of life and that every omission of it will create “new karma”. Otherwise the individual might be thought to be in a position to defy the laws of nature with impunity. The law of cause and effect must of course refer also to the present, the here and now.

<sup>2</sup>On the other hand, it is correct that the final balance at the transition to the next natural kingdom is exact, for instance at the human monad’s definitive passage to the second triad essential atom. Compensations are made at new incarnations when “undeserved” suffering is taken into consideration.

<sup>3</sup>Let us take a drastic example. If an incarnated 45-self is driving a car and in a moment of distraction runs against a tree, so that the car is crushed, then also the 45-self’s organism is crushed. The causal law does not care about who was driving the car.

<sup>4</sup>One example (a small one, true) taken from real life and refuting the contention that no evil can befall anyone who has no bad sowing to reap: D.K., who resides in the vicinity of K.H., went to call upon him one night, but hit a tree and injured himself.

<sup>5</sup>They have wondered how Jeshu (a 46-self) could be murdered although he could not have had any remaining bad sowing to reap. The great ones incarnating must expect to share the lot of men, to be injured on account of carelessness, for instance. They have to put up with being

subject to the laws that are in force in the worlds of man, in natural disasters, etc. That no evil can befall them is a notion which is as common as it is wrong.

<sup>6</sup>That Jeshu foresaw the murder and willingly submitted to it was also an instance of the fact that there is no limit to the consciousness of unity as well as an inimitable example to mankind. Whatever the motives, one thing is certain: Paul's exposition of the matter was wrong and was also the biggest mistake psychologically, which the history of theology demonstrates. Sin as a crime against an infinite being is the most grotesque fiction human imagination has been able to construct, a truly "Satanic invention".

#### *9.111 Redress*

<sup>1</sup>There are two paths to choose between in the matter of bad reaping from the past. The one is to suffer involuntarily the same evil as you have inflicted on other living beings. The other is to walk the path of voluntary redress, to pay off one's debt by acts of love and a life of service. We can to a large extent choose whichever path we will walk. Redress to the collective by proclaiming the truth (the knowledge of reality) and by all doings that benefit lifts mankind.

<sup>2</sup>We must redress also mismanagement of our own envelopes and their primordial atoms (monads). We often have to put up with experiencing the effects, but also in this respect we may, by living expediently, redress many mistakes which would otherwise have had bad consequences. Mismanagement of our organism is hard to redress. It is done in a series of incarnations in which we methodically refine our brain and nervous system and the various internal organs. In the meantime we must expect to be stricken with illness of various kinds. It is not possible to do it in one incarnation, as many people say, for that negligence which has been going on during a series of incarnations takes a long time to rectify. In each incarnation we can refine this organism, until finally all latent germs of disease have been eliminated.

#### *9.112 The Law of Reaping and Life Ignorance*

<sup>1</sup>According to D.K., much in the traditional account of the law of sowing and reaping is part of imaginative speculation. Writers have believed themselves able to present the views of the manner of reaping held by the authorities of reaping. It is not as simple as described by them, however. Much of it is part of collective reaping, much is set off in the aspirant's trials, much is brought to an end in the first self's renunciations and so-called sacrifices of everything lower. In our practically total life ignorance, we human beings are generally unable to understand both cause and effect. We know the significance of this law in a most general sense, and that is all.

<sup>2</sup>In other words we know too little to decide what belongs under individual reaping in particular cases. In our ignorance we are guilty of the most unjust misjudgements. Such ones are especially obvious in the Indian view of "karma", which has brought about an attitude of not doing one's utmost to alleviate the suffering of others. We must learn to see not only the individual but also the collective common responsibility for individual emergencies. Our common debt is the true cause of much that befalls the individual. Every unloving thought, every unloving word has both an individual and, above all, a collective effect. Therein is the basic flaw of our misconception of the law of reaping. It is the law of unity that we violate by our indifference, unconcern, lack of love, and that goes before everything individual.

<sup>3</sup>We have been informed that the law of reaping is inscrutable to man. That does not prevent us from trying to understand at least some of its activity. There is every reason to assume that it all is an interaction of idea material energies of various kinds in different atomic and molecular kinds; in the emotional world manifesting itself in an unsurveyably ramified network of relations under eternal attraction and repulsion, affecting the material energies of the etheric envelope and, in the last analysis, the organism. The expressions of the law of reaping are rather referable to the motion aspect, energy aspect, will aspect. That could explain the esoteric saying "all is energy", implying that all events are the results of the interaction of energies.

<sup>4</sup>By that explanation you have at least stripped the law of reaping of its mysticism favouring unbridled imaginative expansion so repulsive to Western philosophers and scientists and so attractive to mystics and Orientals.

<sup>5</sup>Two quotations from a 45-self: “Karma ever works in the most unexpected ways.” “You know nothing of the ins and outs of the work of karma – of the ‘side-blows’ of this terrible Law.”

### *9.113 Necessary Insights as to the Law of Reaping*

<sup>1</sup>It would be easier for us to “forgive our enemies” if we considered that they actually do us a service by all their persecution. They set us free by making us (generally in an easier manner) reap old bad sowing. That has also been the gain of martyrs at all times. For all injustice, all suffering the individual meets with, there is a law of compensation, closely connected with the law of reaping as well as the law of destiny.

<sup>2</sup>It need not concern us which experiences of life we have to go through. Everything coming to the individual from without are results of reaping from previous incarnations. There is nothing to be done about that, and so there is no point in worrying about such things. Most people, however, take them in a wrong way and allow them to cause unnecessary sorrows and sufferings. By bearing them such as life has intended it we develop our character for the future.

<sup>3</sup>The law of reaping grants us no rights. To a certain extent its expressions may rather be what the Christians call “grace”. True, the fact that we have a good reaping in a certain incarnation is an indication of a good sowing. But we do not know how much bad sowing remains to be reaped. At mankind’s present stage of development, with thousands of incarnations of bad sowing, the reaping remaining is generally horrendous. So we should not think we are important and advanced because we sometimes have an incarnation of good reaping. Anyone who does not see this must have the requisite experiences in new incarnations. We have to be very grateful for the good things that life grants us and in the midst of suffering be grateful that it is not worse. Most people’s conception of what they call karma is totally wrong.

## THE LAW OF ACTIVATION

### *9.114 The Activation of Consciousness*

<sup>1</sup>It is through the activation of the passive consciousness in his envelopes that the individual (the monad) learns how to master consciousness in them as well as becomes conscious in the ever higher molecular kinds of the envelopes. The boundary of the next higher natural kingdom is marked by the individual’s highest envelope. When he has learnt how to self-activate the highest molecular kind of this envelope, he passes to the higher kingdom. This activation of the monads’ consciousness in the ever higher envelopes of ever higher natural kingdoms is the meaning of life.

<sup>2</sup>Consciousness is activated by vibrations from without, impulses from the subconscious, inspirations through the superconscious as well as the monad’s self-initiated vibrations.

<sup>3</sup>Activation is done from below, since the monad is in the lower and seeks to reach ever higher.

<sup>4</sup>When the individual is not active, he is a slave to the activity of his envelopes, which activity is determined by vibrations coming from without. The envelopes are perfect receivers, robots recording, with unflinching precision, all impulses coming from without or from the monad. Self-activated consciousness is the monad’s own consciousness, any other is robot consciousness. The monad can master the consciousness of its envelopes when the monad’s vibrations are stronger than those coming from without.

<sup>5</sup>It is this self-initiated activation of consciousness that brings about the most rapid development.

<sup>6</sup>It is through work that we develop, attention is occupied, and experience makes us ever more skilful in solving our daily problems.

<sup>7</sup>No consciousness expression can be lost in the collectivity of existence. From this it also follows that no “exertion” is ever wasted.

<sup>8</sup>What people call “forgetfulness” is evidence that the consciousness content has become latent, sunk down into the subconscious, become inaccessible to waking consciousness. This is also due to the inability of brain-cells to reproduce vibrations experienced some time.

<sup>9</sup>Since the self is the centre of consciousness and that which is to develop in its own envelopes, whatever view the self holds is the definitive one. Any attempt by other individuals or groups at forcing their view on the self is a violation of the divine, inviolable law of freedom and counteracts the meaning of life. It should be added that there are many kinds of violence, or the use of force.

<sup>10</sup>Most people are dependent on their illusions and fictions. This need not at all mean that their incarnation is unsuccessful. They can strengthen good qualities and acquire abilities by working up experiences and consciously striving to reach a certain goal, by thinking their own thoughts free themselves from their dependence on the views of ignorant people. Even if this may mean just an exchange of old fictions for new, yet self-initiated consciousness activity is important. In a new life, the self-active people do not fall victims to all sorts of influences as easily as do the ever unsure ones. Thereby they have taken a definite step forward.

<sup>11</sup>Man is a slave to the consciousness of his envelopes of incarnation as long as he is controlled by energies from the centres below the diaphragm. He wins liberation by transferring sacral energies to the throat centre and solar plexus energies to the heart centre. Without a knowledge of man’s envelopes and their centres of consciousness and activity, psychoanalysts cannot solve their problems. It is a matter of rousing the energies of the throat centre by “creative” work (actually formative, shaping work by the imagination in combination with visualization and meditation) and to open up the heart centre by loving understanding of every living creature. This is what esotericians call “sublimation”, a word that has been terribly misunderstood.

### *9.115 Passivity and Robotism*

<sup>1</sup>Anyone whose consciousness is not active but passive runs the risk of falling a victim to vibrations from without, and anyone who does not live in mentality runs the risk of being influenced by the vibrations from the emotional swamp. Mankind lives in that swamp, and that is why it surrounds us all. This is particularly so during sleep.

<sup>2</sup>Those who have not gained control of their consciousness and the energies of their envelopes are constantly and anew the victims of the activity of those robots.

<sup>3</sup>Men are victims of their own energies, suspecting but little what possibilities those energies would offer if they were used expediently.

<sup>4</sup>We attach too much importance to the self-activity of our robots; the stupid remarks of the mental robot and the feeling expressions and reactions of the emotional robot. The less we heed such things, the easier it will be for us to tame the beasts. The more we blame ourselves, fretting over such things, the greater is the power they gain over us.

<sup>5</sup>It is much easier to remain unconcerned by the sayings and doings of other people when you have seen that most of them are largely the victims of their emotional and mental robots whose individually conditioned impulses from the swamp of public opinion they are quite unable to understand and control. They are unaware of their irresponsibility; that, too, is an indication of mankind’s general stage of development. The influence that human beings wield on each other is ground and cause of that collective bad reaping of which the history of the last millennia bears witness. No race, no nation is free of implication in the common responsibility for the bad sowing and reaping of most people.

### 9.116 *The Unconscious*

<sup>1</sup>In esoterics, the monad or self, the envelope, the envelope consciousness, and the content of the envelope consciousness are distinguished. The envelope is the tool of the monad, and the content of the envelope consciousness is the object of the self's attention.

<sup>2</sup>The unconscious is all the content and activity of the envelope consciousnesses except the self's attention directed to some certain content of some envelope consciousness. The envelopes are practically never at rest, since they react to all vibrations pouring into them from the worlds of the envelopes. Those external vibrations are consciousness expressions of other people (the many millions) which are emitted from the individual envelopes night and day like as many active broadcasting stations. Particularly powerful are those etheric waves which are emitted from the proper radio stations and like flashes circulate the Earth. They have added to the strain. When the monad has acquired control of consciousness in its envelopes, it can make itself independent of those external vibrations, for then the envelopes react only to the monad's vibrations. Only then is the monad sovereign in its envelopes.

<sup>3</sup>Then you see that second selves are protected from the thoughts of men. The disciple, however, is taught how to use a method of calling his own teacher's attention, a privilege he must not misuse for his own purposes.

### 9.117 *The Subconscious*

<sup>1</sup>In the subconscious of the triad there are all the experiences man has had and worked up, all the qualities and abilities he has acquired. The triad subconscious is also the sum total of the illusions, fictions, and mistakes in life of past incarnations.

<sup>2</sup>We overrate as well as underrate the importance of the subconscious. There is so much that is due to the opportunities the new incarnation provides to contact anew what we have once mastered. Being born into circumstances that directly counteract our developed basic instinct, we may go most seriously astray.

<sup>3</sup>The power of the subconscious is immense, the result of the monad's emotional and mental consciousness activity in the envelopes – put on and put off – of thousands of incarnations. If, moreover, the basic tendencies of its individual character are strengthened in the present incarnation, that character will not change. A deviating tendency in a new life can make itself felt if it is particularly cultivated, but there is a risk that we in old age “relapse” into old emotionality without noticing it.

<sup>4</sup>Only thorough studies can impress the esoteric student with the fact that man's subconscious is an enormous burden to him. It has an automatically degrading effect with its once acquired tendencies from which the individual can liberate himself only after many incarnations of strenuous, single-minded work. All the mistakes man has made as to the laws of life during tens of thousands of incarnations (and certainly largely reaped during them), all the superstition which he has accepted as facts and which has misled him and the collectives he has been part of, all of this explains quite sufficiently how theologians could make up their fiction of original sin.

<sup>5</sup>The subconscious is not, as philosopher Hartmann thought, for ever inaccessible to man's consciousness, but is the latent fund of experiences he has had in previous incarnations. That fund indicates the level he has reached in development, and its content is roused to life by corresponding experience in new incarnations.

<sup>6</sup>Psychoanalysis tries to explore man's subconscious (depositions in layers after tens of thousands of incarnations), particularly by means of so-called interpretation of dreams. To the esoterician, this method is abortive. At best, it can only amount to sporadic divings into the most superficial layers. The results had, which are often symbolical, require interpretation. Without a knowledge of reality (hylozoics), each researcher has his own fictional system to replace the knowledge. Therefore, the explanations of psychological events presented by each eminent researcher must differ from those of the others.

<sup>7</sup>In order to analyse the depositions of the subconscious you must be in a position to study man's past incarnations. In each incarnation the individual has new and different departments in his mental, emotional, and physical-etheric envelopes, and the study of departments is of fundamental significance. That is why Leadbeater's studies of past incarnations cannot clarify the development of the monad's consciousness. What we above all miss is the account of the contribution to this development made by the superconscious causal consciousness.

#### *9.118 The Superconscious*

<sup>1</sup>The division of consciousness into different kinds of atomic and molecular consciousness is intended to orient those ignorant of esoterics in a world unfamiliar to them, the world of consciousness, of cosmic total consciousness in which everybody has a share he cannot lose.

<sup>2</sup>Since the disciple has learnt how to activate ever higher consciousness domains and has incorporated them with his own monad consciousness, all these various kinds make up a unity appearing indivisible, without a conscious division into physical, emotional, mental, etc., consciousness. A too-sharp division of the superconscious may present an obstacle to the perception of the pertaining domains of consciousness. It makes it easier to acquire a higher consciousness if you start from the very unity of collective consciousness and do not tie it up in a division into categories. The method of acquiring higher consciousness is individual, due to individual character, departments, supervision of consciousness, individual attempts at perceiving higher vibrations, experiments with telepathy, etc. It is a strenuous long-term work, perhaps without noticeable results. No effort is wasted, however. It is put down to your credit for the future.

<sup>3</sup>Objectively, the superconscious consists of long series of vibrational frequencies. The problem is how many of these we are able to perceive and relate to reality we can comprehend. A "soul researcher" may be compared to a researcher in a scientific laboratory where the very consciousness, "perception", is the object of research. The greater our sensitivity to the vibrations we perceive ever so faintly, the greater our faculty of reception of, and prospect of contact with, a higher reality.

<sup>4</sup>The acquisition of superconsciousness over incarnations is done step by step to ever higher levels in which every step the individual takes appears to him as a "revelation" of reality.

<sup>5</sup>It may be said that what we call divination is a stage preliminary to intuition, best understood as an evolutionary urge of the self, a "flair of the soul", an unceasing, unconscious aspiration to the superconscious or unexplored, a result of the attraction automatically exercised by not yet conscious causal consciousness.

<sup>6</sup>In order to conceive causal ideas (47:3) man must have activated mental atoms in his mental envelope; and to conceive essential intuitions (46:7), essential atoms (46-atoms) in the same envelope. This unconscious process goes on simultaneously as feelers are thrown out to those worlds via the knowledge centre and unity centre of the causal envelope. These feelers can be strengthened through the activation of the throat centre (emotional and mental creativity).

<sup>7</sup>"As a man thinketh in his heart, so is he," is a law of life. Constant longing after knowledge and unity must result in a change and transformation of a man's attitude to life, for this attracts from the causal and essential worlds energies that eventually perform their work of liberation. If in addition you have an ear that is sensitive to the "still small voice" heard in the silence (after the emotional and mental vibrations have come to rest), you will get into contact with your Augoeides. There will not be much left of everything man has till then absorbed into his consciousness.

<sup>8</sup>At the moment when man decides to live for mankind, evolution, unity, he establishes a contact, albeit unconsciously, with Augoeides, who has long been waiting for this moment. From now on he is able to send down his inspirations (mental thought-forms) into the mental envelope, which is constantly expanding through the supply of ideas from the world of ideas,

ideas calculated to be perceptible to the individual, able to slowly work their way down to the brain and the waking consciousness of the self. How long this will take depends on the individual's interest in putting these ideas into practice, expedient action.

<sup>9</sup>The "sensitivity" to the reality content of the ideas develops automatically. In the superconscious part of mentality there is formed a magnetic area which attracts more and more "ideas" and expands as these ideas are able to penetrate to the waking consciousness via the individual's heart centre in his etheric envelope, a centre that is vitalized by aspiration to unity, service, and will to sacrifice.

<sup>10</sup>Much is done in the unconscious when the individual has acquired trust in life and trust in law through his own experience and insight (the exact opposite to the senseless acceptance of all manner of theological absurdities). Then Augoeides will be able to guide the individual, in his mental consciousness and in the protection of the unconscious, according to his possibilities in various respects, above all to increase his understanding of both reality and expedient service. Our entire consciousness development is an automatic process when we live for others, for things other than ourselves, when we forget ourselves and, being divinely indifferent to our own development, work for what is best for people. If we are anxious about our development this will be a real hindrance to us. The esoterician knows that all this is a free gift from higher kingdoms and that his understanding of life is the result of his forgetfulness of himself and his work for things other than his own self, which is never given attention in unity.

#### *9.119 Methods of Activation*

<sup>1</sup>Until man has become a mental self, his consciousness development is a process that goes on automatically by his having experiences and working them up, by his automatic acquisition of abilities and qualities. This development manifests itself in two parallel processes: consciousness and abilities (qualities) are acquired simultaneously as centres (chakras) in man's envelopes are activated. The latter process goes on automatically as qualities are acquired.

<sup>2</sup>If the individual's attention is called to the possibilities, it may happen that he starts dabbling in the work of the unconscious. For instance, laya yogis believe that they can acquire faculties by directing their attention to the centres of the etheric envelope and so vitalize them. This is the reverse of the right procedure, and a "shortcut" that will prove to be the longest way round. Moreover, it is an exceedingly risky endeavour. Generally, damage is wrought that must be remedied first and then the work must be done all over again in many otherwise unnecessary incarnations. According to esoterics, centres may be vitalized only after they have been automatically activated through the individual's acquisition of the qualities belonging to the respective centres. First the quality, then the ability. The reverse procedure is part of black magic and, moreover, requires an experienced teacher in one of the secret knowledge orders of the black ones.

<sup>3</sup>The so-called purification of the envelopes bears upon the matter side of consciousness activation, namely that elimination of the lower molecular kinds which results as attention is consistently and persistently directed to the next higher consciousness. Particularly important is the elimination of the molecular kinds 48:5-7. Those who have succeeded in this are free from influences from those lower three regions and influences of the pertaining vibrations.

<sup>4</sup>Intentionally Laurency's writings contain no directions as to methods for the activation of consciousness in higher molecular kinds or worlds. The only exact methods, those approved of by the planetary hierarchy, cannot yet be made public knowledge. If they were publicized, they would, like all other knowledge, be abused to the detriment of life. Only disciples of the planetary hierarchy can receive knowledge of the right methods, and they are silent.

<sup>5</sup>When the first self has acquired the qualities and abilities that are necessary for his further evolution and he has moreover consecrated his life to the service of mankind, evolution, and unity, he will of necessity become a disciple of the planetary hierarchy. Before then, any method



of activation may easily lead him astray.

<sup>6</sup>It is true that also the publicized part of the esoteric knowledge is always distorted and so abused. However, such distortions can always be corrected for the misguided when they have come into a new incarnation. If the abuse amounts to an all too serious disorientation, then the knowledge made public may be taken away from mankind. It has happened before and may happen again. Those who lead others astray by their own speculations must in new incarnations reap their sowing of falsehoods by being deprived of the ability to understand. There are already plenty of such examples in all religions, philosophies, and occultisms. The warning, “Be ye not many teachers”, had a deeper meaning than they have seen yet. The law of sowing and reaping has a much more terrible significance than the one expressed by the somewhat halting symbolic name.

<sup>7</sup>We are not amazed at the distress of culture in our mankind with such orientations in reality and life as theology, philosophy, and scientific physicalism offer, orientations which on the whole disorient people. Small wonder that consciousness development takes millions of years.

### *9.120 Prayer and Answering of Prayer*

<sup>1</sup>Meditation is not prayer. Prayer belongs to emotionality, meditation to mentality. Prayer is a demand. Meditation is a mental consciousness process.

<sup>2</sup>There are different degrees of prayer, demands: of physical benefits and assistance, of qualities, for other people, of knowledge. The highest kind of prayer is devotion, adoration.

<sup>3</sup>Like all consciousness expressions a prayer has an energy effect for better or for worse. A prayer for your own self strengthens egoism. A prayer for others has at least a good reaping effect (can strengthen unity).

<sup>4</sup>Prayer need not weaken the will, as Blavatsky thought, unless the individual uses it instead of his own energy. On the contrary, prayer may strengthen the will, if it is done in the right spirit and with a right motive.

<sup>5</sup>When religious people and mystics pray to god, when they desire or long for god, they conceive of god as a person outside themselves. The esoterician knows about the causal envelope and the triad chain and knows that there is one single consciousness in the universe. He seeks an ever greater share in this universal consciousness by acquiring consciousness in ever higher worlds. He does not conceive of god as transcendent but as immanent. God is in everything, since everything is one consciousness. Therefore, god is not in opposition to the self, but the self is a portion of god.

<sup>6</sup>If by “god” you mean higher natural kingdoms than the human, then you have the concept of “god transcendent”. When the yogi says, “I am god”, this may mean, either that he understands the unity of consciousness and the unity of everything and that he is part of unity or that he believes he has reached the final goal of all evolution (the most common mistake).

<sup>7</sup>Both concepts, “god immanent” and “god transcendent”, are inevitable until the monad has reached the highest, or seventh, divine kingdom. This is implied in the concept of “consciousness development”.

<sup>8</sup>When human beings pray it actually means that they request of their Augoeides to be assisted in some matter. This is a consciousness expression and as such has always an effect, benefiting or harming the praying man. If the request passes on to the planetary hierarchy or the deva hierarchy (the authorities of law) and is granted, then this entails a charge on the individual’s balance account. Everything we receive we must pay for some time, because everything has its price.

<sup>9</sup>We have no automatic right to have our prayers answered. If our request is granted, then it usually is due to several factors: that it benefits (a thing we cannot judge), that we have done everything in our power to do for the matter, that it is in agreement with the laws of life, that we have not ourselves put obstacles to its granting, etc.

<sup>10</sup>We have no right to any other knowledge than the one we can acquire by our own work. If we receive knowledge for nothing, then it is a debt that we must pay like all other debts of life. The law of reaping (“karma”) should better have another name: the law of debits and credits.

<sup>11</sup>All these things are problems to which mankind, strangely enough, has paid very little attention. The solutions hitherto presented are largely misleading, as it mostly is in theology and occultism.

<sup>12</sup>Most generally it may be said that every higher kind of consciousness and energy controls the next lower kind. Then it is quite another matter that if you want to achieve a real effect, you must have a knowledge of the right method. That method can be confided only to those who are unable to use it for their own good. It remains to appeal to Augoeides. The question then is if he can be reached and if he may intervene. Is it allowed by the law of reaping (the reaping taken both individually and collectively), in consideration of benefit and harm, by the law of self? Has the individual done all in his power to do?

<sup>13</sup>An “ardent” prayer always has an effect, for it rouses energies and builds a “thought form” that will do its work.

### *9.121 Mantras*

<sup>1</sup>The mantras which we receive from the planetary hierarchy and which it uses daily have the functions of vitalizing, by their vibrations, people’s thinking; of activating the mental molecules in the mental world so that they can be more easily received by those who are tuned to the pertaining wave-lengths; and also of dispelling emotional illusoriness.

<sup>2</sup>“Let reality govern my every thought, and truth be the master of my life.” Using that motto, renewing it every day, man would reduce fear and worry to a minimum, eliminate all unfounded speculation, assumptions, suppositions and so his sense of being lost in life; his conviction would get a firm basis.

<sup>3</sup>The simplest, shortest meditation is to say, as you rise every morning, the following mantra: “All life is one. People are one and I am one with them.” Let this known truth be the motto of your day, and it will not be long until you contact your Augoeides. He is waiting to hear precisely this.

### *9.122 Meditation*

<sup>1</sup>When man has become a mental self, sovereignly controls consciousness in his emotional and physical envelopes, and wants to develop further, he directs his attention to the superconsciousness and tries to conquer it by meditation.

<sup>2</sup>In the activated consciousness of the mental envelope there is much that never reaches down to the brain. In the consciousness of the causal envelope there is much that mental consciousness is unable to apprehend. Only a few causal ideas become conscious by concretization (mentalization). The mental energies which the monad in the mental envelope has at its disposal are insufficient to activate the consciousness of causal molecules. Otherwise also the black ones could succeed in this in what remains of their triad chains.

<sup>3</sup>For man it largely remains to work up (meditate on) the facts and ideas he is able to assimilate until he gets into contact with Augoeides. It is necessary that his Augoeides should meet him halfway, and he will not do so unless the human monad gives up its egoism and wants to use its causal consciousness only to serve better.

<sup>4</sup>The kind of meditation (“prayer”) used indicates the level of development, indicates the understanding of the true relations between the various natural kingdoms, indicates the ability to use the energies demanded.

<sup>5</sup>Egoism does not pay. All such things fall under the law of reaping. Our attitude to things that we all have in common indicates our understanding of life. We are a collective where we are responsible for all. We cannot or will not see that, or we forget it all the time.

<sup>6</sup>There are many kinds of meditation, adapted to different stages of development, departments, and, in the last analysis, individual characters. The individual adaptation is done by the teacher. There is meditation on the three aspects, on acquiring higher kinds of consciousness, on acquiring various abilities, etc. All in higher kingdoms meditate. All processes of manifestation are the results of meditation.

<sup>7</sup>For the mental self to be able to meditate in the right way it must use emotional attraction to seek a contact with the consciousness of unity (essentiality) and use its energies to activate causal consciousness.

<sup>8</sup>Meditation consists in a series of consciousness expressions, and all such ones have an energy effect. This fact is overlooked by the ignorant who have no idea of what way energies take and how they work. Esoteric meditation must be based on a knowledge of the three aspects and a plan for the systematic carrying through of meditation.

<sup>9</sup>The process of meditation runs through three stages: concentration, meditation, contemplation. In the actual process, concentration means the unceasing attention of the self; meditation, the direction of mental consciousness to the superconscious; and contemplation, that state in which the esoterician achieves a conscious contact with Augoeides. Until the disciple can reach his teacher directly, the contact with him goes via Augoeides.

<sup>10</sup>One purpose, among others, of mental meditation and causal contemplation is to bring down ideas into the brain so that they daily vitalize it and thereby automatically do their work.

<sup>11</sup>In right contemplation a contact with the causal world (world of Platonic ideas) is achieved. Without an esoteric teacher, however, it will as a rule be a contact with the emotional world and the things received will stem from the world of illusions like other irresistible freaks and vagaries, “inspirations” and “ideas”, occult weed in the field of esoterics.

<sup>12</sup>As teachers of meditation appear too many people who have no understanding of its true significance. We must expect that such teachers will increase in numbers as the interest in meditation gains ground. That, too, may be turned into a business. No truly “authorized” teachers charge people for their work. Nor do they need to, since their needs are provided for in another way.

<sup>13</sup>You should be clear about the fact that expressions of the consciousness and motion aspects in man’s envelope centres (chakras) are the result of a long process from the initial mere rotation of the “wheel” to the release of the various spokes and their increasingly rapid rotation in ever higher dimensions. All wheels in man’s envelopes of incarnation are nowadays active, particularly those below the diaphragm, though full activity is not achieved until at the causal stage when the central channel (the Sushumna) is opened up for the energies passing between the crown and basal chakras in the causal self.

<sup>14</sup>As subjects of meditation the following postulates are of importance:

<sup>15</sup>The powers of the causal being pour uninterruptedly through my life. I sense it in my attitude to life, in the light which I receive and which helps me to serve, helps me to see the light in other people.

<sup>16</sup>The energies of unity of the second self going through my heart raise understanding, compassion, and help me to meet all people with love.

<sup>17</sup>The joy of the soul lightens the burdens of life for myself and for all I meet. “The joy of the Lord is my strength.”

<sup>18</sup>The will of the higher self becomes my will and fills me with love, peace, and strength to live.

<sup>19</sup>Augoeides, my soul, my guide, my god, makes me “wander with god” day and night. His nearness is revealed in all and makes me see the godhood in everyone.

### 9.123 Risks of Meditation

<sup>1</sup>Meditation is a much more serious business than is clear from the many methods recommended in West. There are very great risks involved in engraving psychologically erroneous views into the subconscious. However, also methods that are right in themselves have their difficulties. Periods of activity and passivity are desirable, since man cannot live constantly in a state of high tension. Overstimulation then easily ensues, since the envelopes do not manage to consume downpouring energies expediently. The exchange of lower molecular kinds for higher ones in the envelopes also takes time. Depending on the state of the envelopes before the individual sets about to “re-educate” them several incarnations may be needed for this. Nothing is gained with desperate efforts. On the contrary, there is a risk of a setback resulting in a loss of time.

<sup>2</sup>Instead, the teacher of esoterics advises the aspirant to postpone systematic meditation till a 45-self will assign it to him as a disciple. Only then will he have a meditation corresponding to his individual character, level of development, the departments and constitution of his envelopes. The best meditation is to read something daily in a book of esoteric knowledge and reflect on every sentence. As a rule you make a new discovery every time if you put the sentence into the contexts where it belongs.

<sup>3</sup>“Energy follows thought.” Meditation (“prayer”) draws down mental, causal or essential (46) energy from the worlds reached by our thought. It is important that these energies do not remain in the emotional or mental envelope but are used expediently. Otherwise they may harm the one receiving them. The disciple emits these energy ideas into the emotional world in order to mentalize emotionality and in so doing help to liberate mankind from the illusory phenomena that captivate and mislead. He sends them out into the mental world so that those who have the prerequisites of understanding and assimilating them with their mental consciousness have the necessary clarity.

### 9.124 Samadhi

<sup>1</sup>Blavatsky was not a teacher but a magicienne. Also her literary achievements were rather magical feats. Apart from the fact that she was seldom allowed to “say it as it was”, she obviously had difficulty in rightly formulating the answers of questions put to her. Just one example of this is the Sanskrit term, samadhi, on which many expositions have been written without affording any real clarity (not even Besant and Leadbeater from H.P.B.).

<sup>2</sup>In fact, “samadhi” is a term of several different states, which all have in common that the monad in a higher envelope consciously leaves all the lower envelopes. Samadhi of the lowest kind possible for the first self is the state ensuing when the emotional envelope consciously and intentionally leaves the organism with its etheric envelope, also to enable the organism in this state of deep sleep to assimilate etheric energies for “regeneration”. The highest kind of samadhi possible for the first self is the ability to release the mental envelope and leave the emotional envelope with the organism.

<sup>3</sup>There are several kinds of samadhi also for the second self. The lowest kind is the ability to release the causal envelope, allowing the entire first self with its triad envelope to lead its own life, while the monad in the second triad moves freely by means of the causal envelope in the causal world. In so doing, the second self is better able to assimilate the energies from the third triad and thereupon take up his normal work again with renewed strength. Only this kind is regarded as true samadhi by esotericians.

<sup>4</sup>Many people have thought samadhi is connected with the faculty of meditation, but they are quite different faculties. Meditation belongs to the consciousness aspect, samadhi to the matter aspect. The yoga philosophers have not distinguished between these two faculties, which is one of the many proofs of their insufficient knowledge.

### 9.125 *Consciousness Activation in Daily Life*

<sup>1</sup>Just as Christians daily read their Bible to stimulate their emotional need, so the esoterician would be wise to daily refresh his mentality by reading something of his literature. The psychological effect of this should not be underrated. Without a daily repetition you all too easily slip into all the worries of ordinary physical life, and the knowledge will be just a theoretical basis without significance beyond that.

<sup>2</sup>A diary in which you note down all your reflections on esoteric matters, all your unusual observations and experiences, can become an intimate friend to converse with and may largely replace the exchange of views with others who do not have the requisite knowledge or understanding. It will be a good exercise in formulating, concretizing the abstract in the most exact way; particularly valuable for all whose task it is to teach or to report the content of texts. It also makes it easier for you to control your consciousness, to attend to your own thoughts, words, and actions day by day. A collection of such diaries may also inspire someone to make a valuable publication in the future when the content has been arranged uniformly. At all events such work amounts to a self-activation, which is of value to both emotional and mental consciousness. Experiences had are worked up and are not so easily forgotten.

<sup>3</sup>A good preliminary exercise in control of consciousness is “living in the present” (in the moment), having your attention firmly fixed on physical consciousness, observing the present, not allowing thought to deal with anything else than what you are doing. If you are reading a book, then you concentrate on its content until you have finished reading and go on to analyse what you have read. Thus you are aware of what you are doing and decide for yourself what your attention is to be directed at. By daily exercise this finally becomes an automatized habit. In all such things you have to persevere until you have achieved the result desired. Otherwise there will be no result.

<sup>4</sup>In many people, the reflective attitude along with a constant recurring remembrance proves to be of greater significance than intensive meditation. It is also less risky, since it does not draw down too strong energies, which will not be used expediently. Such an attitude, which is common in the mystics who do not know the right method of meditation, need not at all reduce your efficiency when doing your daily work and duties. Remembrance recurs upon the completion of physical tasks, when attention is not occupied with those which always must be done before everything else. Duty above all. Anyone who neglects his duties for his so-called spiritual work makes a mistake, which regrettably is all too common. Duty, faithfulness in small things, the basis of reliability, is of fundamental importance to the acquisition of the essential (46) qualities. An unreliable person has a very long way to go to discipleship.

### 9.126 *Raising Your Level*

<sup>1</sup>We all influence each other, consciously or unconsciously; unconsciously by the vibrations of our feelings and thoughts; consciously by our life, our behaviour, our speech. It is easy to lower the level in a group, in a company, for we have, every one of us, the lower levels in our subconscious (the deposits of our previous incarnations). It is impossible to raise the level unless the people present themselves have reached a higher level. You cannot raise other people's levels. What may appear as such a raise is the possibility of influencing the behaviour of other people, temporarily raising their emotional level and the subject under discussion.

<sup>2</sup>Anyone who wants to raise his level must try to live on this higher one in his thought and feeling. Otherwise he will be kept back on his ordinary level. It is not sufficient to make sporadic efforts, some minute of the 1440 there are in a day and night, or a couple of hours once in a week. We must by our thoughts live in the higher whenever our duties do not require our attention. There is sufficient material for meditation in our esoteric world view and life view with the pertaining problems. There is no need for constantly new thoughts. Noble thoughts can be repeated however many times.

### 9.127 *The Group Power*

<sup>1</sup>There have always been groups, and at the stage of ignorance (lacking esoteric knowledge) they have mostly been to the detriment of those who have really known. In such groups, as a rule the worst hypothesis has won, since it was grasped by all, or a dominant intelligence has set the tone.

<sup>2</sup>However, besides degrading mass thinking and psychosis effects there is a related phenomenon, which has been too little considered. It is the so-called group power. The collective energies of the collective consciousness are capable of immensely more than the uninitiated (ignorant of esoterics) suspect. If these energies are in accord with the Law, they may effect things that people call miracles.

### 9.128 *The Necessity of Reflection*

<sup>1</sup>At lower stages, people can have the same kind of experience in however many incarnations without learning anything from it. At higher stages, they work up their experiences, which then enter into the subconscious as instincts for future lives. Experiences that are not worked up are practically wasted.

<sup>2</sup>That people walk through life like mechanical robots is due to the fact that they do not reflect, do not analyse, but are content with ready-made opinions. It is these fictions that blind us to our own ignorance; they replace both ideas and facts. The mentalist has no finished opinions but is rather skeptical about everything in the matter of opinion and uses every opportunity to examine them and analyse them anew. The mental consciousness of most people has a content that is fixed forever, whereas that of the mentalist is always fluid. He has learnt how to think, not just how to parrot.

<sup>3</sup>The old contempt for the opposite sex is inconceivable to those who know the significance of the sexes for consciousness development. Do boys who despise girls never reflect on the fact of their own mothers, that they owe their very existence to their mothers, and that girls will be mothers? The usual idiocy or thoughtlessness. People walk through life like mental parrots, repeating what they have been conditioned to say, not using the wee bit of reason they have. Individual, independent thought seems to be a rare phenomenon. Parrotry, however, is among their faculties, and so they think they are very smart. Anyone who has learnt how to think by himself is amazed at this stupidity. If people thought, the world would be transformed.

<sup>4</sup>You solve problems by thinking of them. There are problems that require years or many incarnations to solve. But they must be solved by everyone. The problems that others have solved for you come up again in new lives until you have solved them yourself in new contexts. Only what you have worked up yourself you will never lose.

### 9.129 *Thought Power*

<sup>1</sup>Every thought has two effects. The one: a mental elemental is formed (a live thought-form) that floats out into the mental world and can be picked up by someone who is tuned in to that wavelength (as a rule on a low level, since the thoughts of most people are erroneous). The other: mental vibrations are emitted and can reach many people. This explains our responsibility for what we think. We can by our thoughts benefit our harm both ourselves and others.

<sup>2</sup>Ideas are powers, forces, dynamic mental atoms, and are not to be trifled with by any means. They may have a destructive effect both mentally and physically.

<sup>3</sup>Three esoteric axioms of great significance are: “thoughts are things”, “energy follows thought”, “right motive entails right action and creates right forms”. It will certainly be a long time before people see the truth and fundamental importance of these axioms. To the aspirant to discipleship they demonstrate the necessity of thought control. To this should be added the importance of constantly examining the causes of effects, the consequences, the effects of words and speech.

<sup>4</sup>“Energy follows thought.” Practising this in fact you should use your imagination to visualize a live picture of what you desire and let this thought-form do the work, which it will unfailingly do if you have used the right method.

<sup>5</sup>You may sometimes hear that amazing phrase, “thoughts are without force”. The truth is that thought is the strongest force at man’s disposal. Thought is the greatest factor of reaping. Thought is the origin of feelings; and feelings, of speech and action. The effect of thought is inevitable even though psychologists are not able yet to see it.

#### *9.130 Do Not Pay Attention to the Negative!*

<sup>1</sup>A fundamental principle to be observed by anyone who is striving to activate a higher kind of consciousness is to consciously refrain from paying attention to the negative apart from what is necessary to clarify the positive. The “negative” is taken here in its widest sense to include everything belonging to the life spheres of repulsion, but in addition also whatever is defective, erroneous, unfit for life, ugly. Even if the negative attitude to life tends to suggest us the opposite, there is in the deficient physical world so much perfection, truth, goodness, and beauty that it is quite sufficient for us to fill our attention with. Some examples may clarify what different kinds of negative life expressions we should disregard.

<sup>2</sup>The serious feature of all misconceptions is the fact that they are reinforced by each repetition according to that law which says that energy follows the direction of consciousness. Since repetition is a universal phenomenon, not least on account of mental and emotional associations, it is practically always hopeless to try to correct erroneous views, which is also clear from the endless disputes resulting in nothing.

<sup>3</sup>When you have reached the age where habits have become well-nigh ineradicable, old tendencies with faults and failings endure despite everything, it is better to leave them alone, not to consider them, and direct your attention to the qualities and actions of service than waste your time on the negative, which you strengthen by directly fighting it.

<sup>4</sup>The art of our times, which through its caricatures and all other twisted things strives to uglify existence, is the judgement on the so-called culture of our times. Like the esoterician, Goethe was wise in refusing to watch anything ugly at all. He coined the expression “eyesore”.

#### *9.131 Self-Observation*

<sup>1</sup>Sense perceptions, emotions, thoughts, causal and essential (46) ideas make up the totality of the subjective consciousness possible for man. By observing all kinds of impulses and ideas – from the subconscious, from the environment, from the superconscious – the individual eventually learns how to distinguish the different kinds of vibrations pouring through his envelopes and brain, he learns how to separate these different kinds of consciousness expressions. In so doing he eventually acquires the ability to decide at once from which envelopes and worlds they come. Causal ideas from the world of ideas afford knowledge of material reality. Essential (46) ideas afford understanding of life and understanding of the various consciousness expressions of our fellow human beings.

<sup>2</sup>By constantly paying attention to these subjective consciousness expressions we learn to live in consciousness and to activate the kinds of consciousness belonging to our superconscious; we develop our consciousness, which is the meaning of life.

<sup>3</sup>The emotional thinking of universal life ignorance, going on day and night without rest, produces in the lower regions of the emotional world a continuous flow of vibrations pervading the emotional envelopes of all people and influencing their subconscious (being unconsciously picked up by the solar plexus centre). The esoterician who has learnt how to consciously apprehend them can also ascertain that those who try to acquire a correct view of reality must wage an unceasing defence battle against those idiotizing thought-forms (or depressing moods), until they have liberated their emotional envelopes from at least the lower three emotional

molecular kinds (48:5-7).

<sup>4</sup>Those emotional vibrations should not be confused with vibrations issuing from the planets, so manifestly reflected in man's states of mind, changing constantly from hour to hour day and night. The Jupiter, Saturn, Venus, and Mars vibrations are the most easily ascertainable.

### 9.132 Realization

<sup>1</sup>Many people eagerly receive the promise of a coming accelerated development. But when it comes to their participation in the realization of this idea their interest and hope are limited to mentality. This may certainly, if it reaches emotionality, strengthen desire. However, when efforts and sacrifices in physical life are required, it all gets no further than to feeble attempts.

<sup>2</sup>Because it is not consciousness that yields results. True, the idea is the prerequisite, indicating meaning and goal. But it is energy that works the change.

<sup>3</sup>The man experienced in life has learnt to tell the difference between his youthful idealism with its simple, direct easiness in the mental world, and the difficult art of realizing the ideal in the physical world.

<sup>4</sup>There is a difference between the theoretical humility sensed when knowing what remains for the first self to acquire and the "humility of the heart", the self's experience of being nothing: theory put into practice. The purpose of theory is to enable realization. Most people are happy with their theories and seem to think that "the rest comes of itself in time", which is the great mistake in life. Without living for realization there will be no realization. Unless the word "meditation" had been so misinterpreted, you would advise people to "live in meditation" when they are not busy with the necessary cares of life. There is much we can do with our thoughts. We can help most people using thought. Every thought is a power, a molecule that goes straight to the target set. And most people need an addition of power that lightens their burden of life. Also those in the emotional world need this. If thought is mental and not emotional, those in the mental world are reached; an idea to work at in that blissful state.

### 9.133 The Method of "As If"

<sup>1</sup>German philosopher Vaihinger, who clearly saw that we deal with fictions, called his teaching "Die Philosophie des Als-Ob" (the "as if philosophy"), in which he started from the assumption that we are forced to use conceptions in religion, science, etc., although we know that they are not correct.

<sup>2</sup>We can use that method even when we consider ourselves to have correct ideas, although we cannot prove it. And that is a method which the teachers in the planetary hierarchy recommend to their disciples, to live "as if" they already were causal selves. The one thinking this is not me, the one feeling this is not me, the one saying and doing this is not me. It is my envelopes, not me. Caution and discrimination must accompany this method, however. It must not be used to shirk responsibility for thought and action; indeed, it cannot liberate us from that responsibility. It does liberate us, however, from identification with our envelope consciousnesses and is the first step to the conscious liberation from dependence on them and to the mastering of them.

<sup>3</sup>This "as if" can be used in many situations and is of great significance when imagination can help us to act as if we already had a certain quality, etc.

<sup>4</sup>Even if this method is psychologically expedient, there are those who find it illogical. They say to themselves: "I am not god, since in my case the monad is centred in a first triad, and you cannot speak of godhood until the monad is centred at least in the third triad. But I can become an instrument of my Augoeides and remain one until I have become a causal self and a second self, and I want to do everything I can, with the assistance of my Augoeides, to become an instrument for him and, in due time, for the planetary hierarchy."

<sup>5</sup>It is a fact that all monads are potential gods through their unlosable share in the cosmic total



consciousness. It nevertheless appears that the Oriental “as if method” is unsuitable as a method of meditation for too-sensitive Occidental logicians.

## ESOTERICS

### *9.134 The Superiority of Esoterics*

<sup>1</sup>The unique superiority of esoterics appears in the fact that there are in esoterics no insoluble problems, no incomprehensible expressions, no “mysticism”. Then it is quite another matter that you must experience the reality of higher worlds in order to fully understand it.

<sup>2</sup>Man is a primordial atom, a monad (an evolutionary monad) in a triad in a causal envelope. It is another fact that, when incarnating, he puts on four other envelopes (mental, emotional, etheric aggregate envelopes and the organism). Using this one exact definition, the Buddhists would be able to explain the self. The problem of the self cannot be solved without esoterics, however.

<sup>3</sup>When you have once got the facts, there are no problems. And mankind will receive for nothing all the facts which it cannot ascertain by itself when it refrains from abusing knowledge and power. As yet, this seems to be impossible before the individual has become a causal self. When esoterics has become the property of all, perhaps mankind will have learnt that necessary lesson. Until then the essential knowledge will be reserved for the initiated disciples.

<sup>4</sup>The esoteric world view and life view can never, of course, be anything else for mankind but a working hypothesis. The further mankind develops, however, the more evident will it be that this hypothesis is incomparably superior. The causal self is able to ascertain its accordance with facts in the five worlds of man.

### *9.135 Why We have Received Esoterics*

<sup>1</sup>The life view, with its guidance for self-realization, is more important to our consciousness development than the world view. Too many people devote too much time to the esoteric world view for which they have no other use than as the theoretical knowledge basis of the life view with its art of living. Pythagorean hylozoics is more than sufficient as a world view for mankind for the next thousand years. The material contained in KofR 1.4–41 is quite enough for most people. It affords them a vision of existence and gives them what they need to liberate themselves from the ruling, disorienting ideologies.

<sup>2</sup>We have received the esoteric world view from the planetary hierarchy as an unshakable basis of knowledge to start from and so be liberated from the speculation of life ignorance. It is totally abortive to use the esoteric mental system for further imaginative speculation. We have received it to be able to live right, not to speculate. All speculations are erroneous, just as theology and philosophy have been so in all times. Human reason cannot solve any problems of reality. That is a fact which the majority of occultists have not yet seen. No esoterician (initiate with a latent knowledge) speculates. He waits until he receives more knowledge from his teacher. We should all take the same attitude: defer accepting more information about the superphysical until we get the facts from the planetary hierarchy, from the individuals of the fifth natural kingdom, the only ones who are able to obtain knowledge of superphysical reality. Anyone who speculates with esoterics has not been an initiate. The individual’s stage of development largely appears in his direct understanding at the contact with his old knowledge in a new life. We cannot know what is latent until we have achieved a contact with our old knowledge. Due to our stage of development this understanding may manifest itself relatively early or late in life.

### 9.136 *For Whom Esoterics is Intended*

<sup>1</sup>Esoterics is for seekers of a tenable world view and life view who have not found and who seek till they have found the knowledge they have possessed, they lost at incarnation, but have latently in their subconscious.

<sup>2</sup>Esoterics is only for those to whom reincarnation is the only possible explanation. If that insight is lacking in them (is not directly self-evident to them), then esoterics is not for them.

<sup>3</sup>Esoterics is for the few, for the very few who must have a world view and life view in accordance with reality in order to know how to think right. Esoterics is first and foremost for those who feel the need of an unshakable theoretical basis to know how to arrange their lives, live and serve best.

<sup>4</sup>Esoterics is for those who have been able to assimilate the pertaining ideas and facts, an elaborated, exact world view and life view. They are few, however, who feel a real need for such a view until they have reached the mental stage.

<sup>5</sup>Esoterics is for those who were once initiates and for seekers who have seen that the ruling ideologies (theological, philosophical, scientific, and occult) are untenable, seen that “it cannot be like that”, understand the significance of the proofs of esoterics. Most people lack the mental prerequisites of understanding esoterics, of understanding (rightly estimating) that the proofs the esoterician possesses are correct.

<sup>6</sup>Esoterics is nothing you discuss with those who are unfamiliar with it. It requires a devoted, penetrating study. It cannot be mastered through some superficial procedure. It will be more than a working hypothesis only when you are able to explain by yourself previously inexplicable facts and have seen that these explanations are inevitable.

<sup>7</sup>Esoterics must not become a matter of belief such as all ideologies are, dogmatic systems that are blindly accepted. Those who study esoterics must understand it and be able to prove it. If it becomes a matter of belief, it will be bungled and idiotized. Esoterics must make up the basis of explanation for daily experiences. Only so will it come alive and enable the individual to contact superconscious reality (something different from the freaks, brainwaves, and fantasies of speculators). What does not hold good in the face of exhaustive analysis and reality checks is a mistake. Having that attitude the individual stands a good chance of receiving inspirations from his *Augoeides*, who always appeals to the common sense of his protégé. Other kinds of “inspiration” come from those in the emotional world.

<sup>8</sup>Esoterics is only for those at the higher emotional and mental stages. Others misinterpret it if they deal with it at all. The difficulty to be overcome by all who publish esoteric literature is to find precisely those who are in need of or even seeking for it. It is downright wrong to force it on those who lack understanding. You do no “business” in esoteric literature. In that respect it is a matter of sacrificing your money or, at the utmost, selling the books at cost price. Esoteric authors do not live by their books, no more than esotericians charge people for their services.

<sup>9</sup>What ideology an individual needs often depends on his level. It is inessential, however, in the matter of the will to serve mankind burdened with problems that must be solved if everybody is to be secured an existence worthy of a human being and the freedom necessary for his own consciousness development. The esoterician helps in the way he is able to (in politics, in society, science, technology, education, etc.) without caring for the ideology of the man needing help. Perhaps it helps us to understand this if we are informed that Mustafa Kemal, Franklin D. Roosevelt, Winston Churchill, and Dag Hammarskjöld (were unbeknownst to themselves) disciples of the planetary hierarchy.

<sup>10</sup>In our times increasingly more people incarnate who were once initiates of esoteric knowledge orders. And the book is intended for them. For all the others, esoterics is at the utmost an improbable working hypothesis, and they may very well leave the book unread. It is a mistake to force esoteric knowledge on those who cannot understand. Mockery or rejection has its consequences for both parties.

### 9.137 *For Whom Esoterics is Not Intended*

<sup>1</sup>An esoterician is not the same as an ordinary occultist. He has mastered the hylozoic mental system and has not been content with sporadic occult facts without a system.

<sup>2</sup>Esoterics is not for those who are content with their “truths”, their conceptions of reality, illusions and fictions, not for those who have got stuck in some other world view or life view. To 85 per cent of mankind esoterics is either imaginative speculation or superstition pure and simple. Therefore, it is not for the public.

<sup>3</sup>Even the vast majority of intellectuals, headed by the *littérateurs*, are unable to understand esoterics at their stage of development. Also those are unimpressionable who have already procured a view corresponding to their ability to conceive of reality, or those who cling to some belief system. They have got what they need for this incarnation, do not need the knowledge. Presumably they also lack the ability to work at the mental system so as to prove to themselves how it agrees with reality.

<sup>4</sup>Theologians, philosophers, scientists, and their parrots are rather hostile. The majority are physicalists who are unable to understand anything superphysical. To the physicalist, esoterics is madness, since it is beyond his ability to comprehend, is so different from everything he has learnt in theology, philosophy, and science, the only branches of learning he knows of. If esoterics had been impressed on him in childhood, he would have accepted it as you accept anything else. But that is not the same as understanding it.

<sup>5</sup>Not even the mystics are inclined to take an interest in esoterics. They live in their own imaginings, desire no mental clarity.

<sup>6</sup>There remain only those seekers who have not got stuck in any one of the countless ideologies. Generally, they have become agnostics, atheists, or resigned. To the extent that they were once initiates and thus still are such ones in their subconsciousness, they possess a latent understanding of esoterics.

<sup>7</sup>It is probably asking too much that philosophers and scientists take an interest in the esoteric knowledge. The day will come, however, and it is perhaps not so far off, when that knowledge will be in demand. It shall then be available.

<sup>8</sup>Experience has shown that those who do not have the esoteric knowledge latently but who are sufficiently developed to see that hylozoics agrees with reality rarely succeed in doing more, during one incarnation, than acquiring this insight. The practical application will usually have to wait to their next life. The immense encumbrance from the general ways of thinking and the tendencies of the subconscious have an all too inhibitory effect. Nor is it easy work to acquire the necessary qualities and abilities.

### 9.138 *Difficulties in Publicizing Esoterics*

<sup>1</sup>Such as people abuse the knowledge to their own exorbitant gain and to the detriment of others, they have no right to it. Being without it, however, they would cause evolution to stand still. It comes to cautiously taking a middle course.

<sup>2</sup>This middle course has consisted in publicizing such parts as may form the basis of a tenable world view and life view while not being so easily abused. The fact that the esoteric knowledge has been publicized to such a great extent has nevertheless occasioned great difficulties.

<sup>3</sup>The contact with the ideas of esoterics entails a contact with their energies, and our organisms are not adapted to such ones. Moreover, we do not know how to use them expediently. This easily gives rise to many difficulties of various kinds.

<sup>4</sup>One difficulty in publicizing the esoteric knowledge is that it falls into the hands of those for whom it is not intended, those who are not in a position to understand, those who think they understand but misunderstand.

<sup>5</sup>The individual in the human kingdom cannot by himself know his own level, cannot himself decide how much of this knowledge he can conceive in the right way. Most people believe too

much of themselves, and that is why we have got such a multitude of offshoots, various occult sects in which the knowledge has been more or less distorted.

<sup>6</sup>Ever since Blavatsky appeared in 1875 with her esoteric teaching more and more occultists, that is, fantasts who believe they have received all manner of inspiration, have delivered a wealth of so-called facts which are esoterically absurd. Deterring examples are also the many clairvoyants who believe what they see, interpreting what they see according to their misconceptions of reality. Also disciples may misinterpret knowledge given to them, which nevertheless is another problem. Their misconceptions are at any event not that wide of the mark.

<sup>7</sup>Therefore, it seems necessary to point out a few facts. Nobody (mark this: nobody) in the fourth natural kingdom can solve superphysical problems. We have received all knowledge from the planetary hierarchy, individuals of the fifth and sixth natural kingdoms. Only individuals of the fifth natural kingdom are able by themselves to acquire knowledge of reality, a knowledge they can communicate to their disciples. Only disciples of the planetary hierarchy are in any way able to give reliable information about the superphysical.

<sup>8</sup>As to how life-ignorant people relate to esoterics you should expect that theologians as well as philosophers and scientists are not just unable to understand but generally also have a downright hostile attitude. Anyone who assumes that intelligence is sufficient for understanding should recall Platon's saying, "knowledge is remembrance". Even as an exoteric phenomenon esoterics will remain esoteric for those who once were not initiates. If it is accepted by others, which will probably be the case to an increasing extent, then it will turn into a new form of superstition.

<sup>9</sup>It is also necessary never to trust testimonies other people give to themselves. They are null and void. Strangely, only after many painful misjudgements you will learn that people cannot tell belief from knowledge, cannot tell when they know and when they just believe they know, when they believe they understand and when they really understand. It is actually surprising to see how few are able to understand right, and never those who testify to their understanding.

<sup>10</sup>You have any reason never to accept other people's opinions, ever ready-made without their own examination. We allow ourselves to be influenced by others to an extent we never suspect.

<sup>11</sup>To the esoterician, everything exoteric said about the occult is a priori mere legend. As a rule there is a kernel of truth in legend, but what has been said about individuals, and particularly what has been said they said, is 99 per cent fiction pure and simple. Else the occult would not be occult. How can anybody know anything about esoteric orders and their teachings than the fact of their existence, since no initiate ever disclosed anything? Only after 1875 was it permitted to publicize facts about them, and at once new legends were made out of those esoteric facts. What is nowadays written by all "inspired" people is fiction pure and simple, "experiments with truth"! D.K. has said the last that can be said. The present age lives in chaos.

### *9.139 Esoterics Should Still Have Been Esoteric*

<sup>1</sup>It was left to causal selves Blavatsky, Besant, and Leadbeater to find out facts about existence by themselves. This involved certain difficulties, which appears from their mistakes in various respects. It proved necessary to correct some of their misconceptions, and so the secretary of the planetary hierarchy, 45-self D.K., was charged with the publicizing of real facts, which he dictated to Alice A. Bailey. (Also *The Secret Doctrine* was largely the work of D.K.)

<sup>2</sup>The works of D.K. can be rightly understood only by former initiates. It would be very dangerous if his books were generally read by occultists with their infantile belief in their own power of apprehension and their incurable tendency to speculate on esoteric ideas and facts. We would soon be blessed with an endless number of occult sects fighting over the "one and only truth". Esoterics is for esotericians, however, and not for various occultists. It would have

been best if the works of D.K. had been reserved for a certain school and not been allowed for publication. Because D.K.'s books are intended for disciples of the planetary hierarchy who are in a position to have their misconceptions corrected. Of course such warnings are wasted, as usual. Everyone thinks he is an exception. One thing is certain: anyone who is certain is in error. The true exceptions are very uncertain. That is the big difference. Distrust all cocksure people! Man is a first self and no authority on esoterics. Such authority requires at least a causal self. If you say so, those certain people believe they are causal selves. Prove it then by experiment: the magical control of physical matter by mental consciousness. That will expose their self-deception.

<sup>3</sup>The more informed you are of all kinds of follies put forward by occultists, the more you wonder whether the planetary hierarchy was not right in its opinion that not even advanced occultists are mature for esoterics. There is no end to all imaginative excesses. We should have been spared those countless occultists if the planetary hierarchy had waited until the new Aquarian vibrations had managed to stabilize (about the year 2200).

#### *9.140 The Significance of Esoterics*

<sup>1</sup>The greatest value of esoterics lies in the fact that it liberates us from all the ideologies of ignorance and from all the explanations of phenomena and processes of life presented by ignorance and fed to people from all directions. We learn to see our enormous ignorance in all respects (except, of course, what we can definitively master sovereignly in practical respects).

<sup>2</sup>According as mankind receives from the planetary hierarchy the knowledge of reality, life and the laws of life, of man's different envelopes and their kinds of consciousness, etc., the individual wishing to reach the fifth natural kingdom has got an opportunity to acquire ever higher kinds of consciousness in relatively few incarnations. It depends on himself what use he will make of the knowledge. Without this knowledge he would be reduced to the normal evolution with its slow jogtrot through millions of years and thousands of incarnations.

<sup>3</sup>Anyone who has become a mental self has certainly liberated himself from dependence on his emotionality but often he is instead defenceless against the mental fictions (history is rich in examples of this: typical consequences in both politics and culture). Here the esoteric knowledge can wield a saving influence with its causal ideas until the individual has become a causal self and may share the wisdom of higher kingdoms. The knowledge also enables him to strive to live "as if" he were already a causal self and thereby to efficiently activate his incipient subjective causal consciousness. Anyone who grasps this received knowledge as a unique offer of consciousness development has rightly understood why it has been given mankind. It is good to him who uses the opportunity. It may take time before the next opportunity is offered.

<sup>4</sup>Thinking people, having some knowledge of the world history of the last few millennia, the boundless suffering and need of mankind, and the general helplessness, will inevitably reach the same conclusion as Schopenhauer, that "life is suffering", with pessimism as the result. A rational and tenable (since true) explanation of this misery is given only by esoterics, and that is its not least important purpose.

<sup>5</sup>"If men could accept the fact that the individual develops through a series of involutions (incarnations) and that this is true of all individuals (monads) in all kingdoms, that all kingdoms exist to help each other in various ways according to the possibilities of each, that it is as impossible to avoid the ascent through ever higher kingdoms as to avoid death, that if they could be made to catch a glimpse of the causal and essential worlds with their joy, knowledge, and power, that if they would sacrifice their ignorance, their blinding self-sufficiency, then that burden which mankind has put on itself and all living beings would quickly be lifted."

<sup>6</sup>"The worst of it is not that you will die. The worst is that you will return ever and again to reap what you have sown." If people have once seen this fact, that they must be reborn over and over again until they have learnt the lessons of life, they will do what they can to improve

conditions in physical life so that when returning they will be spared ending up in such political, economic, social, and cultural barbarism as now holds sway; so that when returning they may expect to get all they need to keep body and soul together and a rational, expedient upbringing and education, get true knowledge of reality in order to do ever more for evolution. That will be something else than cramming young people with unnecessary, useless learning unfit for life. Most of what is now taught us will never be of any use to us, will not increase our understanding of life, will make us erudite fossils engaged in the accumulation of meaningless facts, all manner of fictions and popular mistaken views of reality from all past ages.

<sup>7</sup>There is immensely much that needs to be pointed out in connection with the new view of life afforded us by esoterics. But that is something which has to grow forth from the rethinking of future centuries in all spheres of life and based on experience.

#### *9.141 The Application of the Knowledge is the Essential Work*

<sup>1</sup>We have for close on one hundred years (since 1875) received more esoteric knowledge than even the planetary hierarchy considered possible, and this concerning both world view and life view. Already there is more esoteric knowledge than mankind needs to rationally orient itself in existence, to have a comprehensible system, quite sufficient to an esoteric world view necessary for self-realization.

<sup>2</sup>The question is how fit for life this knowledge has made us, how much art of living, wisdom of life, ability to apply the knowledge we have acquired.

<sup>3</sup>The purpose is not that we shall try to procure knowledge of things of which we have absolutely no use in the worlds of man. We have received esoteric knowledge to be able to lead rational lives in the physical world, not to lose ourselves in speculations which are always (repeat: always) abortive. We have received the knowledge to develop our consciousness purposefully, not to burden ourselves with useless learning. There is endless learning we do not need to live right. Consciousness development is the meaning of life for us to be able to help in the work at the processes of manifestation.

<sup>4</sup>It is part of discipleship that the individual selects what he needs for his activity and does not concern himself with theoretical learning, which only becomes a burden and is basically incomprehensible. There are esoteric facts for all developmental stages, emotional, mental, causal, essential, publicized to spare those who are at these stages time-consuming research-work and set the teachers free to do other tasks. All nowadays publicized knowledge thus is not for everybody. Surveying all this (corresponding to the different degrees of esoteric knowledge orders, adapted to the various stages of apprehension and practical realization) everybody must select what he needs from what he does not need.

<sup>5</sup>Many people are content that esoterics has liberated them from the current theological and philosophical views and afforded them an explanation of the phenomena of life. Thereupon they put the knowledge on the shelf and go on living their lives as usual, unconcerned about these problems. Then they have never seen what is meant by responsibility for others. Along with knowledge goes responsibility for the right use of knowledge, and this is particularly true of the esoteric knowledge. We have not received it to sleep better or to develop rapidly in an egoistic sense. According to the Law, much is demanded of anyone who has received much. Anyone who does not apply the knowledge as best he can makes a mistake. "Evil" arises in two ways: when you do the wrong thing and also when you know the right thing and can do it but nevertheless desist. As Pythagoras said once: "He who walks the path exists not for himself, but for others." If we will not use the knowledge rightly, then we have no right to it. If we will not develop our consciousness and understanding of reality and help others to the same, then we shall lose those opportunities in lives to come. There are many former initiates who do not renew their contact with the knowledge and many seekers who do not find it, even are unable to understand it.

<sup>6</sup>Instead of being grateful for the knowledge they have received for nothing, many people become proud and important because they “know so much that is completely unknown to other people”. Instead of being humble when seeing how little they are able to realize of all that which they have been told, how long way they have yet to go before they are able to ascertain that it is correct (which is possible only at the causal stage), they think they are superior to other people. They do not see that esoteric knowledge entails a great responsibility, which they otherwise have to experience in subsequent incarnations.

<sup>7</sup>We have received esoterics, the knowledge of reality, to be able to help people to lead rational lives in the physical world, set them free from all the ideologies of ignorance. By living purposefully we automatically acquire all the necessary qualities and ever increasing understanding of reality and thereby an ability to solve the problems of physical life. We have received a vision of existence in order to grasp its meaning and goal and to arrange our lives accordingly.

## ESOTERIC PHILOSOPHY

### *9.142 A Bridge Can Be Built Between Esoterics and the Exoteric*

<sup>1</sup>The radical difference there is in conception of reality between esotericians and exoterists has caused the esotericians to withdraw to their “ivory tower” and have considered it useless to build a bridge from physicalism over to superphysics. This is regrettable, for a bridge can be built and that work will be increasingly easier as decades pass. It can be done by esotericians having an all-round training in science but not by speculating philosophers.

<sup>2</sup>Just as the work of philosophy should be limited to summarizing the results of research at different times into a system that surveys knowledge (and not be concerned with the pseudo-problems of the so-called theory of knowledge, an unfeasible task), so there are specially trained esotericians having the task of expanding the hylozoic system of knowledge with the new facts and ideas that are gradually publicized. This is not done to satisfy the insatiable demand for unnecessary and useless facts typical of theoretical fossils, but to serve consciousness development and to make it easier to solve the problems of practical application in life. At all events such formulation of new systems is not a work intended for all manner of presumptuous constructors of imaginative systems but for experts belonging to the fifth department who have been trained for this through a long series of incarnations. Thanks to the perspective consciousness they have acquired they are able to assimilate the essentials of the human acquisition of knowledge in various spheres of life, having an all-round orientation in culture as well.

### *9.143 Knowledge*

<sup>1</sup>Every man who has started reflecting on the meaning of life makes his own religion, philosophy, and as an occultist his own fictive view, differing from those of all the others, always in some respect. The knowledge of reality is one, however, and that knowledge is common to all in the fifth natural kingdom.

<sup>2</sup>The knowledge exists in the causal world and higher worlds, not in the worlds of man. Those who have not made contact with the causal consciousness or with their Augoeides therefore cannot understand esoterics. To them it will appear as a hypothesis with a great or small probability, anyhow no certainty.

<sup>3</sup>Without objective consciousness (physical or causal) we cannot ascertain the facts necessary for a right assessment of the content of reality. And where the emotional and mental worlds are concerned, so-called clairvoyance is insufficient. It can only see aggregates but not their component parts.

<sup>4</sup>Knowledge is not only hylozoics and the knowledge of the laws of life but also an all-round

orientation in the physical world. Such an orientation must of course be based on facts.

<sup>5</sup>Knowledge consists of true (not spurious) facts, their insertion into their correct contexts (which is seldom possible), and the final criterion of truth of these contexts in a perfect system (impossible at the stage of ignorance).

<sup>6</sup>Correct knowledge of objective reality is acquired through correct observation, through reliable information, and through a correct conclusion from the two former. Too often all three grounds are wrong, still more often two are wrong, and seldom all three are right. Where superphysical reality is concerned, all three are downright wrong without the esoteric knowledge of immemorial age. Still nobody has seen correctly or guessed correctly.

<sup>7</sup>It is the same with all axioms as it is with the mathematical ones. You cannot prove them correct. They are evident, obvious when you have discovered them or had them demonstrated to you. All knowledge of reality is evident when once it has been brought down from the world of ideas. That is why all speculative philosophy remains fictionalism. Human reason cannot logically figure out how reality is made up, and all philosophical proofs remain illusory. All knowledge of reality is directly self-evident. Anyone who cannot conceive this self-evident knowledge is blinded by fictions. Reality is directly given to us without any psychology. Only what is self-evident is “truth”, can be true.

<sup>8</sup>Sectarianism, with dissimilar views in theology, philosophy, and science, is to the esoterician sufficient proof that knowledge is lacking. For knowledge can be only one, which is also evident from the fact that those in higher kingdoms have a common view of reality and life. Thus for example the two Buddhist sects are proofs that none of them has represented the Buddha’s teaching correctly. For the true knowledge is irresistible in all respects and precludes sectarianism.

<sup>9</sup>As long as man is a mere physical self and his consciousness is limited to the so-called visible world (at present the three lower physical molecular kinds), a scientific world view and an ethical life view is authoritative (a matter of belief). However, man is able, in his higher envelopes, to develop faculties that enable him to ascertain that the knowledge we have received from individuals of the fifth natural kingdom is the only true one in essential respects. And this fact, ascertained by thousands of individuals, is the objective ground of esoterics.

<sup>10</sup>Quite apart from this objective ascertainment there are incontrovertible proofs that esoterics is logically tenable. Every “physicalist” who takes the trouble to examine these proofs can be satisfied of their validity.

<sup>11</sup>Life-ignorant man who is unable to judge the matter may accept or reject the esoteric world view and life view for his own part. But he has no logical right to deny its justification.

#### *9.144 Reality*

<sup>1</sup>Reality appears different in the different worlds and is such as it must be perceived in each world. Thus it is logically unwarranted to judge and criticize that conception of reality which is the only correct one in a lower material world by the perception from a higher one. This is a mistake, however, made by most occultists. Matter must appear different in the different worlds and must be assessed accordingly. Let this be this and nothing else! We end up in a chaos of ideas if we depart from this logical demand. Above all it is logically wrong to judge the first self’s synthetic conception of reality from the second self’s viewpoint.

<sup>2</sup>The constantly recurring question about what matter, consciousness, etc. “actually is” thus is part of the childish things still inherent in the human reason. Soon enough we shall have to confine ourselves to attempts at conceiving what is possible to conceive by this reason. We shall have to content ourselves with ascertaining the existence of laws within our various domains of life. There is deep wisdom in the Sokratean paradox: I know that I know nothing.

<sup>3</sup>Tegnér’s common sense appears in his ingenious utterance, “reality is given me”. He saw that the philosophers had made out of this directly given fact an insoluble pseudo-problem: the



so-called epistemological problem of reality. Tegnér's solution was too simple, however. Nothing must be that simple. The obvious must be made something profound, for that demonstrates superior acuity. The fact is, however annoying to the philosophers, that the simple is the very ingenious. "The simpler a hypothesis, the more correct it is." (Poincaré) According to esoterics, the simplest is the most difficult to find, in many cases unobtainable to human reason but directly obvious whenever it is pointed out. This unobtainable was communicated little by little at initiation into the ever higher degrees of the esoteric knowledge orders. Those in the first degree thought they were wise and important, but they became ever humbler by each higher degree when they discovered how primitive human reason is.

#### *9.145 Different Systems*

<sup>1</sup>For mutual understanding it is necessary to start from a common basis. This may be the fictional basis of science, philosophy, or theology, or the esoteric (Pythagorean) basis of knowledge. Otherwise you speak different languages, mean something else, talk at cross-purposes with incessant misunderstandings as results.

<sup>2</sup>Esoterics is the second self's view of the worlds of the first self. It is true that esoteric writers try to scale down the knowledge ("popularize" it). But if this is not done consistently, you will have a heterogeneous mixture of concepts belonging to two quite different conceptions of reality. This must entail confusion of ideas, which is also apparent from the writings of many occultists.

<sup>3</sup>Ideas and facts are the same in all esoteric systems. Each system has its own form, however, which makes its content easier to grasp for a certain category of people on a certain level, in a certain department, and with certain epochal concepts of reality. No system is for everybody.

<sup>4</sup>It is not as easy as many researchers think to enter into the various conceptions of reality held by widely different peoples over the ages. And you are faced with the same difficulty when trying to enter into different mental systems. It is a great thing and enough if you have learnt to master one system.

#### *9.146 Time*

<sup>1</sup>In the esoteric literature you frequently meet with such expressions as "time is an illusion", "time can be eliminated", "time does not exist", and more such absurdities. Such incongruities are the result when you do not keep the three aspects apart. Time belongs to the matter aspect and the motion aspect, but not to the consciousness aspect. It is that simple.

<sup>2</sup>In man, only the physical brain is capable of perceiving time, noting the flight of time, though it is dependent on mechanical appliances to measure time exactly. In superphysical envelopes, it is possible to ascertain time only for those in higher kingdoms who are able to study the duration of the processes of manifestation.

<sup>3</sup>It is of course incorrect to say that there exists no time merely because you are unable to measure it. Time exists as long as the cosmos with its processes of manifestation exists.

#### *9.147 The Possibilities of Research*

<sup>1</sup>Science can explore the matter aspect in the physical (visible) world and has achieved magnificent results in technological respects. The triumphs of technology have had the effect that people have become ever more "objectively extravert" and ever less interested in the subjective consciousness of their emotional and mental envelopes, in superphysical problems, on which everybody has his own view, not only people in the physical world but also those in the emotional world.

<sup>2</sup>Man (the first self without causal objective consciousness) cannot ascertain facts in the emotional and mental worlds, only in the physical world. This condition Patanjali generalizes

to say that the first self's knowledge is always erroneous. In such statements appears the Oriental conception of reality, which has always counteracted a scientific exploration of even physical matter. The Indians have been impeded by their dogmatic belief that scientific research of matter is impossible. That research is the triumph of the West. Instead of taking an interest in the matter aspect, the Indians have devoted themselves to the study of the consciousness aspect, which has afforded them an incomparable superiority in this domain, a fact which our scientific psychologists have not yet realized.

<sup>3</sup>The individual's prospects of research and knowledge depend on the kinds of objective consciousness he has developed. Consciousness development implies the acquisition of consciousness in ever higher molecular kinds and regions of matter (worlds) corresponding to them. Nobody can know anything of what lies beyond the range of his objective research.

<sup>4</sup>The knowledge of reality (the truth!!) is one and common to all who have reached the fifth natural kingdom. The knowledge of reality consists of knowledge of many worlds: physical, emotional, mental, causal, essential, etc. If you start from the esoteric axiom saying that the matter aspect of existence is made up of 49 ever more composed atomic kinds (forming 49 interpenetrating material worlds of different degrees of density) and if you can ascertain that man is unable to perceive more than the lowest three of these 49, then you see that human reason will never be able to solve the "riddle of the universe", that no man in the worlds of man has ever succeeded, will ever succeed, that all claims to do so are unsustainable and that philosophy, trying to solve this problem, can never be more than fictionalism.

<sup>5</sup>Man tries to explore physical reality, the only reality he is able to explore. His scientific world view is therefore limited to physical reality.

<sup>6</sup>He is unable to explore emotional reality. Certainly man can acquire objective consciousness of the emotional world, so-called clairvoyance. What the clairvoyant cannot see, however, is the fact that emotional matter is affected by consciousness, takes shape according to the conceptions of ignorance. Instead, he is convinced that whatever he sees is correct, being ignorant of the fact that it is man's own creation. Objective research in the emotional world is impossible for man. Therefore, the human view of life, being mainly of the emotional category, is divided into a great number of religious, philosophic, occult, etc., ideologies, all of which are subjective constructions with a scanty content of reality.

<sup>7</sup>Man is unable to acquire objective mental consciousness. The mental world cannot be observed by him, and consequently it does not exist to him.

#### *9.148 Illusion*

<sup>1</sup>The concept of "illusion" comes from India and has its basis in the understanding of the impermanence of existence. In Indian literature and thought there is a recurring thesis: "Only the eternal is real; everything impermanent is unreal." By the "real" they usually mean nirvana or atma (45), which is considered to be the definitive final goal and the eternally unchanging.

<sup>2</sup>To the esoterician, however, there is nothing unchanging. Everything in all worlds is subject to the law of change, due partly to the material turnover in all matters, forms, worlds; partly to the processes of manifestation with involvation, involution, and evolution. The whole cosmos is one process that has both a beginning and an end; the formation and the final dissolution of the cosmos, everything in a continuous process, eternal change.

<sup>3</sup>To the esoterician, the eternal is the true knowledge of reality with the consecutive right application of the laws of life; the only factor that enables the monad to finally acquire cosmic omniscience and omnipotence. Having seen this you will leave off all manner of incomprehensible mysticism by which the self drowns in the illusory infinitude of emotional consciousness.

<sup>4</sup>No reality of any kind, no world, is an illusion. Illusion is the result of the attempts at explanation by ignorance with all kinds of vagaries, guesswork, assumptions, suppositions,

hypotheses, and, above all, dogmatization of beliefs.

<sup>5</sup>That old expression, the “world of appearances”, meant, although it was never correctly understood, the world of emotional illusions and mental fictions. It was said that man “lives in appearances” or “lives in darkness”. Acquiring the esoteric knowledge, you enter another world, the world of reality, and are able to think in accord with reality. Even if you cannot see how the immediate future will be shaped, you know how reality is made up, all kingdoms in the cosmos, the solar system, planets, and worlds of man, the constitution of man (his five envelopes and their different kinds of consciousness), the three aspects of existence, the process of manifestation, the rationality of life, its meaning and goal, and much, much more. With the knowledge of the laws of life you have a certainty you will never lose that the powers who guide evolution and who have allowed the individual to reach the human kingdom will also see to it that he will go on to reach higher kingdoms. The individual is immortal and always lives in some kind of envelope and in constantly new envelopes. The whole of life is, for anyone who understands, an exciting adventure.

#### *9.149 Immortality*

<sup>1</sup>All the monad’s envelopes dissolve in due time, thus are mortal. Also the second self dissolves when the monad moves to the third triad. The third triad dissolves when the monad enters the cosmos and thereupon successively identifies itself with ever higher cosmic atomic worlds, until it reaches the highest cosmic kingdom and world. Immortality thus is a relative concept. Certainly there is an essential difference between the first self’s view and a higher self’s view, since the second self knows that the monad, even if it abandons its envelopes to be dissolved, need not lose its self-identity any more. In the absolute sense, only the primordial atom, the monad, the self, is immortal, since all compositions of matter must sooner or later dissolve.

<sup>2</sup>The theosophical doctrine saying that the self “can perish” when there “is not the least spark of spiritual life” any more, is erroneous. The monad (primordial atom), once introduced into the cosmos, must sooner or later reach the final goal, however many wrong paths it embarks on during its process of evolution, however many unnecessary eons it takes or however many solar systems for renewed experiences.

#### *9.150 Objective and Subjective*

<sup>1</sup>Everything belonging to the matter aspect is objective. Everything belonging to the consciousness aspect is subjective. Objective material reality cannot be rendered subjectively any more than subjective consciousness can be rendered materially. Everything written in scientific (and parroting literary) works about objectifying anything belonging to the consciousness aspect is based on ignorance of the three aspects of existence and on thence emanating inability to distinguish subjective from objective.

<sup>2</sup>Whatever in the context discussed has been taken as objective is not the very consciousness but the effects of consciousness expressions in matter. That is a fact which modern artists cannot see because they do not understand the three aspects of reality. Artists have apparently been confused by the fact that all feelings, objectively, have colours, but they forget the fact that if there is something rational in it (something higher than desire, some meaning behind it), then that feeling also has a form and energy and can never be rendered as art. Like everything else art has its given limitation. If you exceed those limits, you will end up in the absurd.

<sup>3</sup>It is the same case with modern musicians trying to render in music the energy aspect. It is evidence of the confusion of ideas, nowadays habitual in most cases. The essence of music is rhythm, harmony, and melody. Whatever lacks anyone of these three is no music, the ignorant of life may then call it whatever they want. In the esoteric sense, music is the souls’ experiences of unity in the essential (46) world, and no disharmony is to be found there.

### 9.151 Esoteric Judgement

<sup>1</sup>Esoteric judgement is not so easily acquired as most people seem to think. Either you overrate your own insight and underrate that of other people or, on the contrary, overrate that of others. Only long experience of erroneous judgements seems to teach us how unreliable our own judgements and those of others are. As a rule we are mistaken, and this is particularly the case when we are certain that we are right. Theoretical learning (esoteric world view and life view) is a necessary basis, but power of judgement is acquired only by experience, experiment, and working up of experience had. This ability demonstrates in the understanding that esoterics agrees with reality, in the ability to make wise decisions also in so-called worldly matters. It should not be confused with wisdom, however, which requires essential (46) intuition. The value of theoretical learning is of course due to the level of development attained. You may meet very learned theorists bereft of judgement, unable to apply their learning in a sensible way. There is such an immense amount of learning, which we have not the least use for and which can have a hampering effect on our practical exercise, can make many of us appear to be lifeless encyclopaedias without a prospect of consciousness development and realization.

<sup>2</sup>Only causal selves are able to judge how esoterics agrees with reality. Also first selves have a logical right to be convinced, which is due to the fact that they have the knowledge latently as initiates of esoteric knowledge orders in previous incarnations, and also to the fact that the working hypothesis is logically defensible. Uninitiated people, however learned, however great mental geniuses they are, have no logical right to judge a thing they have not truly examined.

<sup>3</sup>The more you penetrate into esoterics, the more clearly you see how hopeless it is to speculate and how necessary it is to confine yourself to the facts we receive from the planetary hierarchy. Human reason cannot solve any problems of reality, least of all by speculation; philosophy is sufficient proof of that. Exceptions are those thinkers (Pythagoras, Platon, Demokritos, for instance) who were no philosophers but esotericians and were unduly classified among the philosophers. They knew what they were talking about.

<sup>4</sup>To ordinary reason, esoterics is full of paradoxes, which fact demonstrates our basic ignorance, a fact which the esoterician alone will understand in its true significance.

### 9.152 Reality

<sup>1</sup>Material forms in the emotional and mental worlds (apart from envelopes of evolutionary beings) are formed by feeling and thinking beings in those worlds and are taken by the esoterically ignorant to be things of a free, permanent reality of its own. However, that does not justify denying the existence of emotional and mental worlds. Those worlds consist of primary as well as secondary matter. The fact that the forms of secondary matter have a deceptive effect on human beings in those worlds is quite another thing and it should suffice to point that out, clarify that many human and divine shapes in those worlds are creations of the imagination and are always taken as evolutionary beings by the ignorant, although they actually are involutory beings, elementals.

<sup>2</sup>Many esotericians say that the esoteric knowledge has opened the “path into reality” to them, meaning the path to the understanding of reality. In fact, everything is reality, since there cannot be any superreality. Physical reality is as real as any higher worlds: everything is divine, even though the monads in the lowest natural kingdoms cannot understand this.

<sup>3</sup>The perception of reality, the perception of the three aspects of reality, is totally different in the different atomic worlds. Logically, it must be asserted that the universally valid and common perception of reality held by the individuals in each particular world must be valid to them as the only correct one. It is quite another matter that reality in lower worlds, the worlds of the first self, for instance, appears different to a second self, in still another way to a third self, and so forth in ever higher kingdoms. When new dimensions are added, everything appears different, matter as well as consciousness and energy appear new in all worlds. This

epistemological insight is necessary to avoid confusion of ideas. It clarifies once and for all the logical error of the old Oriental view of reality as illusion, clarifies how that view has come about. And it demonstrates the absurdity of all epistemological speculations hitherto; a new proof that it is impossible for a first self to solve the problems of existence by speculation. They should soon be able to see that all such undertakings are infantile.

### *9.153 Belief*

<sup>1</sup>Mere belief has a hampering effect on consciousness development. That was the reason why the Buddha forbade his disciples to believe. What is accepted, after analysis has demonstrated that it is probable and logically tenable, is only a working hypothesis and no sure basis to build upon. It is a sign of a former initiate that he finds this fact self-evident.

<sup>2</sup>Belief can be said to be certainty and firm faith. It may in fact be however irrational, and countless fools in all ages are the proofs of that. But it may also be based on knowledge of reality and then has an unshakable basis.

<sup>3</sup>Esoterics must never become a matter of belief; must not even be accepted on the basis of probability. Everybody has to convince himself, at least logically, that it is tenable. Nothing would be simpler than proving it correct by experiment. So doing you would appeal to credulity, however, and that is precisely what must not be done. The basis of esoterics is common sense, and that must be developed first, before the individual is ripe for this knowledge.

<sup>4</sup>The expression “common sense” is (as usual) much abused. Common sense is man’s highest mental faculty, and most people are unable to even think logically and to use principles. To comprehend what is logically correct in a conclusion, whenever the chain of ideas is clarified, is not the same as being able to find the intermediate steps yourself. There are still many hazy notions about elementary logic. And the modern attempts made (by Bertrand Russell and others) show that logic of higher kinds is still unexplored ground. Every attempt at confusing logic (bearing on quality) with mathematics (bearing on quantity) must lead astray.

<sup>5</sup>Often you find that people are uncertain whether D.K. (a 45-self) is right and that they must ask people at the emotional stage how they view it before they “can believe it”. O sancta simplicitas!

## ESOTERIC EDUCATION

### *9.154 Introduction*

<sup>1</sup>Esoteric knowledge is like any other kind of knowledge. You cannot comprehend anything of science, mathematics, or philosophy until you have studied those subjects. Why then do they demand at once to be able to directly understand esoterics, the most difficult knowledge of all, since it treats of such things (new concepts of unknown realities) as mankind knows nothing about?

<sup>2</sup>Most people want to form an opinion quickly, so demonstrating how little they suspect the difficulties. Esoterics is something totally different from the apparent reality people live in, and its study entails a radical rethinking in all respects.

<sup>3</sup>Understanding of the knowledge of reality becomes possible only when the individual has liberated himself from his emotional illusions and mental fictions. Ruling views are insurmountable obstacles.

<sup>4</sup>Three conditions of knowledge: the desire to acquire it, the ability to comprehend and understand it, the inability to abuse it.

### 9.155 *Understanding Esoterics*

<sup>1</sup>Most students of Laurency who say they have understood esoterics have not understood it; they only believe they understand it. They believe they understand because what is said sounds rational, sensible, probable and reliable and they accept it therefore. Understanding is quite a different thing, however. You do not master esoterics just like that. Pythagoras allotted two years of study to enable disciples just to put the right questions. The dismissing, unsubstantial critique by outsiders confirms that he was right in his demand.

<sup>2</sup>It obviously needs to be pointed out that you have not understood until you have mastered the system, and that you have not mastered the system until you can by its aid explain, in a rational and unitary manner, previously inexplicable phenomena. Only he has truly understood who is able to calculate how it must be and afterwards has it confirmed.

<sup>3</sup>At the bottom of understanding thus lies a comparison of what you previously considered correct and a logical scrutiny of the tenability of the very system. Then you also recognize how much or little the basic system can explain and how many more facts are needed for further explanations.

<sup>4</sup>Esoterics (hylozoics) remains a working hypothesis to most people, since they either are unable to mentally master the system or do not care to devote the requisite work on it. When once you are able to rationally explain thousands of otherwise inexplicable facts, you will soon see that the system accords with reality.

<sup>5</sup>You have not really understood if no questions are raised that demand answers. The more you have understood, the more new problems appear. Those who say, “this is all you need to know”, have not understood much. Judging from questions put by readers who have demanded more information it appears that very few readers of Laurency have done “some more thinking”.

<sup>6</sup>Those who have understood have also tried to realize. The mere capacity to lecture on hylozoics is no proof of understanding.

<sup>7</sup>There would not be much in higher kinds of consciousness, if man could understand them with his mental concepts. Without the acquisition of higher kinds (divination, being the first contact with the intuition) he cannot even grasp that there can be higher kinds than human reason. Thus it is wrong to assume that philosophers who have cultivated concretizing mental consciousness would be in a special position to understand the esoteric knowledge. The very tendency to concretion counteracts the instinct for higher consciousness (tendency to abstraction). The tendency to concretion makes the philosophers end up in the incomprehensible (the mentally massive, immovable), so that finally many do not comprehend their own philosophy (Kant, Hägerström, and others, also Oriental philosophers). The methods of attaining higher kinds of consciousness can be communicated by or derive from teachers of the fifth natural kingdom. Without their aid that result would be attained by the majority only in the next eon (the mental eon).

<sup>8</sup>Alice A. Bailey was an old disciple who also (thanks to her faculty of clairaudience) was able to publicize 18 books, which were dictated to her by the secretary of the planetary hierarchy, D.K. These books are intended for disciples (mental selves) and not for ordinary esotericians (aspirants to discipleship). In spite of this information, immature people have grappled with the works of D.K. with deplorable results: misunderstanding and distortion. As usual, conceited people believe they comprehend and understand everything, not suspecting that their conception is emotional and not mental, least of all causal. Only causal consciousness is able to rightly interpret most of what D.K. says. His works need to be “scaled down” by disciples (various specialists), a thing D.K. himself has pointed out.

<sup>9</sup>In things esoteric nobody can understand anything beyond his own level: level of development, level of knowledge, level of apprehension, level of experience. Many misconceptions would be avoided if students of esoterics made this clear to themselves at the very beginning. You understand causal matter when you are able to ascertain its existence and

analyse its make-up. You understand causal consciousness when you have become a causal self. Everything you may know about that world before that is a mental description with physical materials of representation, thus what is called symbols. We shall have to manage with such auxiliary concepts until we have acquired subjective as well as objective consciousness in ever higher kinds of matter.

#### *9.156 Latent Knowledge*

<sup>1</sup>Platon's thesis "knowledge is remembrance" or, if you like, "understanding is remembrance", is taken from esoterics. The meaning of the thesis is that understanding requires intimate knowledge, profound elaboration of experiences had in previous lives and, as a rule, not in one incarnation but in a whole series. Esoteric knowledge must have been acquired in previous lives and been incorporated with the subconscious by methodical work. Since after Atlantis esoteric knowledge was taught in secret knowledge orders only, anyone who sees that esoterics is correct has renewed his familiarity, thus has been an initiate and probably several times.

<sup>2</sup>In the following, "initiates" means all who in some former incarnation were initiates of esoteric knowledge orders instituted by the planetary hierarchy. There also existed orders of other kinds. The orders had seven degrees. Most initiates have remained in the first or second degree. Very few have reached beyond the third degree.

<sup>3</sup>Those who have passed the two lowest degrees understand that life is immortality, continuous transformation and development, that justice rules the world, that the opposite of this is nothing but illusory reality.

<sup>4</sup>Those who have been initiates of the third degree of an esoteric knowledge order possess the esoteric knowledge latently. It is these few people who have an innate understanding of esoterics. A contact in a new life entails immediate understanding, directly self-evident insight that hylozoics agrees with reality. In their case, this precludes any talk about working hypothesis. Only those old initiates take an interest in esoterics.

<sup>5</sup>To the uninitiated, esoterics remains a working hypothesis. However, if they take pains to master the system, so that by its aid they are able to explain a great number of otherwise inexplicable phenomena, the system becomes logically cogent to them and then it is no longer a hypothesis.

<sup>6</sup>The rest of mankind will not accept esoterics until it is universally taught by the "learned", by scientists and scholars, doctors and professors, for then it will be "scientific". This is connected with the fact that esoterics, if accepted, cannot be more than a matter of belief and no true insight to most people.

<sup>7</sup>Old initiates have generally become skeptics when they have not been able to find their lost knowledge again. They have constantly said to themselves when studying other world views and life views, "it can't be like this", and in the end they have doubted man's chance of reaching a knowledge of reality. The tragical aspect of this is that they often walk through life with a permanent sense of insecurity which re-acts on their capacity to find their bearings in existence. It is even more tragical that some of them, to have the "certainty" ("peace in mind") they desire, accept such things as involve denying the common sense they have once acquired. Regrettably, such people are more numerous than you think.

#### *9.157 Esoteric Teachers*

<sup>1</sup>The higher world the teacher has reached, the less suitable he is as a teacher. On the whole, higher selves than causal selves (46-selves, etc.) are not suited to be teachers of the human intelligentsia, to make the knowledge comprehensible to the "uninitiated". Second selves are not fit as teachers of first selves. They are too much removed from the conceptual world of first selves to be able to express themselves understandably to those selves; in any case it causes them

unnecessary trouble to re-enter into individual and general illusion and fiction thinking. In contrast, they can teach causal selves who still are able to use mental concepts exactly.

<sup>2</sup>Causal selves are in all respects the most suitable teachers if they are interested in education at all. The best ones are causal selves having departments two, three or five in their causal envelopes. The least suited are the fanatics having the sixth department in their envelopes.

<sup>3</sup>The best educators are those who have themselves had difficulty in learning. Those who have found it easy do not see the difficulties there are in grasping. It is the same with esoteric teachers. Those who have easily acquired intuition seldom satisfy the need of exact mental definitions. They all too often make intimations and loose statements that lessen the value of their teaching activity.

<sup>4</sup>A teacher of esoterics must never assume that what he says is conceived rightly, but he must satisfy himself that this is truly the case. If he does not, he makes a mistake which is all too commonly made. What you do not understand is either ineffective or a source of further misconception, as is demonstrated by the many occult sects. It is the risk of esoteric textbooks that the reader is left to his own interpretation.

#### *9.158 The Knowledge Must Be Worked At*

<sup>1</sup>The reading of many books fosters superficiality, which is not strange considering the content of most books. This has entailed that many people have not even learnt how to read. It is no use reading hylozoics or the true knowledge of reality and life in the ordinary way. The knowledge system must become a living whole, so that the reader can solve a great number of otherwise insoluble problems by himself. There are many degrees of acquisition. Most students seem to be content to have a “vision” of existence. Those who want to understand more and more must work upon the knowledge they have received and apply it.

<sup>2</sup>The knowledge can be worked upon in two ways. You can study the matter and energy aspects of existence, the objective knowledge. You can pay especial attention to the consciousness aspect, which is a prerequisite of acquiring higher consciousness. This involves a subjective study of the consciousness content of your own so-called psyche. This is the shortest route to acquire intuition.

<sup>3</sup>Mere reading or hearing about esoterics is not up to much. Anyone who does not work these ideas and facts into his thinking, so that he lives in this intellectual world so different from that of the esoterically ignorant (when he does not need to do his exoteric duties), does not learn how to think in accord with reality. You may dwell in the mental world although you are a physical being. In so doing you also get perspectives on existence.

<sup>4</sup>If you work at the system until you are able to explain the previously inexplicable, then the hypothesis will be increasingly more probable the more you are able to explain. If you make this clear to yourself, you will be able to judge whether it is any use speaking to exoterists about these things. They should at least be interested in matters of life view and be seekers. Otherwise everything will “fall on stony ground”.

<sup>5</sup>Repetition is the method of understanding and learning. Many people are content with casually reading through an esoteric standard work presenting a totally new view on reality. What should not be read a hundred times can be left unread. You will quite simply never be finished with the standard works.

<sup>6</sup>The writer makes it easier for his readers to study by often returning to the same thing with a new formulation, putting it in a new light. The writer then does what the reader should have done, namely meditate on what he is reading and noting every word. Reading is an art that few have learnt. It is also counteracted by the reading of many books, books that should never have been printed. The power of judgement is developed by quality, not by quantity. Most “readers” have read their minds out and become mere passive receivers.



### 9.159 *Conditions of Esoteric Study*

<sup>1</sup>The most important faculty is the “sense of proportion”, a faculty that is still very rare. Without it, also esoteric knowledge is little more than superstition and all directions are misunderstood. There is a great risk that students, before they have realized the knowledge, become caricatures and ridiculous phenomena that deter people from such a “teaching”. Judgement acquired through experience in life is required to be able to relativize and not absolutize everything as usual. Common sense is an important quality.

<sup>2</sup>Esoterics does not cease to be esoteric because it is publicized. It still remains esoteric to those who never were initiates. It can be comprehended, as philosophers comprehend philosophy, but not understood. Understanding is remembrance of the working up once done and preserved in the subconscious.

<sup>3</sup>You have gained your latent knowledge by your own experience in past incarnations. What you immediately understand you know with immediate certainty. Whenever the initiate contacts the corresponding knowledge in a new life, the experience he has had is roused to a new life and he does not need to have the same experience again. The esoterician knows what he has latently. That is a thing which cannot be grasped by anyone who never was an initiate, thus does not have the knowledge latently.

<sup>4</sup>In the higher degrees of the esoteric knowledge orders, the initiate was made to experience reality. The teaching was done in such a manner that the disciple was shown in a film, as it were, the processes that made him immediately see the realities he had previously mastered theoretically.

<sup>5</sup>How much esoterics a seeker can assimilate depends on the level of development he has reached. As a rule, it is much less than most of them think, not least because of the great difference there is between comprehension and understanding. Understanding requires previous experience and working up of experience had. It is a general trait of first selves that they believe they understand what they are only able to comprehend. And this is the reason why there are different views among students of esoterics. The greatest obstacle to understanding is the ineradicable tendency to speculation, constructions, and fictions that block the way to the “searching instinct”. The basis of this tendency is the need of something certain and firm. But consciousness development is a continuous, never-ending process, and all assumptions are only temporary, the highest possible on the level attained.

<sup>6</sup>It is a common trait in intellectuals who find it easy to assimilate all sorts of learning that they at once set about speculating with esoteric facts, which is a big mistake. They should be alive to the fact that esoterics brings them into quite another way of looking at things than the usual one, that the important thing is to think in quite a new manner and that, until they have mastered the entire system, their thinking only disorients them and makes it difficult, not to say impossible, for them to perceive esoteric things exactly. According to old experience, it takes at least two years of intensive study of esoteric ideas and facts before you have gained the power of right understanding, the first condition of independent thought, in which you cannot be too cautious not to draw binding conclusions. Highly intelligent occultists and clairvoyants are proofs of how easily you may go astray. They have not even suspected what difficulties await all before they have become causal selves. This should not deter anyone from persistent analysis, but it could be a warning to them not to trust their own judgement as reliable. Only disciples of the planetary hierarchy should appear as esoteric teachers and so because they can have their views checked by their teachers.

### 9.160 *Purposes of Esoteric Study*

<sup>1</sup>Symbolism is for causal selves and not for lower selves. Symbolism made the knowledge inaccessible to the uninitiated and also served to develop intuition (46-consciousness). Lower selves have to develop mental consciousness, and one of the tasks of Pythagoras was to scale

down the knowledge to a mental level so that it could be formulated into a mental system. Occultists, who understand everything better and must make everything different, have started constructing new symbols, not understanding that their symbols do not afford a greater knowledge but are instead a misleading play with ideas. We must hope that hylozoics will not be the object of such brashness but will remain what it is and nothing more; a mental system, a system of concepts for reason.

<sup>2</sup>The inability to draw conclusions from what has been communicated is evidence of mental inactivity. Everything must be specially pointed out like to a class in junior school. They have been taught that thought can reach everybody, but they never draw the conclusion that the ability to be silent also refers to thought. It is an endless personal gossip about everybody, although they have been taught that this is a violation of the law of freedom, that anyone who slanders will be slandered. What are those to do with esoterics who never apply what they have been taught? A greater knowledge implies a greater responsibility. Esoterics is for those who will for self-realization. For those who do not will for it, it may turn into a worse sowing adding to their reaping.

<sup>3</sup>Anyone who has acquired esoteric knowledge and insight (not mere theoretical learning) does not care about how soon he will be a second self but how he will be able to help others with their consciousness development. Many people do not see that their eager attempts at reaching higher may be signs of “spiritual selfishness”. Pythagoras inculcated in his disciples: “He who wanders the path exists not for himself but for others.” If not, he has entered upon the wrong path.

<sup>4</sup>To study an esoterician’s work in depth so that you are able to comprehend, understand, and realize does not imply that you have been able to assimilate all the experience of life that is at the bottom of the work. That is a thing which is often overlooked by superficial readers. There are sometimes those who have more of latent knowledge than the writer and, once they have remembered this latent knowledge anew, understand even more than the writer. But they do not show their gratitude for their “awakening” by belittling the awaker. Matter-of-fact criticism in theoretical problems is desirable and necessary for the sake of correct orientation in reality. But personal criticism in respect of life violates the law of freedom.

<sup>5</sup>Esoterics lays the basis of a new kind of man, and that is the purpose of esoteric psychology and education.

<sup>6</sup>One of the most typical features of the knowledge of our times is the enormous exaggeration of the importance of theoretical learning, quite apart from the fact that most of this learning is useless in practice and often becomes a hindrance. Theory should be there to enable us to use experience rationally. Instead it has been made a purpose in itself, which makes the theorists unfit for life.

<sup>7</sup>It is also typical that all sorts of study courses are arranged, their importance being enormously over-emphasized, passing into the ridiculous. How many are taught in such courses to see their own ignorance and the insufficiency of learning?

<sup>8</sup>People believe they understand esoterics when, at the utmost, they can grasp the esoteric knowledge system by comprehension. They grasp everything emotionally and in so doing believe they understand. They cannot distinguish between emotional and mental conception. That is possible only to mental selves. You frequently meet with so-called esotericians who have misunderstood most of the knowledge. It is important for a teacher to satisfy himself that what he says is correctly apprehended so that he does not make the common mistake of thinking he has made himself understood. Actually it is only when they put rational questions that people show they have really comprehended.

## ESOTERIC LITERATURE

### 9.161 *Indian Literature*

<sup>1</sup>Patanjali's *Yoga Sutras* as well as *Bhagavad-Gita* are authored by members of the planetary hierarchy and, therefore, are regarded as particularly valuable. They have been translated by many people. Even in translation, however, they are too difficult to comprehend for Westerners. To comprehend them (to understand is something quite different) it is required that you are familiar with esoteric symbolism as well as the yoga terminology and Oriental views generally. Thus mere translation is not sufficient. These two writings need to be adapted for western use. Much of their contents can be peeled off, everything inessential that is part of the oriental framework. The essential content is the knowledge of reality and the methods of consciousness development. This should be reinterpreted so that it is rendered with the terminology of the hylozoic mental system. Such a work requires a superhuman self; a mere human self cannot avoid misinterpretation. It is just to be hoped that some member of the planetary hierarchy will assume the task.

<sup>2</sup>It is quite unnecessary to waste time and work on Sanskrit studies in order to read Patanjali's sutras. There is no knowledge in Sanskrit that cannot be rendered in western languages and with hylozoic terminology and, moreover, enormously simplified once it has been freed from symbolism. Once the teaching has been made exoteric, there is no reason to make it difficult to obtain, difficult to comprehend. It is quite another matter that much knowledge concerning the motion aspect must remain incomprehensible.

### 9.162 *The Writings of D.K. and Alice A. Bailey*

<sup>1</sup>It must be particularly pointed out that only disciples are able to rightly understand the works of D.K., dictated by him to Alice A. Bailey. There are risks involved in believing you understand what is above your own level. In any case you must be a mental self and be very familiar with the esoteric literature and symbolism. The same is true of Blavatsky's *The Secret Doctrine*, which is also largely the work of D.K. H.P.B. acknowledged that much of what she wrote she did not understand. Many people believe they understand it better than H.P.B., which, of course, evidences the common self-overestimation and lack of judgement.

<sup>2</sup>You must know what it is about in order to comprehend and not misunderstand an esoteric statement such as the following: "He has learnt through meditation to make contact with the soul, the Son of Mind, who is himself and has in time identified himself with that soul; he becomes the soul in fact." According to ordinary logic this would mean that reference is made to one individual (monad), who is two individuals (monads), thus sheer absurdity. Small wonder then that the uninitiated who come across such gnostic literature and try to interpret esoteric symbols and paradoxes deliver nothing but balderdash, as was the case with the life-ignorant theologians at the various ecumenical councils.

<sup>3</sup>In her commentary on Patanjali, *The Light of the Soul*, Alice A. Bailey made a brilliant summation of the art of living that D.K. sought to teach his disciples. The book may be said to be the most important work that has ever been published on eastern as well as western wisdom of life. It is no easy reading, which is precisely due to its orientalism.

<sup>4</sup>You should be alive to the fact that it is about a work of many incarnations and that you have to "hasten slowly". Any eagerness, any haste, any rush counteracts your purpose. It is no bad achievement if you succeed in twelve incarnations after you have made the decision to live for self-realization.

### 9.163 Recommended Literature

<sup>1</sup>Anyone seeking rational directions of a purposeful life may be recommended the little book *At the Feet of the Master* publicized by Alcyone (Krishnamurti). The one speaking is 44-self K.H. (alias Pythagoras). The book should actually be called *The Path to Discipleship* by K. H. The foreword, apparently worded by Leadbeater, should be struck. Anyone who understands the content and constantly applies the directions in all respects is ripe for discipleship. It is not as easy as it seems but it pays. It is a book that may well supplant the New Testament, the Sermon on the Mount included. It is sufficient guidance for a perfect life. It also liberates the reader from the mentally obscure mystical literature. It should be particularly important as it is approved of by the world-teacher, Christos-Maitreya, which the Sermon on the Mount is not.

<sup>2</sup>Those who desire knowledge of practical wisdom may be recommended the unique work *Talks on the Path of Occultism* by Besant and Leadbeater (Theosophical Publishing House, Adyar, Madras, India).

<sup>3</sup>Other valuable literature that may be recommended includes works by the Swiss Carl Hilty: *Glück*, in three volumes; *Lesen und Reden*, *Neurasthenie*, the Gospels in summary, etc. Moreover, works by Johannes Müller-Elmau: *Die Bergpredigt*; *Die Reden Jesu*, in five volumes, and a series of other works on psychology and other issues. They are now forgotten, as is to be regretted. There is a multitude of literature of which readers are never informed, often the most valuable authors. The so-called standard literary works, the “great” and famous writers, bestsellers, etc., which publishers profit on, you may largely and without loss leave unread. The products of the spiritual geniuses are never advertised. They have never been “marketable”, “profitable”. It is as though they never existed.

<sup>4</sup>All psychiatrists who have reached beyond the stage where all psychological phenomena are thought to have a mere organic origin should study Justinus Kerner’s *The Seeress of Prevorst*. Moreover, there is in that book something for all esotericians, much that you easily pass by if you do not read attentively.

<sup>5</sup>There are books “you are never finished with”, since they contain so much experience of life that you gain from them new materials for your own reflections, they are also books of real comfort, and have a constant stimulative effect.

<sup>6</sup>Just as every religion best corresponds to a certain level, so every author writes for those who are able to perceive what he says, and this is particularly true of esoteric writers. You cannot write for everybody.

<sup>7</sup>There is literature corresponding to every level of development, and from its inventory of literature you can with a quite good certainty determine the average level of a nation or the heterogeneity of a greater nation (the United States, for instance).

## THE ESOTERICIAN

### 9.164 Esotericians and “Esotericians”

<sup>1</sup>Many people think they are esotericians because they see that rebirth and the law of reaping are facts. To do so, however, you only need to have been incarnated in India where all people are brought up on that teaching. Still less experienced is that person who thinks that intelligence and education are evidence of understanding of life. The history of culture, philosophy, and science rather demonstrates the opposite. Unfortunately, esotericians are very few in the corner of the world called Scandinavia. In contrast, occultists who “experiment with truth” are rather frequently met with.

<sup>2</sup>Many people who have procured books by Laurency on the recommendation of friends think they have understood their contents and call themselves esotericians. They may have comprehended some of it but understood very little of the esoteric. There is in most people a tendency to overrate their ability to truly understand and to make rash statements on matters

they have not mastered. Such readers should not call themselves esotericians, for in so doing they bring the subject into discredit. You are not an esoterician merely because you have read esoteric literature or take an interest in such books.

<sup>3</sup>You are an esoterician only when you have entered the world of esoteric thought and the esoteric system has become a living whole in your mental envelope consciousness, which “thinks by itself”, as it were, under inspiration from Augoeides. There is always a great risk that the corresponding occurs in the emotional envelope consciousness, without the assistance of Augoeides, and that you become an occultist and an irremediable victim of illusoriness.

<sup>4</sup>Moreover, an esoterician never witnesses to himself. You can communicate esoteric facts and ideas without informing the receivers of the fact that they are esoteric. The art of being silent includes not saying more than people need in order to give them some food for thought.

#### *9.165 The Esoterician Never Speculates*

<sup>1</sup>The esoterician (former initiate) believes nothing, assumes nothing, guesses nothing in esoteric matters, matters of superphysical reality. He never speculates with esoteric facts, since the result will be fictions. He either knows or he knows not. He regards all speculation as unreliable in principle.

<sup>2</sup>The esoterician knows that he can ascertain esoteric facts only as a causal self. Until he has become a causal self, he will accept no other data on the superphysical than ideas and facts from the planetary hierarchy, for only members of the fifth natural kingdom are able to ascertain such things. According to D.K., only 45-selves are unable to make mistakes.

<sup>3</sup>The proof that facts are facts is that they take their given places in the Pythagorean mental system and explain previously quite inexplicable phenomena in an all-round manner. This is in brief the esotericians’ stance in the theory of knowledge and their basic view in logic.

<sup>4</sup>A true esoterician never tries to solve esoteric problems, even if he is inclined to speculate and finds it difficult to refrain from such attempts. He must know that only second selves are able to solve such problems, that we shall have to wait for the solution until the hierarchy considers it suitable to communicate it. Every speculation leads those astray who trust him for his otherwise eminent talents. Steiner is a typical warning example. The same is true also of causal selves, who really should know better. Even 45-selves often must consult specialists when moving outside their own expert field and in any case concerning problems that go beyond the 45-self’s level.

<sup>5</sup>In contrast, occultists believe they are able to solve esoteric problems, and so we have the untold occult sects, all with differing opinions, just as in philosophy. You may expect the appearance of occult dictionaries, like philosophical dictionaries, where every speculator brings forward his own views. It is the same in India where every yoga teacher has his own system.

<sup>6</sup>Regarding all manner of current problems (not concerning the problems of life), the esoterician takes, in default of facts, a rather skeptical stance. In most cases he will probably admit the possibility that a supposition (opinion) is correct, but he does not speculate on its probability. Experience has taught him that hardly one per cent of assumptions is correct. People take their guesswork for facts. That is part of living in appearances.

<sup>7</sup>Besides, life in its manifoldness is so complicated that only the deva hierarchy, representing the matter aspect, is able to ascertain facts about everything belonging to that aspect. Science moves on the surface of phenomena. In fifty years hence there will be nothing left of the present-day hypotheses (dogmas).

<sup>8</sup>The esoterician is radically different from philosophers and scientists in his insight that human reason is irremediably limited and unable to solve the problems of reality and in his insight that the esoteric system of knowledge agrees with reality. Even if he cannot ascertain these facts by himself, his superconscious has come into contact with the world of Platonic ideas, so that causal intuition has been able to make itself felt at least as an awakening instinct

of reality. He has freed himself for good from the fiction creating function of mental consciousness. If he goes on speculating despite this, out of old habit, he is at least aware of the fact that his speculations are fictions. They can never be anything more than an amusing play of thought.

<sup>9</sup>Unfortunately this does not mean that we are liberated from all immature fantasts, who believe they are esotericians because they have learnt some esoteric facts without mastering the system. There will always be such presumptuous and injudicious people who unconsciously or consciously do everything they can to discredit the true knowledge. They can always reckon on having their echoes, people devoid of critical thought. It is in everybody's interest to help debunk them.

<sup>10</sup>In 1775, the planetary hierarchy expressed the view that mankind was not ripe to grasp esoterics and that it was too early to publicize the knowledge. That view is still valid.

#### *9.166 The Esoterician Makes No Propaganda*

<sup>1</sup>The esoterician always considers who he is talking to. It is his business to examine the prospects of his interlocutor to see the rationality, the correctness of what is said; where the limits to his understanding of life are. Otherwise, he harms not just himself but also the cause he serves. Before he has acquired the ability to say only what should be said he would therefore be wise not to speak about esoterics with "outsiders" but only answer questions put by those who he understands are true seekers.

<sup>2</sup>To discuss esoterics with anyone at the stage of civilization is to make a fool of yourself. To those at the stage of the mystic you may talk about unity and universal brotherhood. Intellectuals usually have a ready-made view of life and are content with it. Does the individual evince impulses to widen his perspectives, and what are his prospects of gaining new viewpoints? Anyone who wants to help in the right way must learn the "art of the possible".

<sup>3</sup>Occultists make propaganda. Esoterics is not occultism, however, and the esoterician should not make propaganda for the knowledge. Philosophers and scientists are as yet unable to understand, before revolutionizing discoveries have been made that overthrow their present fiction thinking with various hypotheses. In that case esotericians can help only seekers who do not know where to seek. But they can work for the community, mutual help, of all life, through admiration, affection, and sympathy do everything to counteract hatred in all its expressions and as for the rest make their contributions in politics, social, economic, scientific work, etc.

<sup>4</sup>The esoterician's silence in esoteric matters is not due to any mystery-making but quite simply to his insight that it is useless to speak about things that cannot even be comprehended without special preliminary study. Outsiders not only are unable to understand. With their consciousness expressions they even can unduly affect, not to say harm and thwart, the individual's development. Universal gossip about individuals is a violation of the individual's inviolable right, is one of the greatest mistakes men can make and counteracts general consciousness development to a great extent, quite apart from its collective and individual reaping effects. That man is sensible (wisdom is not needed here) who harbours only good thoughts about his fellow man and never speaks ill of anybody. That is a thing which mankind should have understood long ago: also a proof of the general stage of development.

#### *9.167 The Esoterician's Criticism*

<sup>1</sup>The esoterician's criticism of exoteric ideologies is intended to point out their shortcomings to those who have remained seekers and have not been able to accept any one of them. However, those ideologies have in most cases fulfilled their purpose on the various levels of development, and do so still, which is the case for their relative justification. Anyone who is content with his belief has a right to keep it and be left in peace from the criticism of others. In due time, in some future incarnation, he will have an opportunity to try out other paths. Only those dogmas are

harmful that counteract consciousness development and hinder the individual from analysing by himself and using his own reason. It must be firmly asserted that no power in the world has any right to act as an authority for others in world view and life view. Anyone has a right to decide for himself what he will accept as his own view. That is a thing which also teachers have to consider. They have a duty to orient their pupils but no right to force their view on anyone.

<sup>2</sup>It has not yet dawned upon theologians that the so-called divine commandments are rules of social life that were commonly known long before the birth of the Jewish religion. They preach Jewish teachings and not Christos' single exhortation to love god (unity) above all and our fellow man like ourselves. The exhortation to love certainly entails all the others (such as: do not kill, do not steal, do not deceive, do not slander, etc.)

#### *9.168 The Worlds of the Esoterician*

<sup>1</sup>All "thinking" (reflecting) people live in two worlds: the world of physical objective action and the world of mentalized emotional consciousness. The esoterician also lives in the world of causalized mental consciousness. Newcomers in the latter world often lose their balance, since that world has such an overwhelming effect that everything else seems inessential to them. In such a transitional state they become more or less unfit for life in all respects: physical, emotional, mental; they lose their head and their sense of all proportion. This shows that they live in a world of imagination, even if it consists of esoteric ideas, being not understood and not adapted to reality.

#### *9.169 The Esoterician's Adaptation to Mankind*

<sup>1</sup>Adaptation often is a great problem for esotericians. Destiny has placed the individual in a certain milieu, and that normally means that the individual is supposed to go well with that milieu and not make up a problem of friction. Then it depends on his sense of proportion (distinguishing between essentials and inessentials) as well as a possible disproportion in his conception of different principles of right belonging on different levels.

<sup>2</sup>There is a risk that the esoterician reacts wrongly to evil in the world. 44-self M. calls this risk "imperial". Therein lies uncertainty about the future; discontent with the behaviour of other people; criticism of all kinds of things (political, social, etc., measures) he can do nothing about; a general sense of discontent (depression, despair) coupled with a sense of knowing everything better than others; which all results in a negative attitude.

<sup>3</sup>D.K. rightly points out that the physical problems of mankind (political, social, economical, etc.) cannot be solved by the aid of the esoteric knowledge. They must be solved by people on the level of development they are on and in each country separately. The esoterician must see, therefore, that the modern world cannot be ruled according to an esoteric view of life and men (which life-ignorant idealists seem to believe in youth). When assessing things you must start from the general stage of development and not believe that you can lift people by the hair up to a higher stage.

<sup>4</sup>If an esoterician is to take part in public life, he must adapt to the existing possibility of understanding life and not think himself able to reform society along esoteric lines, something that lies in a distant future.

#### *9.170 The Esoterician Does Not Expect to Be Understood*

<sup>1</sup>Since mankind lacks the knowledge of reality and life, everything concerning mentality is fictitious and the concepts pertaining to it are almost all fictions. Not even one per cent of them agrees with reality. Thus it is inevitable that the esoterician leads a double life in mental respect. Among his kin he uses esoteric concepts, and among the "uninitiated" he uses exoteric ones in order to be able to consort with them at all. The esoterician knows in fact that he can never expect to be "understood". Besides, he knows that this is never possible. Nobody understands

himself, however much talk there is of self-knowledge; and other people of course he knows even less. It is frequently seen that two people on different levels always misunderstand each other (even when they think they understand). It is as though they were speaking different languages, although they use the same words.

<sup>2</sup>That is why tolerance is the fundamental quality everyone must acquire if we shall ever have peace on earth. The law of freedom grants the individual the right to freedom within the limit of the inviolability of everyone, the right of everyone to his own view, without interference. That does not mean, however, that he has a “right” to be unchallenged when making propaganda for his views. If he claims that “right”, he has crossed the limit of other people’s mental integrity and must put up with being criticized.

<sup>3</sup>The esoterician will soon notice, when his statements are reported, that they are something quite different from what he said. This shows him that everything he says and does, does not say and does not do, is misapprehended by the “uninitiated”, who cannot understand although they of course think they understand. This teaches him to be silent, to say only what is necessary and, if possible, make sure that he has been rightly apprehended. True, this does not hinder it from being distorted all the same. Emotionality has a strong tendency to reshape everything experienced.

<sup>4</sup>What distinguishes the esoterician is the insight of his own tremendous limitation, his own ignorance and the inability to assess accompanying it. That is the direct opposite of the universal belief of people that they can always understand and always assess things. The esoterician has an enormous certainty in his ability to distinguish what he knows and does not know, can know and cannot know. Therefore, he soon discovers that most people are mistaken more than 90 per cent, a discovery he keeps to himself. He lets others have their views in peace of criticism and keeps his own views to himself when he is not forced to fight lies and hatred.

#### *9.171 The Esoterician’s Attitude to Life*

<sup>1</sup>The esoterician finds his way about in all circumstances of life where “destiny” has placed him. Being free to choose, however, he seeks only the group where mutual understanding is a given condition and where it is possible for him to cooperate best.

<sup>2</sup>When contacting others, the esoterician does not see how they are dressed nor does he notice their physical defects but meets them as new opportunities to understand and be able to say something that may make them happy or make them otherwise feel they have met a fellow wanderer on the path. Very few people are quite insensitive to kindness.

<sup>3</sup>The esoterician is always inclusive, not exclusive. Everyone has the right to his own view, and all are brothers no matter what views they hold. Any view is dependent on the level of development, and everyone has a right to be on his level.

<sup>4</sup>To the esoterician truth, reality, is the essential thing, not how other people conceive it. He is certain even if billions of people believe something else.

<sup>5</sup>The esoterician is characterized by a sense of humour, which coincides with a sense of proportion, a rare quality, whatever many people think about that matter. The esoterician must always expect to be contradicted in everything he says, if he says something. At all events he never joins in discussions, which always are held within the limits of life ignorance (the world of fictions and not of knowledge). Of course he can, if need be, “talk to peasants in peasants’ ways and to learned men in Latin” (the saying taken in a symbolic sense).

#### *9.172 The Esoterician’s Problems of Life*

<sup>1</sup>Only the esoterician sees how hard it is to live. True, he is endowed with the real world view and life view (hylozoics) but does not therefore know how to rationally apply this knowledge in his struggle with the tendencies of his envelopes of incarnation, tendencies he has acquired during tens of thousands of lives, tendencies that have a constantly degrading and idiotizing effect.



During many incarnations this struggle seems to be a desperate, hopeless struggle. It is not easy to acquire lacking qualities. It is therefore psychologically wrong (unfair) to demand that esotericians should live as they teach. That is no excuse but certainly an explanation. It was this insight which made philosopher Schopenhauer write: "I have certainly learnt what a saint is, but I am not a saint myself." With the absurd demand that we should be able to live as we teach, there would be no teachers and no progress would be made.

<sup>2</sup>An "esoterician" without love will have many enemies. People instinctively feel they are seen through, and they never forgive that. In contrast, if there is love and thus understanding, they mostly overlook the eccentric's baroque life view, unless the magnetic radiation from his aura is so strong that its vibrations affect other people and, in many cases, reinforce the worst and most easily activated traits in them.

<sup>3</sup>The esoterician must expect to be despised and rejected. If people instinctively suspect the distance (a reminiscence from previous incarnations) they get their revenge through ridicule and contempt; an automatic reaction from an ever-existing complex of inferiority in conjunction with a complex of superiority. Man is arrogant until he has acquired the Sokratean wisdom, and mere suspicion that another man is superior offends his self-glory.

<sup>4</sup>An esoterician who has reached the age of 63 years and entered the tenth period of life can be comforted that he need not go on working at his robots (his envelopes and their consciousness content) but be indulgent towards them and let them robotize. Anything else would be like trying to make old dogs sit, wasted toil. Soon enough we get new envelopes. After 63 years there is no use starting to work up unknown fields of knowledge. The brain is not receptive to really new things, even though you manage to imagine it.

#### *9.173 Things the Esoterician has to Learn*

<sup>1</sup>The esoterician with his latent knowledge finds it easy to understand the true knowledge and therefore generally overrates the comprehension of other people until he, through constant setbacks, eventually learns to see how rare understanding actually is. Therefore you should never presuppose that intelligence is all you need to grasp esoterics. The many occult sects are proof of that.

<sup>2</sup>The esoterician is taught that generalizations are orientations only and not exact whenever stages of development, envelope departments, etc., must be considered. Also statements on such matters always concern individual affairs, a fact easily forgotten or overlooked. The same knowledge can have quite different effects on different people. The individual's influence on other people is always individually different, since we are all different. Every individual is a unique being with different experience from thousands of incarnations. How the individual uses energies pouring in depends on a multitude of factors, different in everybody. And the same is true also of groups and nations. To assess rightly you must have quite other perceptive resources than those at the disposal of the first self.

<sup>3</sup>To the esoterician, everything personal is taboo, and he has no authorities. Who said it is unimportant. Anyone has the right to decide for himself whether it is right or wrong. Most of the sayings attributed to Buddha and Christos they never uttered. What they said to their disciples is known to nobody. What they said to the people was misunderstood and distorted in tradition.

<sup>4</sup>Man's aura (the oval sphere made up of all his envelopes) has an automatic radiatory, attractive and repulsive effect on the environment, the stronger the higher his level. All of this has an effect on other people (are causes of effects), involving good or bad sowing and possibly entailing future relations with those other people. The esoterician therefore pays careful attention to what impressions he makes; of course, also the impressions he receives, and these largely determine his choice of company in so far as he has a free choice. We consciously attract those with whom we sympathize spontaneously through similar vibrations.

<sup>5</sup>The esoterician has to learn to observe people and from their speech and actions infer what they think and feel, and why. This he does with loving understanding, and his analysis of people's behaviour implies no criticism, just a desire to understand them ever better in order to help them, if and when an opportunity is offered, help others to understand (of course in a tactful and not didactic manner). Practice makes perfect also in this respect. You learn to say what can be said in such a manner that the man concerned does not even notice that you wish to help him.

<sup>6</sup>The esoterician, with his knowledge of the seven systemic (43–49) and the four planetary (46–49) atomic worlds, comprehends without further ado that no individual who would be a reliable authority in matters of knowledge can dwell in the emotional world (48), the lowest world but one, as he must have attained at least the highest world within the planet (world 46 enveloping the planetary chain). The fact that emotional beings succeed in duping people is a better evidence than any other that those who can believe in their own brainwaves and other people's fancies are without insight and judgement. Should not the fact that incarnated causal selves and higher selves have "empty" emotional envelopes tell them something about the content of reality of that world?

<sup>7</sup>The esoterician learns how to distinguish between the energies of the first triad and those of the second triad: The energies of the first triad make knowledge in the worlds of man (47:4–49:7) possible and the energies of the second triad (45:4–47:3) make it possible to acquire wisdom and intuition.

#### *9.174 The Esoterician's Work with Esoterics*

<sup>1</sup>The more esotericians who think esoterically, the mightier the esoteric mental forms in the mental world become and the more easily they can be apprehended by the mentalists. You can already ascertain that increasingly more esoteric ideas and facts make themselves felt in general language usage without people seeing what this is due to. Unnoticeably the esoteric knowledge is being impressed, and gradually, as decades and generations pass, it becomes ever more easily accessible.

<sup>2</sup>The esotericians should gradually replace the old dogmatic systems with more realistic systems. You cannot demand that mankind see the justification of hylozoics. It is a matter of weeding out, step by step, the most misleading fictions and replacing them with more rational ones. That is a strenuous work done on a long view, in certain cases hundreds of years. Dogmatic systems based on so-called historic facts are the most difficult to eliminate. That requires researchers to see that history is fictitious, which will probably take time.

#### *9.175 The Esoterician's Service*

<sup>1</sup>Before we are able to enter into unity, we must have realized unity with disoriented, suffering mankind. It is a matter of developing the qualities and abilities that enable us to contribute to increasing understanding of reality in all spheres of life. Therefore, the esoterician always asks himself, "will this make me more competent in serving mankind, evolution, and unity?" The question, "Will this promote my own development?", is secondary. The whole goes before the part also in respect of oneself. The greater the purposiveness, the more important is the answer to that question.

<sup>2</sup>The esoterician is taught to forget himself, the demands of his first self, his own demand for development, in order to be wholly absorbed in the service of mankind. This service may be done in many different ways: the fulfilment of duties, research, social or political work, spread of knowledge, etc. It also prepares him for entering into unity. The problems of the present moment shall be solved, not problems of the future. We have got problems in order to solve them. When we do our tasks as best we can, Augoeides will arrange everything to our best. It is he who is responsible for our development.

<sup>3</sup>The rule “duty above all” applies for the esoterician. All commitments and duties in physical life always come first; “spiritual work” comes second. Anyone who neglects his duties for his consciousness development makes a serious mistake; shows that he lacks responsibility and cannot count on sympathy from Augoeides.

<sup>4</sup>An esoterician does not burden his fellow men with talk about his illnesses, his sufferings, his difficulties. Everybody is quite enough burdened with his own troubles, which the esoterician tries to refuse to consider as far as possible. “Energy follows thought, and you reinforce what you consider.” The fact that this has been turned into a trivial truism is proof how little people really understand of what they think they comprehend, how little they can do of what they believe they can apply. Small wonder that development is so slow. When surveying world history you may wonder if the law of inertia is the law most important for mankind.

<sup>5</sup>There are no other such radical reformers as the esotericians. But then it is a matter of reasonable reforms and not, as usually is the case nowadays, the unreasonable reforms promoted by life-ignorance. When allowed to go on undisturbed by barbarism, development proceeds uninterruptedly forward, which implies a continuous improvement.

<sup>6</sup>The esoterician must never ask himself what will be the effects of his work, however hopeless everything may seem. He knows that no effort is ever wasted, and he must be content with that. It is not his business to determine how and when the sowing will be reaped. It will be reaped sometime, and that is the one essential thing. “Never give up, never despair, stick it out”, must be his motto. It is his task in life to serve, and that he does first and foremost by being happy and glad, however the circumstances. (A man’s “radiation”, his “atmosphere”, is of greater importance than the ignorant can even imagine.) In addition, it is required that you forget yourself, your first self with its more or less failed envelopes of incarnation (for which you must take the blame yourself) and know that you are a monad, a self, in a causal envelope.

<sup>7</sup>If those qualities, which moralists in their primitivity call “good”, are called positive, and the others negative, then you will find that the negative qualities outweigh the positive ones. You will thus understand why “the world’s reward is ingratitude”, why the kindness you show is automatically requited with feelings of hatred. Knowing this, the esoterician knows what the consequences of his contributions will be. He acts positively without thought of consequences for himself. He, too, has once been in the lower, and now he makes good what then fell short. He acts in accord with his knowledge of the laws of life, and he does what he can to help people reach higher levels. He acts in accord with his “nature” (the Indian dharma) because he cannot do otherwise. Also, the conceptual confusions of moralists in all these things are irremediable until mankind has acquired the esoteric knowledge and can rightly understand the realities of life. Without esoteric knowledge, it would take millions of years before that instinct of life had been acquired. In their assessment the yoga philosophers approach the esoteric way of looking at things, which is due to the fact that their original teachers were disciples of the planetary hierarchy and that much of what they taught has been preserved in their secret circles and has been spread from there to the receptive ones. Contributing to this is the fact that the whole Indian nation is permeated by reverence for the sannyasi in a spirit that is totally foreign to Westerners with their disdainfully critical attitude to everything superior.

#### *9.176 The Esoterician’s Contact with Unity*

<sup>1</sup>When passing from the emotional stage to the mental stage many people think they “have lost their contact with spirituality”. That belief is part of emotional illusoriness as well as mental fictitiousness. The esoterician knows that we are all contained in unity and that we can never lose that contact as long as the desire to own it remains. The sense of loneliness and abandonment is an illusion, for we are all enclosed by higher worlds and share in their consciousness, whatever we believe or feel or think. The individual is so helpless, however,

that he may fall a victim to mistaken views of whatever kind. He lacks the factual criterion of truth until he has become conscious in the causal world.

<sup>2</sup>The esoterician's "god" is the cosmic total consciousness of which he himself makes up an unlosable part (god immanent). His percentage share in this is due to the developmental level he has attained.

<sup>3</sup>What the mystics call "to live in the sense of god's presence" is related to what esotericians conceive as their share in the cosmic total consciousness (and thus potential divinity). The experience of the mystic is emotional, that of the esoterician is mental, but it concerns the same reality. Even the esoterician is wise in learning how to experience this reality not just mentally but also emotionally, for emotionality is in the current eon the mightiest impelling force. For man, it is his Augoeides who represents this "divine presence", his Augoeides is his soul, the deva deputy of the second triad.

<sup>4</sup>The esoterician has a very easy method of measuring the degree of his capacity and the degree of his humility. He only needs to ask himself: How much can you love, how many can you love, independent of how they relate to you, how much of all living things can you love, how much remains for you to love of everything superconscious? Even high cosmic beings see how far above them other beings in still higher worlds are. That insight is the basis of their humility.

<sup>5</sup>For the esoterician there is only one "community", the "community of the saints", the fifth natural kingdom, the planetary hierarchy. Those communities which are part of mankind are just too imperfect to be of avail to him. It is not the planetary hierarchy, however, which the clairvoyant meets in the emotional world and which so willingly receives him as a member, and which so easily makes him believe that he can soon enough become a mental self as well as a causal self and essential self and many more kinds of higher self. He only needs to pass those initiations to which he is summoned when he has been duly prepared to accept all the illusions that are part of those higher degrees. It is in the nature of the matter that the illusion appears intensely real to the man passing the degrees. Do not try to tell him otherwise for he has experienced "reality", and he knows what he is talking about.

<sup>6</sup>A piece of good advice to the esoterically ignorant: Do not strive to become clairvoyant! Put that off until you have become causal selves, so that you cannot be deceived, for causal consciousness is the only guarantee.

## THE ASPIRANT TO DISCIPLESHIP

### *9.177 Introduction*

<sup>1</sup>At lower stages of development the self identifies with its envelopes and their consciousness content. At higher stages, the individual has learnt that life in lower worlds has no enduring value. He does not let himself be captivated (emotionally or mentally) by anything in those worlds but becomes the impersonal observer who for that very reason is able to see and assess life as it actually is in those worlds. Then he can become an aspirant to discipleship.

<sup>2</sup>When the aspirant to discipleship has reached the mental stage, has assimilated the esoteric knowledge publicly extant, has come in contact with his Augoeides, has acquired the necessary qualities of emotional attraction, he (everybody is called "he", a "brother", since there is no difference of sex) is brought together with some other aspirants into a group, which will in due time acquire telepathic community and experience unity.

<sup>3</sup>The aspirant to discipleship nowadays does not seek to be accepted. He awaits to be summoned to form a group together with others under the guidance of a 45-self. Thereby he is not a real disciple, however, but will remain an aspirant until the group is accepted as a disciple.

<sup>4</sup>The aspirant is made to pass several probationary stages (physical, emotional, mental) before he is accepted as a disciple on probation. Simultaneously the firmness of the group is tested (there will be very hard tests), before it is accepted as a group. Very great demands are made

on the probationer to be accepted as an aspirant, since once accepted as an aspirant means always accepted as such until he in some incarnation is accepted as a disciple and in a group.

<sup>5</sup>It is abortive to offer oneself as an aspirant. Nobody who is within the range of even a distant possibility of being accepted can be overlooked. Augoeides, who belongs to another hierarchy, has nothing to do with discipleship, even if he sometimes confers with the teacher after the disciple has been accepted.

<sup>6</sup>The above should dispose of most misconceptions about the possibilities of discipleship. The knowledge of the methods of attaining discipleship grows more common. Therefore, the demands for discipleship must be gradually raised.

### *9.178 Aspiration*

<sup>1</sup>From of old, occultists have believed that aspiration is an emotional phenomenon and of course they have taught what they have not known. But aspiration is a process in the scientific sense, the fundamental energy process of evolution. It is through continuous aspiration and purposeful activity that the individual achieves three results: activates consciousness in the higher molecular kinds of his envelopes; eliminates lower molecular kinds from his envelopes; increases the magnetic attraction in the higher molecular kinds so that they are able to attract with their vibrations similar molecular kinds. This becomes an automatic process through aspiration.

<sup>2</sup>Aspirants to discipleship are “in search of their soul”. The mystic, in his devotion and will to unity with the deity (“life” or “the all”) contacts essential (46) consciousness; the researcher in his striving after knowledge of reality can come in contact with causal consciousness. A flood of light suddenly pours into darkness, and then they are certain that they have been in contact with “true reality”, a certainty they cannot lose. The politician who is wholly absorbed in his striving to better the physical life conditions of mankind can have a corresponding experience. Where the motive to serve mankind, evolution, and unity is present and the individual lives for this purpose, he is on the right track and has great prospects of coming in contact with the planetary hierarchy in some one of his subsequent incarnations.

<sup>3</sup>Learning to love is not possible without work and service. The three key words, “work, serve, love” show the seeker the path and have an ever greater significance according as they are applied. It is a long and laborious path through the incarnations.

### *9.179 The Aspirant is Tested*

<sup>1</sup>The immense difference between men and individuals of the fifth natural kingdom lies in the latter’s knowledge of reality and life, of laws of nature and laws of life, and their ability to apply this knowledge. That knowledge cannot be entrusted to individuals who would just abuse it to their own and other people’s undoing. The would-be disciple thus must be tested.

<sup>2</sup>Formerly, the aspirant to discipleship was accepted on probation and was made to pass diverse tests to show that he had acquired certain requisite qualities to a very high percentage. Nowadays the future disciple is tested without even his knowing it. Those are no tests that are obvious as such ones, but he has to evince his level of development in the general difficulties of everyday life.

<sup>3</sup>The tests to be passed by aspirants to discipleship must convince their teachers of the fact that the disciple would never, even for a moment, consider using his newly acquired faculties for his own good or misuse the knowledge entrusted to him of hitherto unknown (never even suspected) laws of nature and of life.

<sup>4</sup>What esoteric teachers test in aspirants to discipleship is their will to serve, purposeful striving to acquire the qualities and abilities that make them useful tools, endurance, reliability, will to cooperate, etc. They are tested by having opportunities to demonstrate these qualities. The more awakened, competent, etc., the disciple is, the more opportunities he has to learn how

to become an ever more useful tool. Thereby he automatically acquires ever higher kinds of consciousness.

<sup>5</sup>Long before the aspirant comes in contact with the teacher he has been in contact with disciples at various stages of discipleship. His relations to these people have simultaneously been tests of his level, his understanding of life and necessary qualities acquired.

#### *9.180 Misdirected Eagerness of the Aspirant*

<sup>1</sup>The common psychological mistake in freshly awakened aspirants to discipleship is their eagerness to be “soon finished”, to become saints at once, to acquire higher consciousness quickly. They forget to make haste slowly.

<sup>2</sup>With their meditations they draw down energies that strengthen existing qualities they want to liberate themselves from, rouse self-pity and sometimes rebellion against destiny. From the subconscious there well up so much old dregs, which they have been unaware of and which arouse their despair. As being conscious, however, they can also be eliminated by cultivation of the opposite qualities. By being faced with such worse qualities in ourselves we can better understand other people and their difficulties. It is a work that requires perseverance, patience, and endurance. No effort is wasted, however, and the result must show in the next incarnation if not before.

<sup>3</sup>The wrong direction of life from untold incarnations, with the acquisition of repulsive qualities, requires the correction of several incarnations. Those incarnations are part of the preparatory stage before discipleship and are characterized by forgetfulness of one’s own self and devoted service of mankind. It is a short time in comparison with the thousands of incarnations used by those who follow along in the general jog-trot.

#### *9.181 The Basis of the Aspirants’ Mistakes*

<sup>1</sup>The basic error of aspirants is their being overly occupied with their first self, which they should forget in service. If you have once ascertained what necessary qualities are lacking, you cultivate them and forget what should be forgotten.

<sup>2</sup>Moreover, they do not see that at the stage of ignorance the process of development is an unconscious process. The right meditation is given them by their teacher in the planetary hierarchy. Until then, the right meditation consists in assimilating the esoteric knowledge so that the very mental system becomes a living whole and enables them to understand reality, which appears from the fact that hitherto inexplicable phenomena have their natural explanation. It is not enough to learn facts by heart, but these facts need to be worked at through strenuous mental activity.

<sup>3</sup>Some aspirants to discipleship devote too much attention to their physical envelope and often also to their mental but forget their emotional envelope, which is needed for its dynamic energy and one-pointed purposefulness.

<sup>4</sup>An aspirant who is the centre of his circle, who is acting, speaking, thinking of what he wants to give rather than what his fellow man needs, believes himself able to assess others, who is interested in the private lives of other people, criticizes the views and behaviours of others, who is the dramatic centre of all and everything, is the aspiring person who wants to reach higher, is misunderstood, etc., has not forgotten himself and cannot possibly become accepted as a disciple.

<sup>5</sup>Aspirants sometimes sense the expectation that all their finest and noblest emotional consciousness expressions and physical actions in the secret will be perceived, appreciated, and rewarded. They do not see that this is egoism, that instead they should be grateful for experiencing such things, which indicate that they are in the process of learning how to forget themselves and their noble traits.

### 9.182 *The Aspirant's Work at Self-Realization*

<sup>1</sup>Long before the aspirant can be accepted as a disciple, he must have liberated himself from bad habits and unsuitable character traits. In the old knowledge orders, they were taught that this was done in the quickest and most efficient way by daily meditation on desirable qualities, particularly qualities that were opposite to the non-desirable ones. If they were uncertain about which these opposite qualities were, the matter was discussed with some reliable adviser. For there may be many causes of bad habits, and it is important to find the right one before you start meditating. This often requires a detailed self-knowledge, which is much rarer than most people think. Man has a monstrous ability to deceive himself, particularly in matter of his real motives.

<sup>2</sup>“The aspirant to discipleship has to gradually eliminate everything in himself influencing him painfully from without, all kinds of suffering in his envelopes of incarnation. He must reach that stage where he is unable to feel sorrow for his own interests. He must make his emotional envelope a tool of his second self only, without desires or wishes, without expectations or fears, being indifferent to everything that affects himself.”

<sup>3</sup>It is characteristic of the true aspirant that he deeply mistrusts his own ability.

<sup>4</sup>Long before the aspirant to discipleship can expect to be accepted, he must have learnt to accept life as it is, his own inevitable limitation; he must have given up his rebellion against “destiny” or his own bad reaping, his displeasure with the conditions of life. This actually means an acquired understanding of the various stages of development there are in self-realization. Everybody is found on a certain level, his own work. It depends on himself whether he wants to reach higher. It depends on himself how his future incarnations will be shaped. He is the master of his future “destiny”. That was the meaning of the old esoteric formula: be done to you as you want.

<sup>5</sup>In many incarnations the aspirant to discipleship acquires necessary qualities and abilities to the requisite percentages, until in one incarnation all the external conditions are present which enable him to pass to a higher stage of development. In all too many incarnations, the aspirant is hindered by weak health, unsuitable, unsympathetic environment, wrong upbringing and education, which factors by no means need hinder him from acquiring qualities and insights but, despite everything, afford him opportunities to have necessary experiences. Often the aspirant cannot see the importance of such a seemingly abortive incarnation.

<sup>6</sup>The aspirant's esoteric knowledge of the meaning of life, of worlds, envelopes, consciousnesses, etc., is of little avail to him in the matter of daily life problems, of the manner in which to serve, etc. According to an esoteric axiom, “the disciple knows because he is working”. Guided by his latent esoteric instinct, by the inspiration from Augoeides through his obedience to these promptings, the experience he has in this, he is guided step by step to the knowledge he needs, acquires necessary qualities and automatic understanding of his attempts, failures and seemingly abortive strivings. The insight he gains, the joy he experiences through his endurance aware of duty, compensates for all hardships and disappointments.

<sup>7</sup>Those who study esoterics and are aspirants to discipleship should heed three very common hindrances to self-realization (which generally affect the nervous system with very deplorable consequences): Self-interest (interest in one's own self, egotism), self-importance, self-sufficiency. The planetary hierarchy has no use for those impaired by these hindrances.

<sup>8</sup>Only in exceptional cases is man aware of the unavoidable, degrading influence of an uncongenial environment, of those on lower levels, due to the fact that it is not so much what people say as the very “atmosphere” (the radiation of the aura) acting in the unconscious and over a long time. Many aspirants have in this way been hampered in their development.

### 9.183 *Insights Necessary for the Aspirant*

<sup>1</sup>In whichever natural kingdom, at whichever stage of development the individual is found, he is in unity. The aspirant to discipleship has to see everybody in that light. We are all on the path to the final goal of life. That is the essential insight. Everything else is inessential. To meet all people with loving understanding however they affect us is the only manner of acquiring intuition, essential (46) consciousness.

<sup>2</sup>We need not care about our consciousness development, not even bother about a world view and life view, if we consciously live for evolution, mankind, and unity. From this everything else follows automatically: acquisition of all the qualities and abilities that are needed for discipleship.

<sup>3</sup>The esoterician serves in all ways: physically, emotionally, mentally. But since he has special qualifications for mental service, that path is the essential one for him. Physical service is open for everybody, emotional service for many, but mental service is still just for few people. And when the server may choose, he chooses what he is best at doing.

<sup>4</sup>The aspirant to discipleship seeks teacher. The teacher seeks an assistant, for he can achieve something for people only through people. There are many important tasks – political, social, economical, educational, psychological, esoteric – in which people need assistance; many problems they cannot solve with their intellectual resources.

<sup>5</sup>It is a great mistake to “wait” for discipleship. Only he becomes a disciple who has qualified for it. Everyone can start by trying to acquire the qualifications. Anyone who does his best receives more help to do so, for the planetary hierarchy needs co-workers. Without people it cannot work on people. If “sacrifice” is needed to become a disciple, sacrifice of time and energy, then those who have become disciples (if they were allowed to speak about it) can certify that they have been handsomely “rewarded for their pains”. However, anyone who has understood needs no such certificates.

<sup>6</sup>An expression that is often met with in esoteric literature is “esoteric obedience”. It is almost always misunderstood as commands and demands imposed by a higher authority and encroaching on individual sovereignty. Such a thing is impossible, however, since it conflicts with the law of freedom. The misleading expression refers to the individual’s expedient application of the knowledge of laws of nature and laws of life, the understanding of their necessity in those who want to enter higher kingdoms.

<sup>7</sup>Expert knowledge (expertise) presupposes not just theoretical education but also long (experimental) experience. Such experience is precisely what our present-day experts lack. They believe their bookish wisdom is everything they need. A serious mistake. The tenability of the theory must be checked and completed in experience. Practice provides solidity.

<sup>8</sup>The more the individual knows and is able to do, the more useful he is for the planetary hierarchy in work among people. University education is by no means to be despised. Most people are unable to study and profit by book-learning on their own.

<sup>9</sup>Much which the aspirant to discipleship regards as mistakes and errors bringing about despair and depression has physical and physiological causes.

### 9.184 *Nobody Can Be Overlooked*

<sup>1</sup>No human being can be “overlooked”. Everyone has his Augoeides, who knows which level of development his protégé is found on, and there are plenty of other authorities. Besides, every individual emits light and sound in the emotional and mental worlds. We are all penetrated in every moment by material energies of countless kinds and therefore we also emit such ones ourselves. Since matter is light and energy is sound, we demonstrate our levels by the material energies we emit from our auras. And when these effects have reached a definite strength, this shows that the aspirant is ripe for discipleship.

<sup>2</sup>The only thing we human beings can do is to try to reach higher levels by ennobling our



emotionality and developing our insight and power of judgement in accord with our latent qualities and abilities in various respects (demonstrating in our envelope departments and our interests of life). At our stage of ignorance, we learn the lessons of life largely through our mistakes, which instead of depressing us should be regarded as necessary and enriching experiences. Instead of getting annoyed we should be grateful for those opportunities to learn.

<sup>3</sup>We need not worry that we shall not be used, if we wish to be used, if we try to acquire loving understanding (in 48:3) and knowledge of reality (at least in 47:5).

## DISCIPLESHIP

### *9.185 Introduction*

<sup>1</sup>In theosophical literature by Besant and Leadbeater discipleship has been presented very deficiently, so that theosophists have got a distorted view of this subject. At all events, important conditions changed after the year 1925.

<sup>2</sup>The writings of Laurency are intended in the first place for aspirants to discipleship and for those who want to acquire the causal self's conception of reality as a basis of a right life view. Disciples join esoteric groups and are given individual as well as collective guidance by some member of the fifth natural kingdom whose intention is to communicate the essential self's (46-self's) view of reality to them. Disciples thus have already mastered hylozoics and are well acquainted with the knowledge that was imparted in the lowest three degrees of the ancient knowledge orders. Also, they have once and for all dedicated their lives to the service of mankind, evolution, and unity, the planetary hierarchy and the planetary government.

<sup>3</sup>As the requirements for discipleship are tightened the hierarchy gives out more knowledge, so that the senior disciples of our time know much more than their predecessors and also are far more skilful at handling practical and psychological problems.

### *9.186 The Disciple*

<sup>1</sup>For every human being who has reached that stage of development where he has become an aspirant to discipleship there comes that incarnation in which he is brought together with his esoteric family and joins that group under the guidance of a teacher from the planetary hierarchy. They know each other well, as they have been brought together in thousands of incarnations in all conceivable connections and family ties. They are now ready to perform the common work for which they have been trained during their incarnations, work for mankind or evolution or unity.

<sup>2</sup>There are many such groups (of course unknown to the uninitiated; the initiated = disciples) who are active in mankind. And the planetary hierarchy hopes to be able to form such groups in ever larger numbers, if mankind has learnt something by the sufferings it underwent during the two world wars (1914–1945). When there are sufficiently many such groups in all “cultural nations”, the planetary hierarchy hopes to be able to reappear.

<sup>3</sup>The quickest way of developing is for man to become a tool (and train himself to become a tool) of Augoeides and later of the planetary hierarchy. All according to your own conditions you can serve mankind, evolution, unity. Everything that can make life in the physical world easier to live benefits all mankind. There are contributions to be made in countless domains: political, social, economic, scientific.

<sup>4</sup>By becoming tools we develop the necessary qualities and abilities automatically through our incarnations. Augoeides sees to that matter. We shall have experiences in all kinds of environment and in all combinations of departments in our envelopes of incarnation and in all spheres of human life. Nothing human may remain strange to us.

<sup>5</sup>In the current emotional eon or, which amounts to the same, at the present stage of mankind's development, nobody can enter the world of Platonic ideas, the causal world, acquire causal

consciousness, except as a disciple of the planetary hierarchy. Only in the next eon, the mental eon, will this be possible during the slow jog-trot of evolution.

<sup>6</sup>The disciples chosen by the second self are such as possess the qualifications to rightly use and scale down the knowledge so that it will be conceivable to the ignorant of life. It cannot be avoided that those disciples sometimes fail in their task and the result is a misleading ideology. It is not the teacher's task, however, to either lead the disciple or correct his mistakes. The "apostle" Paul, a mental self that had become a disciple, was allowed to cause such a misconception of the teaching of Christos and so doing ruin the work of Christos with fatal consequences for the whole of so-called Christendom without intervention by any member of the planetary hierarchy. The same was the case with those so-called reformers, who were also disciples but who lacked sufficient insight to fully understand the intentions of their teachers. Only essential selves (46) are unable to make any mistakes, because the whole planetary hierarchy is responsible for their contributions.

<sup>7</sup>The disciple always runs the risk of making serious mistakes as long as he has not acquired causal consciousness or else is unable to be in constant telepathic contact with his teacher. He must do as best he can, and the results are seldom the best ones. It is worse when individuals who are not disciples believe they are able to reform or appear as prophets and chosen ones. Then there will be equally many false teachings which regrettably always win supporters. In that respect you may say that mankind lives in a chaos of mutually contradictory ideologies.

<sup>8</sup>If people listen to reason, make good their immeasurable folly of banishing the planetary hierarchy and call it back, they will thereby have quite different prospects of becoming disciples through opportunities of personal contact with those teachers of wisdom. Also disciples will then be able to openly acknowledge their discipleship and help mankind in a quite different manner with revolutionizing methods of upbringing and education, with reforms of the school and university. Not even the planetary hierarchy knows whether mankind will prove to be that sensible, although it of course hopes for the best and does what it can to make people go in for their consciousness development instead of their childish occupations, the illusory pursuit of gold, glory, and power and their cultivation of hatred as a stimulating elixir of life. To judge from a world history with almost nothing but follies, the political actions, religious division, and so-called culture in our times, there is little hope for anything as sensible as calling the hierarchy back.

#### *9.187 What Discipleship is*

<sup>1</sup>You are accepted as a disciple not to be more quickly developed but to become a suitable tool of the hierarchy in all the three worlds of man. It is a secondary matter that this service automatically brings about the disciple's development by forcing him to solve the always difficult problems of helping. By being absorbed in service, the disciple forgets himself and his problems and finds to his surprise that those problems are solved of themselves. People have a typical tendency always to complicate their problems, not understanding that directness and simplicity is the ingenious factor of action.

<sup>2</sup>Not those who adore Christos are sought as disciples by the planetary hierarchy but those who forget themselves, want to assist those in distress, have an enduring certainty that higher worlds exist.

<sup>3</sup>The planetary hierarchy wants to help mankind solve its problems of reality and life, which mankind cannot possibly solve without help from the hierarchy. To do this the hierarchy needs tools in the physical world, and discipleship means that the individual has placed himself at disposal for this task (not to be "saved"). We must all live for mankind, so that it can develop its material life as well as its consciousness, solve its political, social, economic problems. Otherwise, mankind will perish and have to start all over again, as it has done twice before. If we do nothing, this will mean for us that we must take part in this new work of development

from the stage of barbarism up. For mankind will some time reach its goal, the fifth natural kingdom, however many times the experiment must be repeated.

<sup>4</sup>We may expect that disciples of the planetary hierarchy incarnate in ever larger numbers to help mankind with its many different problems. They teach no esoterics, which is not for mankind at its present stage of development. There are so many problems that must be solved before people can understand anything about higher worlds and their consciousness. (Truly understand means that you clearly see that the system agrees with reality.) Esoterics can obstruct the work for mankind at the stage of civilization, since it can divide the worker's consciousness and hinder him from concentrating on the problems occurring at lower stages.

<sup>5</sup>The disciple does not live to acquire higher kinds of consciousness but to help mankind and evolution. Whatever becomes of himself does not have the least significance for him. He forgets himself in being absorbed in his tasks. Evolution is such a slow process and mankind is so misled by its ideologies that you must be content if you can bring it one small step forward, help it solve some problem, help some individual or people.

<sup>6</sup>Three stages of discipleship can be distinguished. Accepted on probation (many fail in the tests). Accepted as a disciple (which stage lasts until the individual has become a causal self). Attached to the teacher's aura (as a causal self and a 46-self), until 45-consciousness has been acquired. The higher his stage, the more suitable he is as a tool of the planetary hierarchy. The same is true of the relation to the planetary government. The higher the world the second or third self has reached, the more suitable he is as a tool of the planetary government. All are tools of higher kingdoms. All work is voluntary but nevertheless purposeful, since this is a condition to enter higher kingdoms. The freedom to remain in a lower kingdom is no freedom that has any attractions. Only a man can be that foolish.

<sup>7</sup>Also the word "discipleship" can be misunderstood. You do not at once come in contact with a 45-self. He has several 46-selves who engage to guide his many causal selves to serve as guides of the seekers. To the extent that the latter make such progress that guidance should be entrusted to 46-selves (they too overburdened), they may take over the responsibility. Man must have reached far on the path to the causal stage before the 45-self, overwhelmed with work, considers it worthwhile to merge the individual with his "ashram", his group of groups of disciples.

<sup>8</sup>All are disciples, in the full sense of the word, until they have reached the highest cosmic kingdom. In the ordinary sense, however, the term "disciple" refers to the individual before he has become a second self. He is subsequently in contact with the planetary hierarchy and has opportunities to learn much by attending discussions. Such knowledge as he, according to the law of self-realization, must procure himself, he has to acquire through his own work. Only so will he become self-determined and develop his individual character.

<sup>9</sup>The disciple of the planetary hierarchy is considered a member of it even though he is a first self. He receives knowledge, which is not for the public at large but only for seekers who understand the knowledge that was formerly reserved for initiates of the esoteric knowledge orders. This is still true even though esoterics has become publicized. It is only a small portion of mankind that has a need of this knowledge, is interested in it, has capacity to understand it; and this is due to the levels of development of individuals. Far from all mystics, clairvoyants, occultists, yogis are able to understand, are aspirants to discipleship. Many other people are, however, unbeknownst to themselves, since they have not been conscious seekers but devoted their incarnations to the service of mankind, evolution, unity with the powers they already possess. There are also many people who are disciples without knowing it.

<sup>10</sup>The requirements for discipleship have been constantly tightened up and particularly so after esoterics became exoteric. In Atlantis it was enough if you had reached up to the higher emotionality (48:3). After the founding of the esoteric knowledge orders, discipleship required the third degree in an order. Nowadays (after the year 1925), the disciple must be a mental self,

possess esoteric knowledge, and live to serve mankind, evolution, and unity. The teacher does not seek for the disciple, but the disciple must force the teacher to discover him by acquiring the requisite qualities and abilities. The disciple does not give himself out as such to outsiders, and to discover such an individual is not easy. Most of those who believe they can do it are mistaken.

<sup>11</sup>The planetary hierarchy's methods of training disciples are changed eventually as disciples generally have acquired ever higher degrees of consciousness and thereby ever greater prospects of insight and understanding. It is the disciples and their increasing needs that determine which new methods are needed. The disciples make up, so to speak, the connecting link between the hierarchy and mankind at large. Also, they are the ones who convey the knowledge from the hierarchy.

<sup>12</sup>Many are surprised when they learn that it is only as a disciple of the planetary hierarchy that man learns how to think. Because the hierarchy considers only that individual capable of thinking who thinks in accord with reality. And no man can do so. He uses speculations, dogmas, assumptions, hypotheses, theories and is unable to verify them. However certain, however convinced he is, he nevertheless is unable to reach beyond subjective certainty. The normal individual can ascertain facts in the physical world only. Clairvoyants, with their objective consciousness in the emotional world, are unable to determine whether the "realities" they think they ascertain are anything but products of their own or other people's creative imagination.

<sup>13</sup>As a disciple man has to rethink about everything he has accepted as knowledge of reality. He cannot even decide what is meant by "freedom", for that is known only by those who know the laws of life and can rightly apply that knowledge. Before man can become a second self, he must be able to demonstrate this esoteric fact experimentally. It should be noted here that what a second self knows he must be able to verify by himself. There is to the second self nothing that can be called assumption as to reality in worlds 45–49 in the solar system.

<sup>14</sup>Discipleship implies for the disciple during many years largely only rebuffs. That period can be extended over several incarnations. The disciple should be clear about the fact that he is a burden to his teacher. The same is true of those whose profession it is to teach and guide children and adolescents. To guide barbarians (for that is what most individuals are at that age) is martyrdom for many people.

<sup>15</sup>Nobody can enter the world of Platonic ideas, be conscious in the causal world, except as a disciple of the planetary hierarchy. As a disciple he can acquire "intuition" and receive ideas from the world of ideas. As a disciple he is counted among the planetary hierarchy and may consort with its members. There are members of the planetary hierarchy in incarnation. But they cannot be reached by the curious and exist only for their disciples. It was typical of Rudolf Steiner's spiritual status that he had no chance of personally meeting the present incarnation of the founder of the Rosicrucian Order.

<sup>16</sup>Against certain theosophical misconceptions it is asserted that the disciple is thrown back on himself and may ask for his teacher's opinion only in certain special cases. A great feature has been made of the fact, misinterpreted as always, that the disciple at a certain stage has the privilege of consulting the teacher's causal subconsciousness. It is not allowed just like that. It depends on whether it is done in the work for other people and is important for the group. Theoretical problems must not be solved in that way. Causal selves must not use that resource any more.

<sup>17</sup>Anyone who, through comparison and testing of ideologies, has arrived at the result that hylozoics is the only tenable working hypothesis is probably also an aspirant to discipleship under the planetary hierarchy, has learnt to be skeptical of the world views and life views of other people, skeptical of his own freaks, skeptical of all voices from the emotional world, skeptical of all claims to superior spiritual wisdom. The physical and emotional worlds are teeming with

world saviours of all kinds. And they are all in error. Their teachings may however well agree with the esoteric knowledge of reality and life (which they have picked up and made their own), but the single fact alone that they in any way appear as teachers with personal claims to correct knowledge is quite sufficient to debunk their claims as false. The same is true of all those who found orders, start organizations, build temples, etc. No disciple of the planetary hierarchy does such things. He is an impersonal tool; his teaching is not his own; he appeals to common sense and people's independent judgement; propaganda and persuasion of any kind are out of the question. He puts forward his ideas to be individually tested, accepted or rejected. He does not contribute to the formation of any associations. All such things sooner or later become exclusive, however much they talk about community. All make up a unity, whether they know it or not, and any other kind of unity is not the true unity. It is quite another matter that there must exist groups in the work for the necessary ends of life in the process of manifestation and in consciousness development, but they are all groups in unity.

### *9.188 Who Becomes a Disciple?*

<sup>1</sup>Those in the planetary hierarchy see at once when a man can become a factor in the service of evolution, and do what they can to further his strivings. Many people are their tools without knowing it. That does not at all mean that they particularly encourage people to try to become disciples. Generally, also other qualifications are necessary for that. You can be a "good worker in the vineyard" without being a disciple.

<sup>2</sup>If you are to be accepted as a disciple, however, you must long before that have shown your willingness to serve mankind. Every accepted disciple thus has been a server of life during many incarnations. It is only when discipleship proves to be the factor that enables the individual to serve even better that the question comes up to the supervising authorities. If also the qualities and abilities required for a more rapid consciousness development are there, then the individual will undergo particular tests that show his stability.

<sup>3</sup>If these tests turn out well in the eyes of the supervisors, he will be accepted as a potential disciple. In that position he has certain prospects of being directly accepted by the teacher who may to do so on his own responsibility without the need of obtaining the permission of the planetary hierarchy. If then one more 45-self offers to "stand sponsor", he is reported to the Bodhisattva, who decides whether the disciple can be accepted by the hierarchy and be regarded as associated with it. As a rule, the disciple should be able to become a causal self within seven incarnations and thereby be recognized also by the planetary government.

<sup>4</sup>To become a causal self and a second self is by no means as easy as many theosophists, among others, seem to think. The secretary of the planetary hierarchy, 45-self D.K., inculcates this in his disciples. Most of them have many incarnations left before this will be possible. And he goes on to say that those in particular who think they will soon be ready thereby show they are victims of an illusion.

<sup>5</sup>It is lucky for most people who think they are ready for discipleship that they are not accepted even on probation. They would not stand the tests. If there is any rust stain in the steel armour, the arrow will pierce it and the man will fall. And how many people have their armours made of cardboard?

<sup>6</sup>Not even all mental selves have a chance of being accepted as disciples. They also must have acquired the basic qualities almost 50 per cent, which is a great deal at mankind's present stage of development. Newly accepted disciples must be prepared to be tested for the firmness of these qualities. The task of Augoeides is to perform the tests, and they are not easy to pass. They may comprise inner as well as outer conditions, even the attitudes of people in close contact with the individual. The old symbolic saying "guide men's hearts as rivers of water" proves to be literally true. Augoeides can influence whomever he wants to take whatever attitude he wants and considers necessary.

<sup>7</sup>You can be accepted as a disciple when you can work on your own without being a disciple and without expecting discipleship. You will be accepted as a disciple when as a mental self you have learnt to cooperate with a group in the right manner (unswerving solidarity without criticism of other people's views and ways of life) and when such a group can be formed for a common job the planetary hierarchy wants to have done.

<sup>8</sup>Thus this is something quite different from the current ideas of discipleship. Everything is changing and also the forms of discipleship. This new method, adopted in 1925, is connected with plans of a new fifth natural kingdom not entering into the organization of the planetary hierarchy. Those who are ready to become second selves must be prepared to form their own kingdom working in concert for mankind. When you are good enough to do this, then you are ready for discipleship the most important task of which is to help mankind to solve its problems.

#### *9.189 Disciples Unaware of their Discipleship*

<sup>1</sup>There are thousands of disciples in incarnation who do not know they are disciples. Neither Winston Churchill, Franklin Roosevelt nor Dag Hammarskjöld knew they were disciples. There are many who suspect they are disciples but do not care about it; many who lead lives of service without knowing anything about esoterics. The status of unconscious disciples appears in their understanding of life and realization and also in the fact that they at the first acquaintance with true esoterics see at once that it agrees with reality.

<sup>2</sup>For such people the main issue is serving mankind in some way: in politics, science, culture, etc. They devote all their powers to it. Such people the planetary hierarchy needs, not such people as think of their own development. The fact that the serving attitude develops them the most quickly is quite another matter, which they do not ponder on. They forget themselves and in so doing automatically liberate themselves from their first self, that "impediment" for those who want to enter into unity. That gives Augoeides his "chance", and he will not miss it.

#### *9.190 Conditions of Discipleship*

<sup>1</sup>Before the monad in the first triad decides to become a second self at any cost, it must have attained all the conditions of this. Many people imagine that they are ready for discipleship whereas they know nothing of these requirements: acquisition of the qualities of attraction to high percentages, mental control of emotional and physical consciousness, perspective consciousness, will to renounce everything in the first self, will to live just to serve. And all this under the most difficult conditions.

<sup>2</sup>There was talk about the terrible tests the individual had to undergo to be initiated into ever higher degrees. That was a symbol expressing the difficulties the individual meets with in all circumstances of life, with a diseased body and with resistance from all the people around him. There are certainly compensations, but the tests are of such a kind that only those at the verge of the causal stage will stand them. Nobody who believes he is ready and spontaneously offers himself for such tests would stand them. Discipleship is no period of rest. It demands everything of man. Perhaps that consciousness development, which normally corresponds to ten thousand incarnations, is to be done in some twenty ones, with final liquidation of all old debts. The right aspirant does not care how many incarnations it will take, if only he may serve.

<sup>3</sup>Above all, the self must have seen in full that emotional illusions and mental fictions are worthless. At the pertaining levels, they are necessary aids of consciousness activation but surrogates in respect of knowledge. The self, being centred in the highest mentality (47:4), cannot any longer be fascinated, dazzled by anything lower. Then there is nothing in the worlds of man that the self desires. The self is ready to experience a causal intuition. Then it knows what knowledge is and must have it. Other people contact essential consciousness, experience what unity is, and sense that they must enter unity.

<sup>4</sup>As long as you can be captivated by anything in the worlds of man, you are not finished as

a first self and cannot expect to become a disciple. Even if you are finished, however, you must fulfil your duties in all respects, as if those duties were your only interests in life and this independent of outer circumstances. There must be no excuses whatever for individual shortcomings. Such shortcomings are found in all people until we have become second selves.

<sup>5</sup>A condition of discipleship is the highest emotional and mental capacity and a self-acquired trust in the Law (known or unknown laws of nature and laws of life). There is no arbitrariness in the application of law by higher kingdoms.

<sup>6</sup>“In quietness and in confidence shall be your strength.” This intimates one of the conditions of discipleship, the result of the contact with Augoeides. Quietness has reference to emotionality and confidence to mentality. Anyone who has acquired this confidence (our own work through meditation) has reached the safe haven.

<sup>7</sup>A disciple must have reached that emotional stage which precludes what people call “falling in love”, in which the individual loses his freedom and becomes a slave of someone else. He must become the master of his attraction, not a slave to it. Signs of slavery are all kinds of “hatred”, such as envy (jealousy), etc., and emotional attachment, bias, inability to judge impersonally, objectively (to analyse). Such slavery, typical of the lower emotional stage, has always made the individual a fool, surprised outsiders and exposed him to their ridicule.

<sup>8</sup>Most people identify themselves with their envelope consciousnesses and are slaves to them, often all three envelopes (physical, emotional, mental). Not until you are able to control them are you ready for discipleship. It belongs to the matter that many people think they are ready who have never undergone the trials that are part of the test of endurance.

<sup>9</sup>The majority of people have their monad centred in the solar plexus centre of their envelopes. In order to become a disciple, the monad must centre itself in the heart centre. To do this you must acquire the qualities of attraction. The theoretical love must be superseded by the practical love, which affords understanding, disregards mistakes, faults, and failings, does not admit separative thoughts but surrounds all with that sense of unity whose source is the world of unity. The aspirant to discipleship must have acquired so much self-knowledge that he sees which qualities he lacks and is working to acquire them in daily meditation.

<sup>10</sup>Devotion to the welfare of others is a basic requirement.

<sup>11</sup>“He who is on the path exists not for himself, but for others.”

<sup>12</sup>Before the esoterician becomes a disciple (which in this case means a conscious disciple of some member of the planetary hierarchy), he must carefully consider the following four active factors: Augoeides, the monad in the triad envelope, the knowledge in the mental envelope, and the loving understanding of all in the emotional envelope. They make up the very groundwork of a lasting contact with the second self via the centres of the causal envelope.

<sup>13</sup>It is in the emotional world that the individual must learn to distinguish between true and false, between real and unreal. That is an esoteric fact which spiritualists, occultists, yogis have not seen. They cannot see it because they are victims of their own misleading assumptions.

<sup>14</sup>Only after they have learnt this will they be able to learn how to distinguish between fictions and reality ideas in the mental world (mental consciousness), a thing they must be able to do in order to be accepted as disciples of the planetary hierarchy.

<sup>15</sup>The disciple is supposed to be familiar with the esoteric world view (the matter aspect of existence), so that he can be wholly concentrated on the consciousness aspect of existence.

<sup>16</sup>To be able to become a causal self you must have acquired a knowledge of, and have learnt to control, the matters and energies of the physical, emotional, and mental worlds. It should not be difficult to see that at mankind’s present stage of development, or rather stage of ignorance, some incarnations’ energetic work under the guidance of an experienced teacher is required even for mental selves. It is not worthwhile to embark upon that venture on your own. The wisest thing a man can do is to become a willing tool of the individuals of the fifth kingdom by applying, to the measure of his ability, the laws of life, particularly the laws of freedom, unity,

self, and activation.

<sup>17</sup>The condition is an unbounded confidence in the teacher; trust in the fact that he knows and is able and does what he may without being asked. Then it all depends on the disciple himself. Extremely few disciples use all their possibilities and opportunities, and the number of incarnations depends on this.

<sup>18</sup>That obedience which the teacher must exact from his disciple is no violation of his free-will. Obedience means that the disciple carefully follows the instructions he receives in order to profit by the necessary methods for acquisition of higher kinds of consciousness. Anyone who does not want to obey will learn nothing and cannot be helped by the teacher.

#### *9.191 Necessary Qualities and Abilities*

<sup>1</sup>Firmness is a quality that the disciple must possess. The tests he will undergo require steadfastness when everything around him collapses. Quiet, patience, endurance are required of anyone who will be silent, practise right speech, await the insight of right action and the right path to walk.

<sup>2</sup>Gratitude is a quality you must have acquired one hundred per cent. Ingratitude (absence of gratitude for everything in life) is an absolute hindrance to discipleship. Accepting things as acquired rights is a totally erroneous attitude, which is a bad sowing for the future. We are in debt to everyone who does us the least kindness. We are not in a position to speak of karma in such cases. Those who do so are unable to understand esoterics even if they know Laurency by heart.

<sup>3</sup>Another important quality is that true humility which follows the insight of our boundless ignorance of life and the many levels which we have to attain through our lives to come. Anyone who thinks himself wise is a fool.

<sup>4</sup>That old expression, “take the kingdom of heaven by storm”, which is offensive to many, of course refers to unswerving, one-pointed purposiveness.

<sup>5</sup>In order to become a second self, the individual must become “divinely indifferent” to whatever happens to the first self; expressed in a paradoxical way: nothing can happen to him whatever happens to him. That is one of the most important qualities to acquire and presupposes in its turn trust in life and trust in law. You do not care for your emotional states. You joyously fulfil all your duties but “in your heart of hearts” you are unperturbed, invulnerable, unassailable.

<sup>6</sup>This demonstrates that the individual has understood: that he is a self, a monad, and that the self in the causal envelope is unassailable; that the self is not identical with its envelopes of incarnation; that the envelopes are just tools of the self’s consciousness development and are renewed at each incarnation; that the self has mastered the tendencies of those envelopes and has become a master of them, independently of the demands that are expressed in those envelopes because of the habitual wrong attitude to life.

<sup>7</sup>How could it be possible for the uninitiated to understand the gospel legend of Gethsemane? A historical personage. The insight that it was about perfect “divine indifference” to whatever happens to the personality. The total agreement of the will with the Law. The attainment of divinity (43-consciousness) with access to the planetary government.

<sup>8</sup>The second department faculties, which the aspirant to discipleship must acquire, include vision, cooperation, unity, impersonality, will to sacrifice, endurance, and creative activity. When the self has acquired consciousness in his triad envelope, then it will learn to use its causal ideas and energies to direct its mental, emotional, and physical consciousnesses, and in so doing the self will qualify for discipleship.



### 9.192 *What the Disciple is Taught*

<sup>1</sup>Soon after being accepted the disciple takes an elementary course in perception of reality intended to set him free from human learning in so-called world history (religious, social, cultural fictions), all that mankind has accepted as truth in everything not directly ascertainable in the physical world. He is to set himself free from his first self's idiosyncrasies, conceit, egotism, desire to become a second self, etc., and learn to live for others, for evolution, for unity.

<sup>2</sup>When the aspirant is accepted as a disciple, he is informed which departments are in his envelopes, a first condition of understanding what kinds of envelope energies he has to employ.

<sup>3</sup>The disciple is taught how to perceive the energies that are constantly pervading the centres of his envelopes, discern from where vibrations come (through the three units of the second triad, etc.) and expediently use the different energies. He is taught how to rightly utilize the energies of the triad envelope. The unceasing attention necessary for this may react on his organism, and so the disciple must accord it a scrupulous, automatized care and, when tired, relax his attention.

<sup>4</sup>When he has learnt how to control consciousness and energies in his envelopes of incarnation, has learnt how to distinguish between the energy of life from the third triad and the energy of consciousness from the second triad, he is increasingly able to assimilate those two kinds of energy and to rightly utilize them.

<sup>5</sup>The envelopes of man are pervaded by energies which have the effect that the envelopes radiate and attract. This affects man's preferences in many respects, determines his choice of associates, for instance. When people have acquired a knowledge of their envelopes and go more in for the study of esoteric psychology, they will of course become more sensitive to other people's vibrations (radiation or magnetic attraction). We all affect one another, mostly unconsciously. And every contact with a human being has an effect.

<sup>6</sup>People are still ignorant of all these things. The disciple has so many new insights that he, being a first self, sees the wisdom of the paradox of Sokrates: he knows that he knows nothing.

<sup>7</sup>The disciple is taught that the frame of mind which expresses itself in joy, happiness, cheerfulness, bliss, is of the utmost importance to consciousness as well as to the energy aspect and the organism. It liberates from and dissolves complexes; relieves the entire work of the organism, especially everything connected with the work of the organs of digestion.

<sup>8</sup>The disciple learns that development implies the overcoming of otherwise inevitable failings. This also means that if we want to help people, we must keep our eye steady on the good points in order to strengthen them, we must not see failings and strengthen them. Here lies our responsibility and our good or bad sowing. Most people largely sow bad sowing and hinder themselves in many ways. Having that tendency and those dispositions you should not expect to be born into a "noble environment". Like is attracted to like.

<sup>9</sup>Disciples are taught to disregard everything that separates and to heed only what unites, what is common to all. This has certainly been said ad nauseam but cannot be said too often, for this is a necessity and, moreover, presupposes many qualities of attraction. It implies not merely a wide tolerance but also a positive attitude to differences, based on the understanding of the fact that there are differences of levels of development, temperaments, departments, and experiences of life. It appears that "good qualities" (above all patience, perseverance, and endurance) seldom have been acquired so many per cent that the procedure goes without friction. Self-realization proves to involve a methodic and systematic work. Mental inactivity, easy-goingness, laziness result in no progress. It is a matter of discovering your own failings and eliminating them, not excusing them or explaining them away. Too "intensive souls" should keep in mind, however, that the individual must have forbearance with himself. You are not "through" at once. Self-torment is as abortive as martyrdom and concentration on your own imperfection. A sense of proportion must be developed; humour, joy, happiness should be cultivated.

<sup>10</sup>The disciple is taught to approach the individual with loving understanding, however perverse he is. General phenomena, however, he is fully entitled to attack and expose. One instance may be cited of how D.K., otherwise indulgent, severely criticizes absurdities: “It is the partial realisation of the Plan and its interpretation at second and third hand by the ignorant which is responsible for the wasted effort and foolish impulses which characterise the present occult and world organisations.”

<sup>11</sup>The disciple is taught the art of being silent. That means something much more extensive than appears from the expression as such. It means understanding when you should speak and what you should say, adapted to the apprehension of the audience. It also refers to thought itself, not just speech, thus implies control of thought.

<sup>12</sup>As to the esoteric names of the great ones, disciples are requested to be satisfied with initials. Because the utterance of names produces in the emotional and mental worlds vibrations that disturb the individuals intended and obstruct their work.

<sup>13</sup>The disciple is taught to consider to whom he is speaking and to adapt his language to the perceptive powers existing. To talk esoterics with the “uninitiated” is to bring the knowledge into ridicule. Connected with this is the fact that he never speaks about himself and his stage of development. That is a secret he shares with his Augoeides and his teacher in the planetary hierarchy. Besant and subsequently Leadbeater made very great mistakes disclosing their stage of development, and this has harmed the cause of theosophy as has all the chatter about “initiations”. Initiation is a ceremonial acknowledgement of a stage of development reached by an individual and is of no concern to outsiders.

<sup>14</sup>The disciple is taught how to distinguish between the different stages of development, which are determined by the age of the causal envelope. About 40 per cent of mankind have causalized on our planet in this eon, approximately 20 million years ago. In those people there is no mentality to work upon. It is quite abortive to try to appeal to a reason which is not there. Those people need to be informed about what is truly desirable, not about what is rational. Also, it is important to differentiate four groups: those who are only able to parrot, those who possess an elementary faculty of inference, those who are independent thinkers, and those thinkers who are able to grasp and use principles.

<sup>15</sup>A common psychological mistake made by the intelligentsia is to appeal to reason in their dealings with people at the emotional stage (the majority). Instead, they should appeal to emotion. The great popular speakers, the real demagogues, are masters of that art. They play on people’s emotions just as a skilled musician on his instrument. Philosopher Schopenhauer had a lifelong experience that he could not make himself understood no matter in how simple a manner he strived to express himself. He constantly found to his astonishment that no matter how much he lowered his level, he had nevertheless overrated people’s comprehension. This insight is of great importance to those who want to help people.

<sup>16</sup>The disciple learns how to distinguish between objective observation and criticism, which most people cannot do. Criticism is an instance of repulsion and is always personal. Criticism produces a thought-form, and it is by that you see and judge. If at all you concede that other people have good qualities, you underrate these. Faults and failings dominate at a possible balancing of good and bad points.

<sup>17</sup>The disciple learns how to assess things and people quite impersonally and matter-of-factly. Assessment is a condition of right conception and of ability to help. There is much he does not need to know or to have any idea of at all. This, too, demonstrates his power of discrimination.

<sup>18</sup>Man’s subconscious is the sum of what he has been in the past, in present and past incarnations, what he has thought, felt, said, and done. That subconscious makes up the greatest portion of his unconscious. He has not done much to activate his superconscious. To look down into the subconscious may be compared to “looking down into an abyss” of delusions and misdeeds. What man fears the most and detests in other people (and condemns) is what takes

up the most space in his own subconscious, shows him what still remains to be overcome. The disciple is taught to see himself such as he is and accept even things feared and detested, also as being parts of mankind, for only in so doing can he set himself free from the power of the past.

<sup>19</sup>The disciple also has a small glimpse of the action of “karma” in various conditions.

<sup>20</sup>The disciple is taught that he is not his envelopes. They are intended to become his obedient tools, and he is taught how to understand their own reactions. Thereby he learns how to better understand other people, whose reactions should also leave him unperturbed.

<sup>21</sup>An esoteric saying goes: “The self must learn to be silent before its first self.” Let it rave; nothing to take notice of. The esoterician holds his lowest self in no esteem whatsoever. There is no cause for self-admiration.

<sup>22</sup>The esoterician is taught how to observe impersonality, a “divine indifference” to the views of other people. This does not imply that common indifference which eschews everything “unpleasant”, is impassive to other people’s views, feels superior. On the contrary, it receives everything offered, learns whatever it can learn, is not put off by a personal reaction. This implies elimination of prejudice, of individual *idées fixes*, of personal tradition, of the idiosyncrasies of the first self.

<sup>23</sup>The disciple is taught to say goodbye to everything that seems valuable to him in life. Everything must be revalued. His mind must be totally occupied with the task he has set himself. He must fully accept the conditions of his own life and life in general. As long as there is any trace of a rebellious spirit as to “destiny”, discontent with outer conditions, desire to be in a different position, critical attitude to people on their levels, it is impossible for him to experience unity with life. He must see his own limitation and take life as it is and will be, be in harmony with life.

<sup>24</sup>For the aspirant, the “as if” method is of great importance in meditation. The energies of attraction are roused to a heightened activity when the individual regards himself as if he were the man or woman he desires to be. By thinking, feeling, sensing yourself as if you were at a higher stage, you are drawn, even if unnoticeably, you are raised to an ever closer contact with the world (with its vibrations) you are seeking.

<sup>25</sup>Even disciples are taught to use the technical method of “as if” to the greatest possible extent. It is an immense “psychological” aid. It is justified also because the individual, through his share in the cosmic total consciousness, always potentially is (god immanent) what he actually will be (god transcendent). “Potentially you are a second self, think and feel and act as if you were one already!” thus is the advice given. This has nothing to do with self-deception, does not mean that you imagine you are a second self. You are fully aware of the fact that this only implies an “as if”, that it is a psychological trick, an aid. Of course, the method is not for everybody, not for logicians who refuse to use “psychological tricks”. The advice of the planetary hierarchy, however, is worth all consideration. Experience will confirm the justification of this method. It is a stimulation that counteracts the sense of inability and helplessness.

<sup>26</sup>The disciple is taught to “economize on time”, that time is valuable, that waste of time swells the number of incarnations, shows inability to plan a job and do it, evidences a lack of self-discipline without which the self will never be able to control its envelope consciousnesses.

<sup>27</sup>The time factor, the manner of using time to acquire knowledge, insight, understanding, ability, and the right use of this insight (“good qualities”), is the essential factor as to the number of incarnations. The more methodically and expediently you use time, the more rapidly you develop, the fewer incarnations you will need.

<sup>28</sup>The disciple is taught how to live “rhythmically”, to discover his right states of activity and rest (rest from his daily exoteric work; not to be confused with his need of sleep). As a rule it appears that the five days around full moon (two days before and two days after it) are the most

suitable periods of rest. They are the times when the disciple finds it easiest to contact his immensely busy teacher in the planetary hierarchy.

<sup>29</sup>The disciple is taught to be active in all circumstances, thus the direct opposite of the manner of spiritualist mediums who in states of passivity lend their organisms with their etheric envelopes to other individuals. If you want to help those in the emotional world, then it must be done through your own emotional objective consciousness under the control of objective causal consciousness.

<sup>30</sup>The disciple is taught to discover seven different evolutionary tendencies in human consciousness development: the tendency to synthesization, the tendency to visualization, the tendency to self-initiated consciousness activity, the tendency to planning, the tendency to penetration, the tendency to idealization, the tendency to opposition (polarization).

<sup>31</sup>The tendency to synthesization is that factor of evolution which enables incorporation of ever higher kinds of consciousness in self-consciousness, acquisition of ever greater percentages of the cosmic total consciousness. It is made possible through the attraction of lower kingdoms by higher ones, an attraction issuing from the highest cosmic kingdom. In the individual's triad chain, it works the attraction of the second triad by the third triad, and the attraction of the first triad by the second triad.

<sup>32</sup>The tendency to vision. Therein lies the unconscious striving after "more light", a conscious acquisition of insight and understanding, scientific research, etc. That is the basis of progress. "Where there is no vision, the people perish."

<sup>33</sup>The tendency to activity: physical, emotional, mental, from instinct via intelligence to intuition. You could also call it the tendency to creativity, the creativity of imagination when it takes charge of the vision, seeks a meaning in events, an explanation of existence.

<sup>34</sup>The tendency to planning, arrangement, organization, striving after ever greater expediency.

<sup>35</sup>The tendency to penetration, entering into an area of reality, a domain of knowledge, experiencing it through identification. That is a typical mental activity, an analytical discrimination (not to be confused with the common critical ability), a stage at the transition from intellect to intuition.

<sup>36</sup>The tendency to idealization, a longing for something to admire and imitate, an imaginative ideal with aspiration to realization, striving to reach beyond what has been attained and finally beyond things human.

<sup>37</sup>The tendency to polarization (to be understood only in the consciousness tendency of the second self), an apparently paradoxical striving to unity through opposition, an ever more refined ability to discriminate (in emotional consciousness as pairs of opposites making up an ever narrower path into the choice).

<sup>38</sup>The disciple is taught not to bother his teacher with questions, is taught to live without his teacher and without a thought of him, is taught to live in order to help his teacher with what he can do in the work for mankind. The more he lives in order to serve, the more energy he automatically receives from the planetary hierarchy through his Augoeides.

<sup>39</sup>The disciple is taught that nobody has ever a right to demand anything from those in higher kingdoms. Any such assumption demonstrates ignorance of the Law. We shall all reap our good sowing, so we shall always be rewarded. We know nothing, however, how that reward will come, and when; as a rule, never as we have expected. The disciple is wise in not expecting even encouragement from the teacher. The fact that he has been accepted as a disciple is encouragement enough. The teacher knows what the disciple needs, so no disciple asks anything from his teacher. That would be a proof of lacking trust.

<sup>40</sup>It would be a great mistake to believe that we are set free from the hardships of life through discipleship. We become disciples in order to be better able to serve life and to become ever better tools of those in higher kingdoms who better than we can decide how we best can serve.

### *9.193 The Disciple Does Not Ask the Teacher*

<sup>1</sup>The disciple accepted for a certain incarnation never asks his teacher about or for something, and this for several reasons. He is informed of what he needs to know, and no unnecessary; besides, most of it is already publicized. The teacher knows everything about the disciple's consciousness expressions, so that he can help him or answer his questions if need be. The disciple knows that he cannot ask rationally, for that presupposes that he already knows the answer. The disciple is allowed to directly appeal for help only when in insuperable difficulties in his work of service, never in personal matters and never on account of ordinary thirst for knowledge.

<sup>2</sup>Thirst for knowledge may be a good thing. However, there is so immensely much which you need not know and which only hinders the individual from keeping to essentials: from living expediently and one-pointedly.

<sup>3</sup>It is by no means as the "uninitiated" think: that the disciple may utilize his teacher's knowledge to have all manner of problems solved for nothing. The law of self-realization (also valid for all mankind) means that the first self must himself solve the problems he can solve both in the present and in the future. Every kingdom has to solve its problems. Mankind receives only such knowledge for nothing as contains problems which the first self will never be able to solve. Such knowledge as can be acquired in the worlds of man with man's various kinds of consciousness must be acquired by mankind without help.

### *9.194 The Disciple Learns to Consider the Consciousness Aspect*

<sup>1</sup>The disciple is encouraged not to take an interest in people's matter aspect but in their consciousness aspect, the particular needs of their selves. This does not, of course, mean indifference to sufferings of other kinds, where such ones occur, only that the imperishable self is the essential. The disciple must not allow himself to be attached by emotional friendship or love of perishable personality, the transient habitation of the self.

<sup>2</sup>The disciple is encouraged to seek contact with the "souls" of other people and liberation from their "personalities". Of course, you can do that only when in contact with your own Augoeides. Anyhow it is a direction deserving attention in more than one respect, also for aspirants.

<sup>3</sup>The "souls" heal and vitalize each other. The "personality" degrades and devitalizes.

<sup>4</sup>The disciple is encouraged, when acquiring knowledge, not to refer it to the matter aspect (as he usually does) but to start from the reality perception of the monad consciousness in order to learn how to live in the consciousness aspect. It is the monad that seeks and finds, and it is this urge of exploration that must be cultivated to activate superconsciousness.

<sup>5</sup>Each planet is a planetary collective being with 43-consciousness, and each world is a collective being with the atomic consciousness of that world. Westerners are so accustomed to considering only the matter aspect that they find it difficult to grasp that there is always in addition a consciousness aspect. The disciple is taught to disregard the matter aspect and to exclusively consider the consciousness aspect. To him, a planet is a planetary being, not a lump of matter. And to him, the worlds are not filled with atoms, molecules and material forms, but with beings belonging to various natural kingdoms. To hylozoicians, this is indeed the same thing; but now the disciple has to develop consciousness and to acquire consciousness in ever higher worlds, and then he has to disregard the matter aspect.

<sup>6</sup>The lowest three atomic kinds (47–49), the worlds of man, are the three densest ones, enabling consciousness to shape permanent material "thought-forms". The consciousness expressions of even causal matter are, from the material point of view, light and colour phenomena that dissolve with lightning rapidity. It is this quality that makes the matter aspect the one most easily comprehensible to the first self who is affected by these gross energy effects of gross matter. They have the disadvantage that they make it more difficult to apprehend the

phenomena belonging to the consciousness aspect and therefore to acquire higher kinds of consciousness. For that reason, the disciple is encouraged to disregard the matter aspect as far as possible, and instead to have his attention directed to consciousness and consciousness expressions.

### *9.195 Discipleship is Group Life*

<sup>1</sup>The influx of disciples is nowadays so great that the teachers have been forced to resort to new methods. Nowadays, no single individual is accepted as a disciple, but the disciple always belongs to a group of nine individuals at the most, and the group is accepted as a disciple. What the disciple is taught becomes the common knowledge of the group. Also the individual teaching about the disciple's envelopes and the particular recommended consciousness activation is communicated to all in the group. There must be no individual isolation. Everybody may know everything about everyone in the group so that the individuals learn to think collectively as a unit. Unity becomes paramount.

<sup>2</sup>This means very great advantages for all the members of the group. Every member of the group is prepared to help the others with his special qualities and abilities, in doing which the individual has an opportunity to be quickly liberated from remaining faults and failings and quickly acquires the requisite percentage of insufficient qualities. All sense their oneness in full harmony and understanding. This requires from everyone a spirit of self-sacrifice and a total dedication to the task. One individual may delay the work for the others. It is a shared knowledge, ability, and energy, almost like a force of nature. This capacity is put at the disposal of the planetary hierarchy to solve a particular problem of mankind. If a few thousand such groups are formed, the evolution of all mankind can be speeded up considerably. The problems may concern any sphere whatever: political, social, scientific, philosophical, esoteric, etc.

<sup>3</sup>Also, the group protects from the too forceful energies pouring down. Neither the envelopes nor centres of the disciple can assimilate those energies, but they would have a destructive effect if they were received and not passed by without trace. When the old methods were used, the energies were first made to pass through the teacher's envelopes and then transferred to the disciple. In the group, the energies are distributed to several people and therefore they can be absorbed by the group members without harm. The group thus acts as a protection.

<sup>4</sup>The task of the group is to form a common "group soul", a collective being. Everyone must make his special contribution to that end, using the qualities and abilities of his individual character. These will benefit the other members of the group. The common work for the perfection of the "group soul" makes it easier for all to reach the same perfection. Each one-sided individual character is complemented by the others for common all-roundness. And sharing in the common group soul facilitates the transition to the essential world (46), the definitive passing into community. With his collective consciousness, Augoeides does what he can to facilitate this making of collectives. At the dissolution of the causal envelope and transition to the essential envelope, also the "collective soul" is dissolved, since it has then achieved its purpose. The collective being is a material form, made of molecules from all the participants' envelopes. Exchange of molecules in the form takes place when the individual has activated a higher molecular kind in some one of his envelopes. When perfected, the form consists of the highest molecular kind (the subatomic one) of every member. It should be kept in mind that all the molecular kinds have originally been formed of atoms from the world they belong to, thus consist of atoms.

<sup>5</sup>Also esoteric medicine becomes a group activity. The "healing powers" are a common group power to which everyone contributes with his ability, being fully aware of the state of ill-health and which centre of the etheric envelope is to be worked upon. Thus it is no random healing but an activity that presupposes true expert knowledge.

### 9.196 *The Disciple's Own Development*

<sup>1</sup>The bridge between the first triad mental molecule and the second triad mental atom (the antahkarana) is a thread of matter that proceeds from the heart centres of the envelopes of incarnation and connects with the corresponding centres of the causal envelope. As a mental self, the disciple must construct the bridge himself. This is done through his thought dynamized by emotional imagination. In those who have lived only to serve in many incarnations, the bridge has been formed automatically.

<sup>2</sup>The true meditation is the science of the one right, individual method of building the antahkarana. That method, uniquely adapted to individual character, is given to the disciple by his teacher. Other kinds of meditation are regarded as “preliminary exercises”. The method presupposes acquisition of the faculty of “visualization”.

<sup>3</sup>Visualization affects the eyebrow centre, making it more active. This is the centre that enables mental and causal objective consciousness. The solar plexus centre is the seat of emotional objective consciousness. Visualization and formative imagination have a mutual effect when they are once acquired.

<sup>4</sup>The esoteric axiom goes: “As man thinks, hopes, and wills, so is he.” It is not a matter of “faith” but of will, an unrelenting, purposive direction with dynamized individual energy. The saying, “be done to you as you will”, has become an empty locution and is dismissed as a utopia. When the individual's will is in harmony with the law of unity, the law of development, and the law of self-realization, then the saying will be literally true. Then man's will has become “god's will” (not the other way round). The saying “not my will, but thine” means precisely this.

<sup>5</sup>The time the disciple of the planetary hierarchy uses for his own development does not amount to one hour of twenty-four once he has been informed by his teacher about the right method of activation. He will divide the remaining time between expedient care of his organism (diet, hygiene, exercise, rest), acquisition of necessary knowledge for service in the most expedient manner (much due to his individual character, department, level of development, social and economic conditions, education, etc.). We can always help in some way, make our contribution to individuals, society, science, technology, culture, etc. Forgetfulness of your own self, will to unity, living for others and the whole, that is the right service.

### 9.197 *The Disciple is Warned against Wrong Methods*

<sup>1</sup>Of old the causal world has been called the “world of knowledge” (the matter aspect in the worlds of man, 47–49); the essential world, the “world of wisdom” (the consciousness aspect in worlds 46–49).

<sup>2</sup>As a disciple you are taught the right method of contacting the pertaining consciousnesses. In contrast, occultists quite simply believe they are in contact with those worlds and that all their brainwaves come from there. Also the yogis with their methods end up in the emotional world.

<sup>3</sup>Only essential consciousness (46) can avoid errors of which even causal selves are guilty.

<sup>4</sup>The three centres below the diaphragm are vitalized by the four physical etheric energies (49:1-4). The four centres above the diaphragm are vitalized by energies from worlds 43–46 via the second triad. Those energies cannot be rightly understood and handled by the first self. The disciple is positively warned against attempts at vitalizing these centres by directing his attention to them; the results can only be deplorable. As attention is paid to energies they are reinforced, and there is a risk that they take the wrong direction. The four higher centres mentioned are not vitalized through meditation but automatically through right way of life, noble thinking, and loving activity.

<sup>5</sup>The aspirant to discipleship would be wise to postpone all kinds of breathing exercises until he has been accepted as a disciple. Also disciples are warned against unguided breathing exercises, for these often have dangerous results. Disciples are taught the right procedure of

such exercises, which means that you breathe rhythmically through your mental consciousness guided by the causal consciousness. Such exercises are always assigned individually and are done under special supervision.

<sup>6</sup>Exceptionally, esotericians may experience that the pineal gland is vitalized and that phenomenon occurs which is called the “light in the head”. The brain is lit up from within, as it were. You would be wise to refrain from such experiments. There are cases where people have become blind. The experience gives you no reason to believe you are “chosen” or understand everything. There are high initiates who have not experienced it.

### *9.198 Hindrances to Discipleship*

<sup>1</sup>Real hindrances are criticism of other people, a separative tendency, and pride. It is not enough to lead a saintly life at the emotional stage. Your desire above all to “save your soul”, “be on the safe side”, strengthens your egoism and is the sure way of missing the purpose of your incarnation. All too many people become the victims of some complex: Messiah complex, service complex, unselfishness complex, activity complex, leader complex, saint complex, ideal complex, understanding complex; all of them having “self” as the centre. The esoterician forgets himself in order to be a tool of his Augoeides. He is spared thinking of himself.

<sup>2</sup>Nothing is as easy as to imagine you are free from illusions. Everyone can do so. And that shows the inevitable self-deception. It is incomparably easier to rid yourself of mental fictions.

<sup>3</sup>Curiosity, interest in personalities, and gossip have no place in esoterics, are absolute hindrances to discipleship, are vices that block the path to the planetary hierarchy. We do not get higher kinds of objective consciousness to spy, to violate the laws of life more easily. The higher level the individual is on, the greater is the effect of mistakes made by or against him.

<sup>4</sup>Many people could be accepted as disciples but are not, since their equipment lacks something for which the individual himself is responsible, could himself remedy, even though he cannot see it. Arbitrariness in the matter of “election” is absolutely precluded. Everything is determined by law. There is no predestination, even if it can so appear to those who have no knowledge of the individual’s previous incarnations and his reaping.

<sup>5</sup>Among countless hindrances an incredible one may be pointed out: rejection of an offer of discipleship. The effect of such a stupidity may be that the opportunity will not return in the same zodiacal epoch.

<sup>6</sup>Idealists have no prospects of being disciples. Ideals belong at the emotional stage. For that reason the name, stage of ideality, perhaps is not very fortunate, although that stage implies the realization of everything men can grasp as ideals. The planetary hierarchy has no ideals. Such things do not exist in the world of unity, which is ruled by the knowledge of the laws of life and their unfailing application. Ideal was (and perhaps still is) the only thing that mankind could grasp. The question is whether men can grasp the concept of law. They seem hardly able to do so in the matter aspect and motion aspect; how much less then in the consciousness aspect.

<sup>7</sup>Fanatics stand no chance of being accepted as disciples. Fanatics lack a sense of proportion and, moreover, are usually aggressive. Usable helpers must possess common sense and a sense of proportion (“humour”), allow people freedom, refrain from criticism (mental analysis in the right spirit to reach better understanding is no criticism), to be willing to sacrifice. We can never lose our self-identity, but we must learn to live as if we did so, become impersonal, become channels for the energies of higher kingdoms, which we become when we no more are anything but channels, forget ourselves in our work.

<sup>8</sup>Many people confuse fanaticism with intensity or consistency. Fanaticism appears in the desire to force one’s views on other people, is evidence of intolerance, aggressiveness, and repulsion, the opposite of the striving towards unity (community with all). Fanaticism is at variance with the law of freedom. Fanaticism belongs to the emotional stage and is particularly apparent in those having the sixth department in their envelopes.



<sup>9</sup>Dogmatism is a serious hindrance to discipleship. Even the greatest intellect, making the greatest intellectual discoveries, must be prepared to abandon its hypotheses and theories for new discoveries. For man there are no definitive solutions of the problems of knowledge. The solutions he reaches are only preliminary, even if some of them may have a life-time of some thousand years. You must always be prepared and willing to abandon even the best formulated mental system. However, men are constrained to accept mental systems in order not to be disoriented in reality, in order to be able to think in accord with experience had; the only way of developing. We must have some system of thought. But such a one cannot be constructed without a knowledge of reality, which philosophers have not seen. All belief systems are untenable. If they are not dogmatized, they can, however, help people to develop their mental consciousness.

<sup>10</sup>The dogmatic mindset involves, among other things, the refusal to examine other systems for what they may be worth, experiences had and facts ascertained. Much could be gained by a reciprocal consideration of what is contained in the various systems.

### *9.199 The Disciple is Tested*

<sup>1</sup>“God tempts nobody.” Before man can become a causal self, however, he is tested in all respects, so that his most hidden weaknesses are brought to light to be discarded. The fact that such tests are viewed as temptations is part of theological psychology. At the most, they can be called opportunities of temptations for those who are at all susceptible of temptation. Even a hesitation before the choice would disclose a weakness, an all too small percentage of a requisite quality.

<sup>2</sup>The tests the disciple must undergo are intended to establish whether there is anything in the worlds of the first self that may seduce him to relapse into any one of them; whether there are any weaknesses (envy, wrath, fear, suspicion, doubt, pride, vanity, etc.).

<sup>3</sup>The disciple is tested in physical as well as emotional and mental respect, in his attitude to the things of all three envelopes. Physically, the test is about freedom from dependence on power, glory, wealth; other beings; physical conditions (including effects of the law of reaping). Emotionally, the test is about freedom from illusions, the expressions of repulsion and attraction, as well as the contact with the essential world (via the unity centre of the causal envelope). Mentally, his fictions of various degrees are tested, his power to dominate the physical and emotional envelopes, his contact with the causal world via the intelligence centre of the causal envelope.

<sup>4</sup>It is easy to understand that disciples unbeknownst to themselves are tested through all manner of opportunities and offers, etc. What most people who come in contact with the knowledge do not know, however, is that the very acquisition of knowledge automatically involves “testing”. Nothing happening to the individual is at random, but everything has a meaning, and the offers of life afford the supervising authorities of destiny possibilities to assess what choices the individual probably will make in his next incarnation.

<sup>5</sup>The tests the disciples must undergo are according to the law of reaping. They have asked to become helpers, and the more liberated from old sowing they are, the freer they are to help. Many think that what they must endure often verges on the bearable. This is a mistake, however, since they cannot know how great resources are at their disposal if they would use them. Nobody who has taken his stand under the law of unity can be put in insuperable difficulties. “Love brings all bad reaping to an end.” Then it is another matter whether the disciple voluntarily assumes sacrifices in order to help. The tests of Hercules were voluntary, as were the incarnations of Buddha and Christos.

<sup>6</sup>One of the final tests many disciples must undergo is that everything collapses around them socially, financially, and personally, and they are stripped of everything the first self surrounds himself with, confides in, and builds upon. That is the test of reliability. If he will stand it, the

self has acquired unshakable trust in the Law and in its own potential godhood.

### *9.200 The Disciple's Way of Life*

<sup>1</sup>Discipleship entails an enormous strain on the organism. That is why a seven-year period of probation is required in most cases, during which a strict diet is necessary. Permitted food includes vegetables and fruit: milk, honey, whole meal bread, all vegetables grown in the sun, oranges (in particular), bananas, raisins, nuts, potatoes, unpolished rice. Butter and cheese are permitted but should be avoided if possible.

<sup>2</sup>Happy are those who have not lived on anything but pure spring water and raw vegetables and fruit since childhood! Spring water can be replaced with distilled water to which certain nutritive salts (not sodium chloride) have been added. Since the new organism in composition is a replica of the old one, it may happen that the digestive organs do not tolerate the raw food at once but a soft change-over is necessary.

<sup>3</sup>The organism is renewed every seven years. The longer you delay changing your diet, however, the more difficult it will be to carry it through. And it can be too late, a fact which diet fanatics all too easily forget.

<sup>4</sup>Alcohol limits the self's access to the higher emotional consciousness and precludes work in the mental envelope. That is the explanation why disciples must not consume any kind of alcohol.

<sup>5</sup>With the exception of disciples at the stage of training (under the guidance of a teacher) to acquire higher consciousness, everybody may eat whatever he feels is good for him. Diet fanatics make the mistake of meddling too much with things that the body regulates automatically if left in peace and untroubled by erroneous ideas with their energy effects. Nutritional science is still at the experimental stage. Moreover, diet is an individual problem. Medical science has a long way to go before it will be able to individualize correctly. It deals with stereotypes and too wide generalizations. Individualization in medical matters requires etheric objective consciousness.

### *9.201 Symbols*

<sup>1</sup>The internal language of the planetary hierarchy consists of symbols. These have a condensed reality content. Mathematical symbols may perhaps give a faint idea of what is meant by symbolic language.

<sup>2</sup>Esoteric symbolism is a terminological discipline in its own right, and the esoteric symbols can have many different functions. They can also sum up the knowledge. They can hide the knowledge from the uninitiated. They are vitalized forms of mental involutory matter, observable to objective mental consciousness. They can function as robots.

<sup>3</sup>The higher the kind of consciousness (and thus of insight) that has constructed them, the longer their life. There are symbols which will not dissolve until the mental world itself dissolves.

<sup>4</sup>Using symbols they could mask concepts so that disciples of lower degrees could not grasp what was intended for those of higher degrees. This is still true of disciples of different degrees. There is always a risk of misconception and a resulting misuse of energies. However, a number of symbols have been explained as the knowledge that was communicated in the three lowest degrees of the knowledge orders has become exoteric. It will certainly be a long time before the knowledge of the fourth degree is made available. The knowledge of the fifth, sixth, and seventh degrees will be reserved for disciples of the planetary hierarchy until mankind has reached the causal stage.

<sup>5</sup>Anyone who wants to acquire the conditions necessary for intuition is also encouraged to study all kinds of symbols, since the intuition is a kind of symbolic thinking. Concepts are part of mental consciousness, and in causal consciousness they are superseded by objective vision

to the extent that these concepts belong to the matter aspect. It is this objective viewing of everything past within the worlds of man (and thus within the planet) that is called causal intuition. Essential intuition in addition apprehends everything that has been part of the consciousness aspect. Where those higher kinds of consciousness are concerned, the terms “sense” and “reason” are unsuitable. The terms “causal objectivity” and “essential subjectivity” can preferably be used in their stead until those realities are more generally understood when certainly new terms will be found for each particular mode of apprehension by consciousness. For those who are unfamiliar with esoterics we must use the language which the educated people of our times can understand. It goes without saying that this is unsatisfactory to the esoterician. But we must shift as best we can. At least we can avoid such words as have become irremediably idiotized. There is a limit even to “scaling down” and popularizing. New terms must be exactly defined as far as possible. If we use old terms then they must be redefined. Omission in this matter has regrettably caused a general confusion of ideas.

### *9.202 Insights Necessary for the Disciple*

<sup>1</sup>Whatever is found in the worlds of the envelopes of incarnation exists only to enable the self to acquire a knowledge of reality in these worlds and to acquire qualities and abilities possible there. The disciple must cling to nothing of this and regard nothing of it as so valuable that he cannot bear to lose it. He must be able to give up everything hindering him without a sense of loss.

<sup>2</sup>The disciple’s attention is called to the fact that he devotes too much time to his first self. The second self is his next goal, and its interests he should try to understand and cultivate as far as possible. If the first self does not want to become a tool of his second self (Augoeides), then he “is standing in the way”. It is true that the individual is now and then liberated from his first self (the envelopes of incarnation), but he has little benefit from it, since the monad in its first triad in its causal envelope only produces a new first self, equally unsuccessful. The new envelopes are “copied” from qualities and abilities of the first triad and generally correspond to its level of development.

<sup>3</sup>In order to become a second self you must “sacrifice” your first self with everything which this implies, with its content of numerous unnecessary “needs”, theories, misconceptions of practically everything, all manner of wishes. By forgetting yourself, forgetting your development, by living for mankind, evolution, and unity you acquire automatically all the requisite qualities and abilities and eventually ever higher kinds of consciousness.

<sup>4</sup>The master says to the disciple: “I shall be satisfied if you forget both yourself and me in your work for others.”

<sup>5</sup>The teachers have experiences of such disciples as they must protect themselves from: namely such disciples as are (even though unwittingly) spiritually selfish and too eager for knowledge and evolutionary energies. They also have experience of others who are too cautious of promoting their own development. Some disciples overdo and others underdo things.

<sup>6</sup>The disciple allows everyone to hold his own opinion. It is not his business to force his knowledge on other people. If he chances upon seekers who are still seeking and want to have knowledge, he may account for his view on life, but he will go no further.

<sup>7</sup>Disciples have no privileges. In addition to their own burden they have to carry those of others (physical, emotional, mental ones), being glad and grateful for it. They have their allotted share in the various human diseases and disabilities. Those who believe differently are in error, as usual. But then of course: there are compensations, though the ignorant of life would not appreciate them.

<sup>8</sup>The disciple puts up with even so-called intolerable circumstances, which cannot be changed and which generally are prolonged by inner resistance and revolt. He goes on living without concern despite all adverse conditions.

<sup>9</sup>When being daily disillusioned the humanist has a natural tendency to be amazed at the self-blindness and selfishness of men, finding it useless to do something to help them. The disciple has to learn that all this and even more will just incite him to renew his efforts and that is not his business to decide whether his work seems wasted or whether he is fighting for a lost cause. He knows he is a tool of those who know and understand.

<sup>10</sup>It is by trying that we create the conditions of ultimate success. The disciple who asks himself whether it is possible for him to do a certain thing always receives the answer: try! Without trying you will never succeed. And each failure guides you a bit forward. Everybody fails sometimes (even those in higher kingdoms) and always calculates with that risk.

<sup>11</sup>The disciple serves in all the ways he can, first and foremost where he best can serve, independent of how big or small it is. He never cares whether his work is of any importance, makes any difference, whether it seems wasted. He does his share, then the result must be what it will be. He is a server and does his job in the service of his master, and the result will be his “employer’s” business. The habitual question “if it is of any use” is not for him to answer. It is not of his concern.

<sup>12</sup>A disciple never speaks of himself. This has been said countless times and it seems never to be heeded or constantly be forgotten. He carries it so far that he does not even notice such things as concern his first self, which he wants to forget. Anyone who cannot forget himself is unfit for discipleship.

<sup>13</sup>One consequence of this, too, is that the disciple takes no interest in other people’s first selves and their doings unless this enables him to help them. This is imperative. This also definitively eliminates everything in the way of curiosity, gossip, negative criticism (though not unbiased analysis for understanding). The private lives of other people are taboo.

<sup>14</sup>One of D.K.’s disciples exclaimed to himself, “Now I know all I need to know, one day I shall realize it as well”. The teacher (who always knows what his disciples think in matters of life) answered in a letter: “Heard what you said. And inevitably it will be so; but the question is, when? And that is only up to you.”

<sup>15</sup>“Most aspirants and disciples believe that they are bearing enough and are tried to the limit of their capacity. This is not the case. The deeper sources of strength in them have not yet been evoked, and the tension under which they should act and live from day to day is only as yet a feeble one – it is not all-exacting.”

<sup>16</sup>The tension consists in attention to and expectation of the experiences and lessons of the new day in preparedness for all contingencies. This is no physical tension, which would tire and exhaust, but mental attention combined with the joy of learning.

<sup>17</sup>The disciple is mostly thrown back upon himself and his group. He receives materials to work on, facts, hints, but it is up to him to use this in the right manner. Being aware of his limitation, of what remains to be “conquered” (46 of 49 different kinds of world consciousness), of the tasks which he apprehends as his own and which he seldom performs with the success he hoped, he also experiences the path of life with its heights and abysses. Using his knowledge of mankind, he cherishes no illusions as to his own contribution. Trust in the Law and trust in the wisdom of higher worlds are required for walking the narrow, steep path of discipleship. Those who believe they are ready to walk it fail in their entrance examinations.

<sup>18</sup>Also a disciple can fall a victim to both illusoriness and fictitiousness, to authorities in the emotional world, so discipleship in no way means infallibility. That is a thing which theosophists have yet to learn, not to mention other sectarians and occultists.

<sup>19</sup>Also a disciple has a right to guess if he says that it is a guess and nothing he knows. If others take his guesswork to be truth, then it is no fault of his. Where the guesser is concerned, it indicates his deficient contact with Augoeides.

<sup>20</sup>The disciple eventually learns to see his own total ignorance of life, learns to see how little he can comprehend and understand. That is a thing which mankind has not yet seen, and before

it does so everybody's consciousness is not up to much. The disciple must be prepared to be at school and relearn, rethink about everything he believes he knows and understands, liberate himself from his emotional illusions and mental fictions. That appears a Sisyphean work to him. It will be done, however, even if it takes incarnations to do it.

<sup>21</sup>A valuable insight is also the fact that there are a few in every country (all countries) who are the authors of evil in the world and who mislead the easily led masses and the injudicious. The instinct of life (the subconscious, latent experience from thousands of incarnations) tends, despite everything, in the direction of the good and right.

<sup>22</sup>“Joy gives strength.” That is an esoteric axiom, which the disciple of the planetary hierarchy has to work into his daily meditation. The occult leader of nazism succeeded in picking up that axiom and had it proclaimed as a slogan (Kraft durch Freude), to no avail, since the true source of joy was absent.

<sup>23</sup>The disciple is told that he is well taken care of, so that he need not worry. Augoeides, who represents the law of destiny, sees to it that he will have the necessary experiences. The authorities of reaping perform their tasks. The planetary hierarchy watches over him with all its resources. He need not think of himself, his own development, his relations to all those guardian powers. Anyone who lives for others, to serve and to help, develops automatically all the necessary qualities. He receives the knowledge he needs to do his tasks in the esoteric group he belongs to, receives the requisite information from a member of the planetary hierarchy.

<sup>24</sup>The disciple is exhorted to remember, in his hours of great trial, that his soul guards him and that his soul is one with all other souls, that “there is no light or dark to the soul but only existence and love. There is no separation but only identification with the heart of all love (the essential world); the more you love the more love (essential molecules) can reach out through you to others.”

### 9.203 *Initiation*

<sup>1</sup>There has been so much imaginative talk about what is meant by the word “initiation” that it should be apposite to account for what the planetary hierarchy means by that word. Very generally, initiation simply means expansion of consciousness. This implies that the individual has attained a higher stage. Initiation is a process of gradual, self-acquired, increasing knowledge of reality, increasing insight, understanding of ever more kinds of consciousness, widening perspectives, ability to synthesize, to express this and put all of it into action. The acquisition of ever higher kinds of consciousness follows automatically upon this.

<sup>2</sup>Also the ceremony gone through by the neophyte at the initiation into a knowledge order has been called “initiation” as well as the recognition given to the disciple after he has attained a higher stage of development. However, this is to disregard the essential thing: one-pointed, self-initiated self-activation of consciousness.

<sup>3</sup>The so-called first initiation approximately corresponds to the individual's attainment of the stage of emotional attraction; the second initiation, to the incarnation as a saint and the acquisition of higher mental consciousness (47:5); the third, to the acquisition of causal objective consciousness; the fourth, to the dissolution of the causal envelope received from Augoeides and the entry into the essential world of unity (46), in doing which the man definitively leaves the fourth natural kingdom. It should be grasped that those stages of development also presuppose the acquisition of the pertaining qualities and abilities through self-forgetfulness and unselfish service. It is part of the paradoxes of life that the self-forgetfulness of the first self implies self-realization. The second self need not forget himself, for he exists only for unity.

## DEPARTMENTS

### *9.204 The Seven Departments*

<sup>1</sup>The perception of reality is one single and common to all higher selves. It is different in the different worlds but the same to all the departments in the same world. What makes the difference between the seven departments in one world is different methods of activity, different uses of energies, due to different relations to the three aspects of reality; which of them make themselves felt and in different modes. It is in the cosmic worlds that the individual has opportunities to pass through all the departments to have an all-round illustration of all available possibilities to grasp the inmost things of existence.

<sup>2</sup>All monads (primordial atoms) can be divided into seven cosmic departments (not to be confused with solar systemic and planetary ones). These seven cosmic departments have their correspondences in seven fundamental cosmic energies of various intensity, significant for the progression of the monads in the processes of involution and evolution. This explains why monads have individually different paces of development, a fact which men cannot ascertain since they know nothing of the points of time when monads passed from the various natural kingdoms.

<sup>3</sup>The seven departments can be brought together in different ways in different contexts. Generally, 1 and 7 correspond, 2 and 6, 3 and 5. 1, 3, 5, and 7 are extravert; 2, 4, and 6, introvert. It should be kept in mind that it is always a matter of energies. Everything is in motion, everything possessed of actualized consciousness is life in the 49 atomic worlds of the cosmos.

<sup>4</sup>The higher the department, the more dominant is the will or energy aspect. The lower the department, the more dominant is the matter aspect. Add to this the fact that any one of the three aspects manifests itself differently in different kinds of matter: departments 1, 4, and 5 the most expediently in mental matter; 2 and 6, in emotional matter; 3 and 7, in physical matter.

<sup>5</sup>Most generally, it might be said that the first department is that of politicians, the second that of philosophers, the third that of carriers of culture, the fourth that of psychologists, the fifth that of science, the sixth that of religion, and the seventh that of finance. For those who are able to determine which their principal department is, this can be directive when they are to choose a profession.

<sup>6</sup>Usually four, at the most five, departments develop special activity simultaneously in the worlds of man. The two or three others limit their activity proper to the causal world at the lowest. The interesting feature of this is that the monads whose causal envelopes belong to these three do not incarnate during this intermission between periods of activity. This is the reason why monads incarnate in series during periods of activity. Generally, the activity of the departments is determined by mankind's need of guidance in the assimilation of the zodiacal energies of the epoch.

<sup>7</sup>Needs are different in individuals of different departments. Those who belong to the second, fourth, and sixth departments have less understanding of the gradation of the various kinds of molecular consciousness; and still less, of the matter aspect itself and the pertaining exactitude. Those who belong to the third, fifth, and seventh departments want to follow the processes of manifestation in detail for their future activity as robot constructors and process leaders.

<sup>8</sup>There is something archetypal in so-called national character, although this has of course been thoroughly misinterpreted by exoterists. This archetypal is due to the fact that individuals having a certain combination of departments in their envelopes tend to incarnate in that nation where this combination predominates. For instance, the "soul" of France is of the fifth department, and her "personality", of the third department, because most Frenchmen have precisely that combination. It is important to understand that these departments have no bearing on particular stages of development. There are Frenchmen at all stages of development. You can use that combination to advantage at all stages, even though it is particularly valuable at a certain stage or to a certain individual character.

### 9.205 *Certain Departments*

<sup>1</sup>The first department, the dynamic one (symbol: Shiva) is described as predominantly destructive energy, which is misleading, since it represents dynamis and, therefore, all power. So much is true that it can be put in to act destructively (dissolving matter) and be used when something worn and unfit for life must be pulled down to leave room for fresh construction work. This is also true of civilizations and cultures. The symbol (Shiva) is, however, expressive of the energy that makes the process of expansion possible, the cosmic expansion of consciousness through ever higher, ever more comprehensive worlds, ever widening participation in the cosmic total consciousness.

<sup>2</sup>The fourth department has been called the department of harmony. That is true of those at the causal stage. For men in general, however, it is a truth with very great reservations, and for those who are striving after a tenable view it is rather a department of conflicts until harmony has been won through struggle and great difficulties. The department of the human collective soul is the fourth, and that fact should explain a great deal. It is hard to find any harmony in that soul. The fourth and sixth departments are the most difficult ones.

<sup>3</sup>The seventh department (the special one of the physical world and of matter) is in respect of consciousness the most synthetic one, the one most important to basic consciousness activation, enabling the subjective consciousness of involution to acquire objective consciousness and thereby the fundamental distinction between sense and reason, objective and subjective, outer and inner consciousness, "matter and spirit". Also it is only in the physical world that man is able to acquire all the qualities and abilities that are possible for the first self. The matters of the emotional and mental worlds are being reshaped by the pertaining kinds of consciousness and that is why objective research in those worlds is out of the question. They are without significance where problems of world view are concerned but are the more important to the psychological problems of life view, problems of subjective consciousness.

<sup>4</sup>The Liberal Catholic Church, founded by Leadbeater, is an attempt at uniting essential features of catholicism and esoterics. Leadbeater demonstrates the significance of the sacraments and of the ritual to those who have the seventh department in their envelopes, a counterpart of the ritual of freemasonry without sacraments. That was the reason why Leadbeater also founded co-masonry, where women are also accepted into the order. Since more and more people incarnate having the seventh department in either their causal or triad envelope, these two creations of Leadbeater will probably meet with a growing support. They meet a need in those who in reverence and devotion follow the ritual process, a symbolic rendering of certain processes of manifestation.

### 9.206 *The Departments in the Envelopes*

<sup>1</sup>The departments in the envelopes of incarnations are due partly to the law of destiny, partly to the law of reaping (where the individual in a previous incarnation activated most, concentrated most of his consciousness and energy).

<sup>2</sup>It is the departments in the envelopes of incarnation that determine what the monad is in the first self. Since "like is drawn unto like", also the individual's entourage mainly follows from this. When, some time in the future, the ancient Chaldean astrology will again be made exoteric, the interpreters of nativities will be able to read from them which departments envelopes belong to.

<sup>3</sup>The departments in the envelopes indicate only possibilities and preconditions. To what extent these can be utilized depends partly on the level, partly on qualities and abilities already acquired. For instance, you may have the fifth department in your mental envelope and still be unable to use the pertaining energies even though you are interested in problems of philosophy or science. On the other hand, in the current emotional eon and at the present general emotional stage of mankind, it is pretty certain that the sixth department in the emotional envelope makes

itself felt, most often at the expense of the other kinds of consciousness, with strong feelings and with illusions that are irremediable or in any case difficult to control.

<sup>4</sup>A disciple having the second department in his causal envelope has to learn liberation and simultaneously attraction and inclusiveness; having the first department, to be free of attachment and simultaneously to include the whole world in a series of ongoing attractions. The disciple is trained in how to grasp paradoxes. To be one with all and not be attached by anyone is an art that has to be learnt.

<sup>5</sup>The fifth department in the mental envelope makes it easier to receive inspiration from Augoeides. But like all departments of the series 1–3–5–7 it has a tendency to isolation, makes it more difficult for you to emit your own “radiation” and to receive that of others.

<sup>6</sup>Mental selves having the first department in their causal envelopes easily tend to isolate themselves from the surrounding world as well as to neglect to activate their higher emotional consciousness anew. They sense no need to avail themselves of emotional dynamism. As disciples they find it particularly difficult to reacquire the energies of emotional attraction in order to get into contact with the energies of unity in the essential world (46) via the unity centre of the causal envelope.

<sup>7</sup>In that final process, in which man becomes a perfect physical self, his first triad is enclosed in a triad envelope of the third department. He becomes a perfect emotional self when enclosed in a triad envelope of the second department; and a causal self, in a triad envelope of the first department.

<sup>8</sup>For man to become a second self, his causal envelope must belong to any one of the first three departments. If at causalization the monad received a causal envelope of any one of departments 4–7, it must, in order to become a second self, supply its causal envelope matter of any one of departments 1–3.

<sup>9</sup>The third self chooses his department himself, one of the seven, usually according to the chief department of the third triad.

<sup>10</sup>Not knowing anything about the departments in the individual’s causal and triad envelopes the diagnoses that psychoanalysts make are not up to much. Only esoteric psychology can elucidate the pertaining problems.

<sup>11</sup>In order to determine which departments are found in a man’s envelopes of incarnation, you must have become at least an essential self, a 46-self. On the other hand, those who have achieved discipleship know which departments enter into their own causal and triad envelopes. When, in the future, we shall have more knowledge of the departments and their consciousness aspect, it is expected that esoteric psychologists will be able even to establish the departments of the envelopes of incarnation. The same is true of the individual’s evolutionary stage, though not his level. Habitual presumption, comprehending everything, settles such trifles at once. And the psychoanalysts, of course, by studying dream life, the key to all psychological enigmas!

### *9.207 The Departments and Astrology*

<sup>1</sup>Those familiar with astrology can with profit study the relations of the twelve zodiacal constellations to the seven departments: Aries, first and seventh departments; Taurus, fourth; Gemini, second; Cancer, third and seventh; Leo, first and fifth; Virgo, second and sixth; Libra, third; Scorpio, fourth; Sagittarius, fourth, fifth, and sixth; Capricorn, first, third, and seventh; Aquarius, fifth; Pisces, second and sixth.

<sup>2</sup>Five constellations influence one department only, five influence two, and two constellations influence three departments. In contrast, all seven departments have access to three constellations each.

<sup>3</sup>The sun sign in any incarnation indicates what kinds of latent departmental energies in the subconscious will be activated; the rising sign, what kinds of departmental energies in the superconscious will possibly be absorbed, depending on the level.



### 9.208 *Understanding the Departments*

<sup>1</sup>An analysis that is useful for those who are able to do it is to try and find how understanding, unity (love), and energy express themselves in each of the seven departments. This frees thought from any one-sided conception of the departments in respect of consciousness and energies. The energy aspect is particularly important as a counterpoise to mere theorizing. The essential thing is to put knowledge into action, if your aim is change and not passivity and standstill.

<sup>2</sup>Understanding of the departments also includes a knowledge of their unconscious influence (effect), the technique, mechanics, and objective purpose of each department. There is much that cannot be said until hylozoics has been generally accepted as a working hypothesis. Individual understanding is always precarious. Only general understanding affords – if not a guarantee – at least a possibility of all-roundness counteracting one-sided approaches.

## ASTROLOGY

### 9.209 *Esoteric Astrology*

<sup>1</sup>Astrologers have heard about “esoteric” astrology. And at once they believe they know what it is. If that were the case it would not be esoteric. It is the same faith in one’s own discernment, the same presumption as in all domains of knowledge. They believe they are able to produce esoteric astrology by speculation, or they accept the constructions of some fantast, if such a person claims to understand the matter. It probably needs to be pointed out that they would not understand, let alone be able to work at esoteric astrology, if it were publicized. Only causal selves who have worked at astrology during many incarnations, old Chaldean astrologers, who were active thirty thousand years ago, are in a position to do so. It is to be hoped that they will soon find the time is up to incarnate again.

<sup>2</sup>When the esoteric astrology will be elucidated some time, men will be able to assimilate expediently the twelve different zodiacal energies as the twelve months of the year pass. Then present-day astrology will have been relegated to nursery psychology.

<sup>3</sup>From the individual point of view, man is determined by his nativity. Each of his envelopes (bodies) is determined by planetary, interplanetary, or interstellar vibrations that act the most strongly in him. He may be thoroughly divided or thoroughly integrated, depending on the harmony or disharmony of the vibrations in his envelopes. Between these two extremes are found all possible degrees of division or cooperation. At the present stage of mankind’s development, without esoteric knowledge of reality and life, man remains ignorant of the pertaining realities, an enigma to himself and others.

<sup>4</sup>The zodiacal vibrations are inaccessible to those at lower stages of development. Those individuals are affected only by the planetary vibrations. This effect may be highly variegated, due to the positions of the planets in the different zodiacal constellations in the individual’s nativity. The Jupiter vibrations are the most easily to discern in the general pattern of behaviour. They are also the most powerful ones within the solar system.

### 9.210 *Zodiacal Energies and Zodiacal Epochs*

<sup>1</sup>The causes of everything happening in the solar system are cosmic energies that arrive via the twelve zodiacal constellations and pour through our solar system to which they are conveyed by the planets and departments. Therefore, esoteric astrology will once again be the most important discipline.

<sup>2</sup>These cosmic energies arrive from a certain zodiacal constellation during each epoch. As the zodiacal epochs pass by, atoms pour into the planets from the twelve zodiacal constellations (or via them from other solar systems) in succession. All those are solar systems of the second or third degree. It is those atoms that effect revolutions in the three aspects of reality within our planet, bringing renewed impulses into all areas.

<sup>3</sup>Esoterics divides the course of past events (men's so-called universal history) into zodiacal epochs of some 2500 years (varying), a stellar annual cycle of some 25 000 years, and the revolution of our solar system round Alcyone in the Pleiades of some 250 000 years. The Piscean zodiacal epoch lasted from 550 BCE till 1950 CE, the Aquarian zodiacal epoch will last from 1950 till 4450.

<sup>4</sup>During the Piscean zodiacal epoch of 2500 years, energies were largely made up of Piscean atoms. In the new epoch, we shall have mainly Aquarian atoms, affecting all the kinds of matter in our planet with a particular effect manifesting itself in all natural kingdoms. It takes about 500 years before the full effect of the new atomic kinds is obtained. In the period of transition, the conflict between the two atomic kinds gives occasion to frictions that are in many respects difficult to control.

<sup>5</sup>These atomic kinds are of secondary matter (involutionary matter having passive consciousness which can be activated). Primary matter (lacking consciousness) pours directly from the highest world through all the worlds to the lowest world in an unchecked flow.

<sup>6</sup>All atoms have their individual characters and react differently to different kinds of vibrations (energies). This in particular is the reason why the energies of the different zodiacal constellations differ in their action, and the effect is different in the three aspects of reality. The Piscean zodiacal vibrations favoured the supremacy of emotion and the tendency to blind belief in authority. The Aquarian vibrations stimulate the individual's ability to reflect, desire to understand, and striving to have direct knowledge through ascertaining facts.

<sup>7</sup>It is particularly important to understand the Law (laws of nature and laws of life) as a condition of freedom.

<sup>8</sup>The higher culture has reached in a zodiacal epoch, the greater the prospects of those incarnating to quickly reach higher stages of development and even to become causal selves. During the latter part of the epoch, characterized by phenomena of decay, prospects are reduced.

<sup>9</sup>There is something tragicomical in the fact that in our modern age, with its perverse "culture", the very people who work frantically to destroy culture are appreciated and rewarded as representatives of culture, whereas the true cultural workers of past ages had to live in misery.

### *9.211 The Piscean Zodiacal Epoch*

<sup>1</sup>To those who can disregard the blinding cult of appearances, history demonstrates that the Piscean zodiacal epoch, the last 2500 years with the sixth department as the chief one, was an epoch of nameless suffering, an epoch of brutality and bestiality. It was an epoch of bad reaping, an epoch of barbarism during which the West was afflicted with the superstitions of the Christian religion, so totally opposite the teaching of Christos and his attempted contribution. Religious hatred dominated the whole so-called civilized world. Christianity took the lead in this, a fact to which fifty million victims witness. But what do historians know of this evident fact?

<sup>2</sup>The clans at the stage of barbarism, too, will have an opportunity to incarnate and display their levels of development, and certainly they have done so. How historians faced with these hard facts can fantasize about the equal development of all people is inconceivable. (It is quite another thing that all should be equal before the law, all should have a right to develop their potential, all should have a right to freedom under law.) It is typical that the history of culture and civilization, history proper, history of ideas, began to be studied only in our times. In Scandinavia, revolutionary and of course much decried Georg Brandes summarized the currents of ideas during the 18th century (Voltaire) and the 19th century.

### *9.212 The Transition from the Piscean to the Aquarian Epoch*

<sup>1</sup>At every transition to a new zodiacal epoch (at intervals of some 2500 years), the new zodiacal energies have a destructive effect on the forms built by the old energies. The New Testament gnostic descriptions of the chaos expected at the transition from the Arian to the

Piscean epoch have been taken as descriptions of a cosmic disaster. By and large, the description fits all zodiacal transitions. Mankind cannot control the new energies pouring in, the human brain cannot rightly apprehend the new ideas. An age ensues where “everything is in a state of flux”, everything is subjective and arbitrary, and no one seems to be able to tell right and wrong, true and false any longer. This state of affairs will last until the new energies have managed to build new forms in political, social, economical, cultural, etc., respects.

<sup>2</sup>The period of some 500 years we are living in just now marks the transition from the Piscean to the Aquarian zodiacal epoch. It corresponds to the transition from the Arian to the Piscean zodiacal epoch with its religious and philosophical confusion. Like then, also now appear sophists who cause damage by analysing and dissolving all ideas not being able to put forward anything rational instead. The result is that people cannot any more discern the most basic concepts of right. It is all like a madhouse: modern politics, culture, literature, art, music.

<sup>3</sup>Disturbances in the emotional world are especially apparent. The inability to handle the new emotional energies is the ground for all the deplorable phenomena we are witnessing, chaos in emotional life and “cultural radicals”, actually barbarians, pulling down the culture that nevertheless existed thanks to exceptional geniuses in various domains. This emotional and mental chaos favours all manner of occult delusions. In their ignorance of reality, spiritualists and clairvoyants let themselves be guided by individuals in the emotional world whom they take to be omniscient, not understanding that there are no such beings in that world.

#### 9.213 *The Aquarian Epoch*

<sup>1</sup>In the molecular kinds of the solar system there is a constant exchange of cosmic atoms from different zodiacal constellations. As the vernal equinoctial point moves from the constellation of Pisces to that of Aquarius, Piscean atoms are being changed for Aquarian ones. This implies entirely new kinds of energies (vibrations), affecting all within the solar system. This entails for our planet a great change in the matter and consciousness aspects, which will be apparent in all the four natural kingdoms (the mineral, vegetable, animal, and human kingdoms), and not least in the human kingdom. During a transitional period of some 500 years, we shall experience a total transformation in all spheres of life, natural science and culture, religion, government, economical and social conditions. In addition, a radically new view of life is needed. It will be the task of the esoterician to present those constructive measures which will be needed to shape the new forms of society.

<sup>2</sup>The incoming zodiacal epoch of Aquarius of 2500 years may be called the “epoch of law”, since in this epoch conformity to law will be the most characteristic state as mankind acquires understanding of law, the basic view that law rules in all events, symbolized in ritual, process, organization.

<sup>3</sup>There are epochs of progress and epochs of decay; not all offer the same great opportunities of development as the zodiacal epoch of Aquarius, which has now entered. If mankind will not avail itself of this great opportunity, then it will take a very long time before an equally great one recurs.

<sup>4</sup>The things just mentioned will be doubted by the learned, which is quite natural. They doubt everything they do not believe they know themselves. That attitude is in many respects justified, for credulity has been the curse of mankind. Nevertheless, it is a drag on development. When mankind has once realized that we receive all our knowledge of things we cannot ascertain ourselves from the planetary hierarchy, then our consciousness development will go on at an enormously increased speed.

<sup>5</sup>Within the next one hundred years, however, such discoveries will be made as will force science to acknowledge the existence of the etheric world as well as the emotional world. In addition, the Aquarian energies will supply the human brain with such mental molecules that belief in authority will yield to independent thought. The “learned” will accept hylozoics as the

only rational working hypothesis. In so doing they will be able to think in accord with reality which, it alone, brings about a total revolution in ways of looking at things and understanding of reality. It will also enable the planetary hierarchy to reappear and to show men how they should solve the problem of leading a rational life in the physical world, which otherwise they would never be able to do. This is all the more necessary as men have acquired a knowledge of the laws of nature in technical respect that they will be unable to control the energies they have managed to discover.

<sup>6</sup>In their habitual thoughtlessness, men have not asked themselves what the rise and rapid development of science ever since the 18th century depends on. Do they know from where the revolutionary ideas, discoveries, and inventions derive their origin? In 1775, the planetary government turned on the energies from the fifth cosmic department, the energies that have made those mental revolutions possible. In 1950, however, the planetary government stopped the influx. The original intention was to allow those energies to pour into the planet many years yet. But mankind has so abused those energies that they had to be stopped. After the year 2000 there will be no more “scientific revolutions”, merely further elaboration of the ideas arrived so far.

<sup>7</sup>It evidences mankind’s catastrophic emergency more than anything that the planetary government finds itself compelled to disconnect the energies of the fifth department from our planet precisely when the Aquarian zodiacal energies, with the seventh as their main department, enter the solar system. Further technological advances would bring on inevitable disaster, as mankind abuses everything to the detriment of life.

## THE STRUGGLE BETWEEN GOOD AND EVIL

### *9.214 Introduction*

<sup>1</sup>The idea has been advanced that the esoteric knowledge orders should not have been closed in 1875 and that the true knowledge of reality and life should not have been publicized as happened. In India, in particular, this attitude is rather common. All knowledge is abused, and the more knowledge, the greater power is obtained by those who seek power with all means. But the planetary hierarchy considered that mankind had developed so far that it largely should be able at least to comprehend hylozoics and so be liberated from the current disorienting views. It cannot be helped that the black ones eagerly pick up all new esoteric facts. Knowledge is like sunshine and rain pouring on the evil and the good alike. Of two things you have to choose the less evil and counter the ruling tyranny of fictions in theology, philosophy, social ideology, and, not least, politics. All who are able to choose shall have an opportunity to do so. “Tyranny” perhaps seems an exaggeration. From the psychological point of view, however, they are the defenceless victims of life-ignorant propaganda. Where consciousness development is concerned, it is a battle for the souls, and the question is open whether mankind will reach the fifth natural kingdom. Those who have prospects of seeing the truth shall at least have a chance to find it. The truth must be available to everybody.

<sup>2</sup>Such as the means of destruction have been developed, mankind once again faces the choice of either of two alternatives: to develop its consciousness or start all over again from the stage of barbarism. The planetary government does what it can to prevent the disaster. But it has no right to force mankind. Using intensely charged mental ideas, which they transfer telepathically, the black ones can force mankind to act in a certain manner. Such recourse is not open to the planetary hierarchy, who must not violate the law of freedom. The word “free-will” is misleading, since free-will presupposes knowledge of life and therefore the possibility of free choice in respect of life and in respect of law.

### 9.215 *The Black Lodge*

<sup>1</sup>In all ages there has been much imagined about devils and their following, all of it the twaddle of the usual ignorance of life, that the time is certainly up for an attempt at clarification of the true state of affairs. As there must be leaders of the energy of evolution, so there must be leaders of the energy of involution. The latter also perform a necessary function. You cannot simply identify those powers of involution with satanists, even though satanists also work with involutory energies. The black lodge was formed in Atlantis by the so-called lower priesthood, who had acquired a knowledge of magic and subsequently refused to be guided by the planetary hierarchy. They fell victims to the seemingly omnipotent desire for power and became “their own masters”.

<sup>2</sup>As in so many other cases, Besant and Leadbeater had an erroneous notion of their possibilities of further existence. It is not true that all the “black magicians” are annihilated when the solar system dissolves. The most powerful of them are able, via their own atomic chain in the monad’s 43-atom, to move to worlds 36–42. For the monads of expansion, this septenary of worlds constitutes the material basis of the second divine kingdom. The black ones, being unable to live in any one of the kingdoms of unity, 46–1, cannot experience the common consciousness of these, sojourn in the kingdom mentioned, enclosed in a self-formed world, maintaining themselves by participating in the process of involution, certainly for their own purposes and so counteracting evolution. The black lodge on our planet receives energies from those cosmic satanists, and that is why the black lodge has such enormous power that the planetary hierarchy is able to implement its plans only by the aid of the planetary government. Thus the individuals of the cosmic black lodge must not be confused with those collective beings who in higher kingdoms work with involutory energies. The black ones are (in the rarest of cases) able in this manner to attain the worlds of the second divine kingdom, but they never succeed in attaining the third divine kingdom (29–35) nor are they able to avail themselves of the energies of that kingdom or of still higher kingdoms, which, in contrast, the planetary government is able to. Even if the cosmic black ones have aims that are hostile to life when working at involution, they nevertheless further the great process of involution against their will, and so they work against themselves in this respect as in so many other. Mephisto, in Goethe’s *Faust*, enunciated an esoteric fact when saying that his force was a portion of that power which always desires evil and always creates good. However, the black ones are absolute opponents of evolution and implacable enemies of all those who make a contribution to evolution, so that you are fully justified in regarding them as the enemies of life, the very incarnations of all evil in existence.

<sup>3</sup>The attempts made hitherto by the planetary hierarchy to unite the members of a group into a unit, a group-soul, collective soul, collective being, have failed. Not even the human élite seems to be mature for such experiments. Therefore, hopes are small that esoteric groups could make the contribution a unitary being would be successful in. In contrast, it would seem as if the black ones achieved more in this respect. At the present stage of mankind’s development, it is easier to unite people in hatred than in love. Leadbeater’s assertion that the black ones are supposedly too separative in their being to be able to unite is erroneous. The members of the black lodge cooperate efficiently in order to keep their power. They know as well as the white ones that unity is essential to the continuance of their power in the worlds of man. The black kingdom is not a kingdom divided unto itself.

<sup>4</sup>The black lodge is under efficient surveillance and its power is limited to the function of being agents of bad reaping. It entirely depends on mankind whether it will be able to wield any power at all.

<sup>5</sup>It is impossible for others than 46-selves to determine whether an individual is an initiate of the black lodge or allows himself to be led by it consciously or unconsciously. Rather, such an individual appears to be a saint and a great friend of mankind. It lies to his interest to recruit as

many friends as possible, so increasing his influence. But to be sure: if anyone crosses his path, thwarting his plans, this individual must expect to face an irreconcilable enemy, who will use every imaginable means to crush the dauntless one. Never expect any leniency from that quarter!

#### 9.216 FORESEEING THE FUTURE

<sup>1</sup>Present events are effects of the causes of the past. Knowing about these factors it is in many cases possible to assess the future with one hundred per cent certainty: the more certain, the nearer it is. The causal chain always exists and can be ascertained in the causal world in so far as no supercausal factors contribute, which is a rare case where most first selves are concerned. The corresponding is true of the “collective beings” of nations, made up of first selves (the past of the national collectives).

<sup>2</sup>The ability to foresee the future presupposes a knowledge of the plan laid down by the planetary government for the processes of manifestation during the current zodiacal epoch and a knowledge of the past causes of future events (the causal chains drawn into the future), whether they concern nations or individuals. Uncertainty is the result when factors are added that influence the normal, otherwise inevitable, course of events.

<sup>3</sup>To those who are able to follow the events of the future as they experience the causes of the past, the future often appears as alternative possibilities. The fourth natural kingdom with man’s possibility of choice is the only hindrance to exact prediction. The three lowest natural kingdoms are in their reactions determined by the forces of nature. The fifth and higher kingdoms act in accord with laws of nature and laws of life. Only the human kingdom chooses its own path. Whichever path mankind finally will choose in our times, the path of development or the path of self-destruction, cannot be determined with certainty even by the planetary hierarchy, although there is some probability indicating that the urge of self-preservation will be decisive. There is thus no contradiction (as people have thought) in speaking of destruction and further development at the same time.

<sup>4</sup>The law of freedom is the factor that hinders the planetary hierarchy from deciding whichever path mankind is to walk. The monad–self–individual can determine his own activity to the extent that this is possible in the different natural kingdoms and within the limits of self-acquired ability.

<sup>5</sup>The impossibility of exactly determining how mankind will act may influence the plans for the future that are being worked out in the planetary hierarchy. New plans are constantly being made as the calculations of probability prove erroneous.

<sup>6</sup>The planetary government and planetary hierarchy receive cosmic energies from countless directions, and the work at adapting them to the countless kinds of processes of manifestation going on within the planet also demands a certain measure of prevision and revision of plans.

<sup>7</sup>As evolution goes on, new technical methods must also be elaborated. Add to this the fact that all matter and all material shapes are formed, change, dissolve, and are reformed presenting new problems to consciousness development in changing conditions, then we may perhaps have a faint inkling of the problems which the planetary government and planetary hierarchy have to solve, quite apart from the fact that the individuals making up those bodies also have to work for the own development.

<sup>8</sup>The information that mankind’s choice of path cannot be foreseen is important inasmuch as it also refutes fatalism (the belief in inevitable fate) and predestination. It is true that the final goal (everybody’s acquisition of the highest cosmic omniscience and omnipotence) is determined, but the path to it is experimentation with the factors existing. In ordinary cases the future is foreseen with some measure of probability through knowledge of the past causes of present events. But when there is a constant addition of many new factors that have incalculable effects influencing otherwise inevitable events, then there is not a high probability. By foresight the individual can

change his otherwise inevitable destiny. Warnings by those who can see into the future could prevent an otherwise inevitable disaster. The Indian doctrine of karma is a total misconception of the law of reaping. It is correct that a sowing will be reaped and that you can in many cases foresee both how and when if no new influencing factors are added.

<sup>9</sup>The processes of manifestations presuppose a plan laid down. The entire cosmic organization works at countless processes that sooner or later are carried through. But it is precisely in the matter of time that calculation may be uncertain, since it is impossible to foresee the factors intervening on account of the law of freedom (within limits determined by all laws of nature and the other laws of life), valid for all monads who have acquired the possibility of self-determination. They can by their activity or passivity accelerate or impede the process (and the “application of laws”) though not possibly prevent its final implementation. It is entirely up to the individual as a first self how many unnecessary incarnations he will use up to become a second self. It depends on how he uses time.

<sup>10</sup>When the new zodiacal energies, affecting both the matter aspect and the consciousness aspect in all kingdoms, have been stabilized in the process of evolution, “all conditions become normal”, and this enhances the possibility to rightly assess the future.

## THE NEW GROUP OF WORLD SERVERS

### *9.217 Introduction*

<sup>1</sup>Beginning in 1875, the planetary hierarchy made an attempt at awakening those who had reached the stages of culture and humanity to see the illusoriness of their emotional consciousness and the fictitiousness of their mental consciousness. As early as in 1882 they had realized that this attempt had failed. They subsequently decided to enter upon a new course: try to gather telepathically all those who had seen that the prevalent religions were untenable in their conception of so-called spiritual reality, who had seen that so-called culture was increasingly disoriented, who had seen that the attempts made by the political ideologies at solving the social problems were hopeless. Those who have seen this are, to be sure, those who have once been initiates of the esoteric knowledge orders, which were eventually, ever since Atlantis went down, instituted by members of the planetary hierarchy (46-selves). Increasingly more of these former initiates are being awakened by the teaching that has issued from the planetary hierarchy ever since 1875 and particularly since 1920, for the remembrance anew of the knowledge they had once acquired. They are all (consciously or unconsciously) aspirants to discipleship of the planetary hierarchy, which has decided to gather everybody to a common work preliminary to the recall of the planetary hierarchy.

<sup>2</sup>There must not be any organization. But the intention is that everybody will receive the names and addresses of all (uninitiated or former initiates) who have volunteered to participate wholeheartedly in a concerted striving to serve mankind, evolution, and unity and in so doing make it possible for the planetary hierarchy to help mankind again with the problems that cannot be solved without its contribution. The nucleus of this group of world servers is made up of causal selves in contact with the planetary hierarchy. From a humble beginning this free association of understanding seekers, aspirants, etc., will become an ever larger group with hundreds of thousands and millions of members in all countries and in all nations.

### *9.218 A New Natural Kingdom*

<sup>1</sup>Thanks to the general breakthrough in human consciousness development on the basis of scientific thinking instead of abortive theological and philosophical speculation, mental selves who hitherto have not been able to incarnate, since they have had no prospects of further development, have indeed been able to incarnate in growing numbers. Increasingly more of them can become causal selves, and so the planetary hierarchy faces a new problem.

<sup>2</sup>For the time being, the planetary hierarchy is to be regarded as the fifth natural kingdom. As millions of men pass to the worlds of the second self, however, they will necessarily make up a particular collective, since the planetary hierarchy is an organization that has special tasks and inescapable functions to fulfil in the worlds 43–46 and thus cannot receive them all.

<sup>3</sup>The planetary hierarchy has solved the problem thus. It has established a new natural kingdom between itself and the human kingdom, a kingdom called the “servers”. It is a kingdom of those who have consecrated their future lives to the service of mankind in some respect. The most advanced members are causal selves who are in contact with the hierarchy and lay down the guidelines of the work for the raising of mankind’s consciousness and knowledge.

<sup>4</sup>This new fifth kingdom will take over the tasks of guiding consciousness development of human individuals at the lower stages of development and of supervising consciousness development in the lowest three natural kingdoms. This will relieve the planetary hierarchy of that burden. The new natural kingdom will also take over many tasks that have hitherto been reserved for the deva hierarchy.

<sup>5</sup>A first beginning to form this new natural kingdom, being detached from, though supervised by, the planetary hierarchy, has been made by 146 causal selves in incarnation who voluntarily and temporarily have renounced further consciousness development in order to form a nucleus of “picked troops” whom disciples and aspirants to discipleship may join. Everybody is welcome if he has definitively decided to forget himself and to live in order to serve mankind in future incarnations.

<sup>6</sup>It is these causal selves who in all nations will prove to be the most competent governors superseding the incompetent people now ruling. There is no information available as to how the planetary government plans the further consciousness development of these causal selves.

<sup>7</sup>There are many mental selves who, in order to reach people more easily and serve them on their levels, refuse to acquire higher consciousness. In the planetary hierarchy they are called “old faithfuls” and hold a unique position in it. They desire no favours for themselves but share the common lot of men. Of course, they can be particularly “used” by the planetary hierarchy.

<sup>8</sup>Those whom you begin to collaborate with as an esoterician you have a reason to assume are members of your esoteric clan, possibly your esoteric family or larger affiliation, and you may assume that you will collaborate with them in the future as well.

<sup>9</sup>May the energies of the cosmic worlds pour through the group of the true servers of life!! For they make up a unitary group. They carry the sign on their forehead, visible to all who have causal objective consciousness.

## INVOCATION AND EVOCATION

### *9.219 The Science of Invocation and Evocation*

<sup>1</sup>“Invocation and evocation” are two of the many new concepts the planetary hierarchy has given mankind.

<sup>2</sup>“Invocation” means request; and “evocation”, the meeting of the needs. They correspond partially to the old concepts of “prayer” and “granting of prayer”, which have been abused so incredibly. But invocation is much more than what you only mean by “prayer”. It is also the instinctive longing for “something higher” as well as the disciples’ clearly conscious request for assistance from the planetary hierarchy. The needs are always there and are met when there is a prospect for the right use of the energies received, which is seldom the case. If the motive of invocation is to receive assistance in the service of mankind, evolution, and unity, and if there is a prospect for right use, then the assistance will be given: evocation.

<sup>3</sup>Evocation thus is intended to have the effect that the insight gained is put into action.

<sup>4</sup>Invocation–evocation are processes going on in all worlds, not just in the worlds of man. Invocation from a lower world implies the transmission of matter–consciousness energies



“upwards”, from a lower to a higher world, and also the demonstration of the need of, and receptivity to, the higher world energies that are received as a response to the request. The energies transmitted “up” to a higher world are used expediently for return energies without the need of particular adaptation. Of course, the energies transmitted “up” are such as once were received from higher kingdoms, since all energies come from those higher kingdoms.

<sup>5</sup>Dualism in the esoteric sense refers to the opposition of higher and lower. This opposition is always there until the individual has reached the highest cosmic world, although in the worlds of unity (46–1) it is not perceived as opposition. The science of invocation and evocation refers to this very relation; for instance, the mental as lower in relation to the causal as higher. The lower always finds response in the higher whenever the lower is prepared to receive the material energies of the higher. In this “prepared” lie the requisite methodic and systematic conditions for right use. The currents of positive and negative energy are constant and work in both directions: evocatively “downwards” and invocatively “upwards” as evolutionary energies.

<sup>6</sup>At mankind’s present stage of development, men are unable to rightly use the potential of invocation, since they lack the knowledge of the laws of life and cannot “demand” rightly. The prayers of men generally conflict with the laws of life or bring about a strengthening of the selfish tendency or are harmful to their development. Therefore, men receive from the planetary hierarchy requisite formulations, so-called mantras, which they are encouraged to use. Only those are able to utilize these mantras rightly who understand the import of demand and are prepared to rightly use the energies received, use them for mankind, evolution, and unity.

#### 9.220 Mantras

<sup>1</sup>Like most Sanskrit terms used in esoterics, also the term “mantra” has many different meanings.

<sup>2</sup>“Mantra” can refer to the “words of power” (combinations of sounds that are often unintelligible to outsiders), which being uttered with the right intonation have an energy effect produced by the sound. To understand at all how such a thing is possible you must know certain esoteric facts: that energy is sound and sound is energy, that all sounds have an energy effect; realities that Western science has not yet discovered. The yoga philosophers know this in theory, but since they have lost the knowledge of the right intonation of mantras handed down to them, the powers of these have remained inefficacious.

<sup>3</sup>“Mantra” can also refer to generally intelligible formulations which when repeated regularly serve to keep mental consciousness at the understanding of the factors of development, the laws of life, the reality of unity, etc. In this kind of mantra, no importance is attached to pronunciation and intonation but rather to the understanding of the pertaining idea. Such an ancient mantra is: “The sons of men are one and I am one with them. I seek to love, not hate. I seek to serve and not exact due service. I seek to heal, not hurt... Let inner union demonstrate, and outer cleavage be gone. Let love prevail. Let all men love.”

<sup>4</sup>The most important use of mantras is the collective one by mankind in its work with invocation to higher kingdoms.

<sup>5</sup>Invocation:

Let the Forces of Light bring illumination to mankind.

Let the Spirit of Peace be spread abroad.

May men of goodwill everywhere meet in a spirit of cooperation.

May forgiveness on the part of all men be the keynote at this time.

Let power attend the efforts of the Great Ones.

So let it be, and help us to do our part.

9.221 *The Great Invocation*

<sup>1</sup>Through the secretary of the planetary hierarchy, 45-self D.K., Christos–Maitreya has given a mantra sanctioned for use by the planetary ruler, “The Great Invocation”. Not a single day passes without Christos–Maitreya and the entire planetary hierarchy repeating this invocation. It is part of the science of invocation and evocation which mankind soon will receive and which is intended to supplant common meditation and religious prayer.

<sup>2</sup>As mankind is mentalized, it will unconsciously grow increasingly more receptive to causal and essential (46) energies. The esotericians participating in the invocation contribute with their emotional and mental vibrations to the strengthening of the effect of these causal and essential energies in mankind.

<sup>3</sup>The mantra goes:

From the point of Light within the mind of God  
Let light stream forth into the minds of men.  
Let Light descend on Earth.

From the point of Love within the Heart of God  
Let love stream forth into the hearts of men.  
May Christ return to Earth.

From the centre where the Will of God is known  
Let purpose guide the little wills of men –  
The purpose which the Masters know and serve.

From the centre which we call the race of men  
Let the Plan of Love and Light work out.  
And may it seal the door where evil dwells.

Let Light and Love and Power  
Restore the Plan on Earth.

<sup>4</sup>Or, in another formulation:

Let causal energies pour into  
the causal consciousness of men  
and activate this passive consciousness.  
Let causal energies pour down on Earth.

Let essential (46) ideas from the world of unity  
activate the passive attraction consciousness of men.  
May Christos–Maitreya appear anew.

Let the knowledge of the meaning and goal of existence  
guide the little wills of men.  
Let the ideas of love and knowledge  
be realized by the human élite  
and may it seal the door where evil dwells.

May knowledge and love and power  
realize the plan on Earth.

<sup>5</sup>Underlying this invocation is the fact, among others, that all monads share in the cosmic total consciousness and that it is the task of all monads to profit by this share as much as possible in the different natural kingdoms. All receive as much of the energy necessary for this as they need for self-realization.

<sup>6</sup>The first three mantras of the invocation concern the three aspects. Light is matter. It is a foregone conclusion that matter at the same time is consciousness and energy: matter from the causal world (the “world of light” according to an ancient symbol). The second mantra has reference to the consciousness energies of the essential (46) world; and the third mantra, to the will energies of the superessential (45) world. The fourth mantra clarifies that it is up to mankind to realize the ideas connected with the energies received. The more you know about evolution and its different stages, the better you understand the importance of invocation.

#### *Endnotes by the Translator into English*

9.21.2 “A house divided against itself shall not stand.” The Bible, the Gospel according to Matthew, 12:25.

9.31.1 “Basic Rules for Our Life Together” was written by Malte Jacobsson (1885–1966), who was a professor of philosophy at Gothenburg University and for 16 years governor of the province of Gothenburg.

9.35.2: “From him that hath not shall be taken away even that which he hath”. The Bible, Gospel according to Matthew, 25:29.

9.37.4: “Freely ye have received, freely give.” The Bible, The Gospel according to Matthew, 10:8.

9.42.2: “The land shall be built with law.” From the medieval Swedish Upland Law, recorded in 1296. The same is found in the introductory words of the Preface to the Danish Jutland Law from 1241.

9.49.5 The Schiller quotation: “Weh denen ... und Länder ein,” means “Woe to those who give the heavenly torch of light to the eternally blind. It cannot bring them light, can only set fire, and lays cities and countries in ashes.” This is a literal translation that does not emulate the beauty of the German original.

9.55.2 “Hatred is never overcome with hatred, only with love.” Dhammapada, 5.

9.55.8 The D.K. quotation is from *Discipleship in the New Age*, vol. I, p. 10.

9.57.2 The D.K. reference is found in *Education in the New Age*, p. 129.

9.58.6 “Do it as best you can, e’en it be little; do it willingly and gladly”. From a gospel hymn for children by Lina Sandell (1832–1903).

9.58.6 “Putting your talent to good account”. Allusion to the Bible, The Gospel according to Matthew, 25:14 ff.

9.62.7 “The kingdom of god is within you.” The Bible, The Gospel according to Luke, 17:21.

9.82.15 The expression “the way of man” is used.

9.85.1 “The heart knoweth his own bitterness.” The Bible, Proverbs, 14:10.

9.89.1 “Fools and knaves.” Actually, this expression is first recorded as enounced by George Villiers, Second Duke of Buckingham (1628–1687): “The world is made up for the most part of fools and knaves.”

9.97.4 “If I bear witness of myself, my witness is not true.” The Bible, the Gospel according to John, 5:31.

9.98.2 “Copernicus a coward, Kepler a hypochondriac, Galilei a proudly cantankerous neurotic.” The writer in question is Arthur Koestler in his book *The Sleepwalkers*.

9.118.7 “What a man thinketh in his heart ... ” The Bible,

9.121.2 “Let reality govern my every thought, and truth be the master of my life.” *A Treatise on White Magic or The Way of the Disciple* by Alice A. Bailey, p. 239.

9.162.2 *Discipleship in the New Age*, vol. II, by Alice A. Bailey, p. 313.

9.171.5 “Talk to peasants in peasants’ ways and to learned men in Latin” is quoted from Swedish poet and Nobel Prize laureate Erik Axel Karlfeldt (*Song After Harvest* in his work *The Songs of Fridolin*, published in 1898).

9.190.6 “In quietness and in confidence shall be your strength.” The Bible, Isaiah, 30:15.

9.192.10 *Discipleship in the New Age*, vol I, p. 25.

9.192.32 “Where there is no vision, the people perish.” The Bible, Proverbs, 29:18.

9.202.15 *Discipleship in the New Age*, vol. II, p. 243.

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

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