

8 INSIGHT

8.1 Courage

¹The first thing the prospective disciple is enjoined to do is: study courage, so as to more and more put aside fear.

²Courage comes to anyone who knows the way. Fear comes from not knowing the way, from having forgotten the way, from having been lured to depart from the way.

³Our fear bears on the form alone, not on the individual, the self, which never has 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.

⁴Slander and persecution should not be feared, but on the contrary popularity should be feared. This must be constantly repeated, for also those who should know better let themselves be influenced by the views of the masses.

⁵If you are slandered and persecuted when doing your work for the general good, for the good of mankind, for the coming world, then keep your head up! In that manner they have previously slandered and persecuted all true benefactors of mankind without a single exception.

8.2 Knowledge

¹The logic of a deeper insight often seems illogical to the simpler logic of ignorance.

²Knowledge affords insight, which is the discrimination of the sense of reality in matters that concern knowledge. Insight manifests itself in the correct prediction and the faultless technical application.

³He who has knowledge of the laws of life has true insight and understanding of life.

⁴Knowledge is connected with the factual world existing in the present, and concerns the accumulation of learning through the ages. It is closely connected with memory and the remembrance of insights once had, the conscious reacquisition of everything stored in the causal envelope during many incarnations. This is related primarily to the knowledge petals of the causal lotus and mental consciousness. Knowledge is that which brings about an effective working relation between this outermost tier of petals, mental consciousness, and the brain. The factor that is enduring in knowledge is its power to relate the past to the present and thus produce an expedient life in the physical world.

8.3 Certainty

¹Is man so tortured by his uncertainty that he rather prefers mere plausible certainty? He needs to feel certainty, which is an illusion, since in fact we live in uncertainty (and most people in fear), as we cannot look into the future. Also the skeptic is certain in his skepticism.

²Esoteric students have received more than they need in order not to fall victims to the speculations of life ignorance as to world view and life view. They have received knowledge of the essential laws of life so that they should be able to solve their own problems of life. It is not the intention to give us rules of conduct for all conceivable situations of life. That would make us robots instead of conscious beings. We develop by solving the problems of life that are among the tasks of mankind to solve. Consciousness development is no process of thoughtlessness. We are to develop our reason and our power of judgement by applying the knowledge of reality we have received. Everybody has to solve his problems as best he can. This does not exclude our analysing our individual problems with a person who is more

experienced in life. The crucial decision, however, is our responsibility, whether we like it or not. We have no right to blame others.

³We have received sufficient esoteric facts to get a correct vision of existence, of the meaning of life, to form a rational and expedient world view; more facts than we have any use for, shall ever be able to apply. The mania for speculation is abortive, hinders us from leading rational lives of service. Our recurrent question when faced with all manner of speculation should be “do I need this for living?”

8.4 Wisdom

¹Wisdom is the hallmark of the initiate, and this he possesses even if his practical knowledge of mundane details – historical, geographical, economic, and cultural – may leave much to be desired. The disciples within a teacher’s group can provide him with what human knowledge he may require. An esoteric teacher always knows where to go for knowledge. Wisdom is revealed through ideas against which very frequently much mundane learning powerfully militates. Wisdom perceives inherent capacities and capabilities to express qualities belonging to the second self (45:4–47:3).

8.5 Understanding

¹In the early stages of his training, the disciple is quite unable to grasp the extent of his own understanding, because the consciousness of the mental envelope knows far more than the brain is capable of recording. Later, when he has become an initiate and can identify himself with causal consciousness, this will record his insights consciously, and then far more and more deeply than mental consciousness is able to register. Therefore, the disciple is asked to refrain from trying to gauge his capacity to understand, and instead simply to ponder and reflect upon what he has been taught.

8.6 Hindrances to Insight

¹There are two tendencies in men’s thinking, both equally ruinous: the tendency to credulity and the tendency to dogmatization. Credulity brings about the acceptance of almost any kind of folly. Dogmatization is the greatest obstacle to consciousness development. The dogmas of theology are based on so-called historical facts, which are false facts. The dogmas of philosophy are mental misconstructions, and still philosophers have not succeeded in solving any one of the basic problems of reality. The dogmas of science are ephemeral hypotheses, which are taught at schools and universities as valid knowledge and all too often determine the thinking of a whole generation.

8.7 Special Insights to be Gained When Studying Hylozoics

¹It is seen that also those who have studied hylozoics for a long time seldom make the efforts to draw the many important consequences from the basic propositions and axioms, simultaneously as they eagerly try to acquire new knowledge. However, more important than stuffing oneself with new “spiritual food” is “chewing and digesting” what one has already received. Those people could be advised to: 1) gather the basic hylozoic propositions and axioms; 2) combine them into groups of two, three, or four as they connect quite naturally; 3) see which new ideas can be obtained through these combinations. Here is an example. We combine the following two propositions: “All things are in contact with each other” and “Everything has some import, some meaning”, which in its turn means that “everything tells something about itself” The result: “Everything tells something about everything else.” This is the rational basis of all divination and answers the question, for example: “How can ordinary playing cards that you put on the table tell something about myself or some other person?” It

is quite another matter that the ability to perceive what “everything tells” is developed differently in different individuals.

²A similar intellectual exercise is that of seeing how certain hylozoic facts are necessarily inferred from other facts, so that the latter are the necessary logical basis of the former. Here is an example. The fact that the planetary hierarchy exists as an organization of monads who belong to the fifth natural kingdom and who work unselfishly for the consciousness development of the lower four natural kingdoms is necessarily inferred from the following basic hylozoic facts: 1) our cosmos is already a perfect organization, which implies that all the natural kingdoms and divine kingdoms of the cosmos are already organized. 2) These natural kingdoms and divine kingdoms are made up of monads who have all reached the kingdoms where they are now through developing their consciousness. 3) It is only by applying laws of life that monads can accomplish this consciousness development to reach ever higher natural kingdoms and divine kingdoms. 4) One of these laws of life, which the monads cannot omit to apply if they want to reach higher kingdoms, is the law of unity, which precisely says that the way to higher consciousness goes through sacrifice and service. Consequently, the planetary hierarchy must exist and perform precisely the work it performs: serving the lower natural kingdoms in their consciousness development. Those monads who are the members of the planetary hierarchy cannot have reached that stage, and cannot reach higher stages either, without having applied, and going on applying, the law of unity in relation to all lower natural kingdoms.

8.8 Insights Necessary to Aspirantship

¹We human beings are imperfect, full of faults and failings. Else we would be supermen or divine beings. It is no use concentrating on our faults and grieving over blunders we have made. We can learn from them instead.

²Man is not incurably evil. But he appears to be, since he has cultivated hatred, has judged and condemned, seen nothing but faults and failings and thereby has strengthened those tendencies. If he had sought to discover the potentials for good, then it would have looked different. Man shares in the cosmic total consciousness and thus has the prerequisites of sharing in the cosmic divinity. But he must do something to achieve this. Evolution means working to become better and also helping others to become better.

³If 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 spoke 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 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.

⁴No 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.

⁵It is a totally wrong conception of life that we incarnate in order to be happy and that the meaning of life is amusement and enjoyment. Happiness is the result of a right attitude to life and is something that man must acquire himself by service and striving to unity. Most people

have so much bad sowing to reap that happiness appears to be out of their reach and most often may be compared to the oasis in the desert to be wandered.

⁶As long as the very form of life is regarded as essential, so long that experience of life is lost which the form could else afford. The attention is wrongly directed: to the matter aspect instead of the consciousness aspect. If the monad as a first self saw this, then it would become a second self incomparably more quickly.

⁷We 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, as causal selves, we 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.

⁸A man does not attain freedom from “karma” by abstaining from action, nor does he attain perfection merely by renouncing desires. For no one can remain without acting even for a moment; everyone is made to act helplessly by the impulses born of nature. Therefore we are called to a life of action, action for the general good.

⁹Energy follows thought according to the measure of the power and quality of thought, not according to the measure of the object of thought.

¹⁰The monad in the triad envelope (the lesser causal envelope, the “personality”) uses mental consciousness mainly in two ways: 1) as a tool for the observation and control of the different kinds of consciousness of the first self; 2) as a tool for the transmission of causal consciousness to mental consciousness, so that the latter can pass it on to the brain.

¹¹The training given to aspirants concerns the dual use of mental consciousness, the nature of energy, the plan of consciousness evolution in all natural kingdoms, the purpose of mankind’s life and development, modes and methods of developing human consciousness.

¹²Whether the aspirant was ready to be accepted as a disciple was previously a purely individual matter, whereas today it is a question of whether the group of which the aspirant is a member is ready to be accepted.

¹³The first self has three goals: to discover unity, to acquire knowledge of reality, to win the will to realize. Having these insights and powers we can become fit tools of the planetary hierarchy and become disciples.

¹⁴There 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 second self. To the very last the first self is a first self anyhow. There is something lacking anyway.

8.9 Ideas

¹Ideas are instruments for comprehending reality. Just as the richness of life consists in relations, so the richness of thinking consists in ideas. We must have ideas. We need as many as we can get. We can never get too many of them. With each new idea we have a greater prospect of understanding a world that is extremely hard to comprehend. The more ideas we have, the more we see and discover. People will remain hostile to knowledge until they come to see that each new idea only increases our insight and understanding, our power of judgment and of orientation.

²If we do not have any rational ideas, then we have irrational ideas. The less ideas we have, the more certain it is that we are slaves to them. Without knowing it, most people are victims of their all too few and primitive ideas. The more ideas we have, the freer we are, the greater

our possibility of choosing between different ideas.

³Reality can accord with an idea but seldom or never with the so-called logical consequences of the idea, unless ideas are developed from those envelopes of ideas into which they have been previously wrapped up. Whenever we begin theorizing, we leave the firm ground of reality. That does not prevent us theorizing. But it should prevent us fanaticizing.

⁴Usually we attach too great an importance to conceptions once acquired, which are soon superseded by more expedient or more rational ones in the striving for ever greater exactness and clarity in the seemingly endless process of intellectual development.

⁵Ideas can sometimes be dangerous to uncritical people, who do not realize their relativity, or to idea fanatics, who exaggerate the importance of ideas. In the idea-cultured people, who have worked through the idea material of our culture, as it were, each idea acquires the limited importance due to it. Thereby man has become a master of ideas. Then ideas are not any longer causes of unrest, but afford the calm that any clear survey will give.

8.10 The Disciples' Work at Ideas

¹When the disciple, working through the antahkarana, has apprehended a causal idea (47:3 or 47:2), he must consciously bring it down to the higher mental (47:4,5); only there can it be "clothed in a form", be formulated into a conceptual system, a system idea or perspective idea. These higher mental constructions are not conceivable to the masses at the stage of civilization. It is only the further concretization down to the level of principle thinking (47:6) that makes the idea generally conceivable, but then it usually has to be divided into several connected mental concepts. An analogy: with four-dimensional vision all the areas of the three-dimensional cube can be seen simultaneously; with three-dimensional vision all of them cannot be seen simultaneously, but only in succession as the cube is turned around; in two-dimensional representation all the areas can be shown simultaneously, but not in their spatial connectedness. This analogy intends to show that scaling down, or dimensional reduction, always brings about a reduction of apprehension and representation.

²The aspirant to discipleship strives to grasp mental ideas in 47:5 and 47:4 and to apply the knowledge gained to his daily life with understanding. The disciple – by disciple is meant also the initiate of the first and the second degree – endeavours to grasp the causal ideas in 47:3 and 47:2 and to apply in a practical manner his understanding of how causes in the causal world produce effects in the lower worlds. The initiates of the third and fourth degree apply their understanding of forces in the mental, causal, and essential (46) worlds and their ability to use them in their work at implementing the purpose of the planetary government.

³The differences and limits between the three categories are not as clear and fast as the presentation above might suggest. Life is flux and motion, and there are many levels to be covered at each of the three stages. The presentation of initiations given here is intended to emphasize certain important facts and counteract certain prevalent misconceptions. The presentations of initiations previously given by occult sects are mixtures of facts and imagination, being products of the emotional thinking of the lower mentality, therefore have a crystallizing and distorting effect and serve to stimulate spiritual selfishness and isolation as well as emotional curiosity at the sacrifice of mental insight.

8.11 Symbolic Hints

¹Esoteric teachers give particularly important teaching in the form of symbolic hints the import of which disciples should try to descry by their intuition. Formerly the teacher used to say to the disciples when giving such a hint: "Here is a hint. Meditate upon it!" Nowadays, the teachers do not proceed in this way, but they give very important hints without particularly pointing them out. Then it will be up to the disciples to perceive, not only the import of the hint, but also that it is a hint. In this case symbolic hint means an utterance that, on the face of

it, seems to have a definite import, but when studied more deeply is seen to mean something more and much more important. A key to the correct interpretation of a hint lies in its association with the idea of direction.

8.12 *The Reception of Insights by the Disciple*

¹Hitherto in the past, insights have come to disciples unexpectedly and without plan. In the new age, disciples will increasingly apply special methods of meditation to hasten the process of receiving insights and revelations. Disciples will learn how to work consciously and knowingly to receive more light and in so doing save much time for themselves and their teachers.

²Every new insight has to be mastered in four respects: 1) The mental, causal, esoteric, hierarchical, and second-self-related *facts* represented by the insight. Every insight has its own form in the worlds of the solar system, which are all worlds making up the cosmic physical world. 2) The *meaning* which the facts and the forms veil and hide and which the seeing one must search. 3) The *effect* which the insight is intended to have in the disciple's or initiate's life, service, and relations to his companions and teacher. 4) The *seed thought* which lies in the insight, the potential of prompting the next insight in the endless series of revelations.

³Revelation, insight is not received for nothing but has to be bought: with mental, emotional, and physical work.

8.13 *The Disciple Receives the Insight in Three Stages*

¹The disciple receives the insight or revelation in three stages, which are called "penetration", "reorientation", and "manifestation".

²*Penetration* means that the disciple pierces through the illusions of the emotional world and the fictions of the mental world to reach the consciousness of the second triad and thereby to reach increasing clarity about the plan for mankind. Every disciple who does this and reaches insight then spreads the light he has received to others, contributes to dissipating illusions and fictions for his fellow men.

³*Reorientation*. Having once dissolved illusions and fictions, the disciple suddenly realizes that he has done this and takes a firm stand where he is correctly oriented towards the vision, or to word it otherwise, towards the planetary government. The disciple now is within the range of action of the hierarchy, whether he is on the periphery of the hierarchy or at its centre, and so he definitely participates in the hierarchic effort. That effort is not primarily directed towards mankind, but towards the planetary government, the supreme centre of our planet. The planetary hierarchy orients itself towards mankind only in so far as mankind itself demands guidance and help. However, the entire hierarchy is constantly oriented towards perceiving the will of the planetary government. Just as the disciple at an early stage has to reorient himself in such a manner that he establishes right relations to his fellow human beings, so the more advanced disciple, walking the way of the initiations, has to reorient himself in such a manner that he establishes right relations to the planetary hierarchy and becomes simultaneously conscious of the planetary government. Reorientation always is about focussed effort.

⁴*Manifestation*. Having worked through the first two stages – penetration and reorientation – the initiate has reached a certain degree of insight into the plan and the will of the planetary government. As a result of this he now strives to manifest and express as much of this insight as he can. He thus becomes an outpost of the hierarchy and a transmitter of its light energy.

8.14 *Insights Necessary for Discipleship*

¹Whatever is found in the worlds of the envelopes of incarnation exists only to enable the self to acquire 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.

²The 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 its second self (Augoeides), then it "is standing in the way". It is true that the individual is now and then liberated from his first self (his envelopes of incarnation) but has little benefit from it, since the monad in its first triad in the causal envelope only produces a new first self, equally unsuccessful. The new envelopes are "copied" from qualities and abilities of the first triad and as a rule correspond to its level of development.

³The newer kind of meditation, which the planetary hierarchy teaches its disciples, is designed to make disciples turn their attention away from their personal problems, abandon the intensive earlier focus on the relation of the disciple and the teacher. The increasing fusion of the group and its service is the basis of this newer kind of meditation, not the individual's relations and personal aspiration. The earlier individualism too easily degenerated into spiritual selfishness and separateness.

⁴In 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, living for mankind, evolution, and unity, you acquire automatically all the requisite qualities and abilities, and eventually ever higher kinds of consciousness.

⁵The teacher says to the disciple: "I shall be satisfied if you forget both yourself and me in the work for others."

⁶The teachers have experience 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 about their own development. Some disciples overdo and others underdo things.

⁷The disciple allows everyone to hold his 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 than that.

⁸Disciples 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.

⁹The 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.

¹⁰When 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 is taught that all this and even more should just incite him to renew his efforts and that it 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.

¹¹By trying 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.

¹²The 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 asks 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 no concern of his.

¹³A 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.

¹⁴One 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.

¹⁵One 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.”

¹⁶The tension the disciple is living in 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 him, but mental attention combined with the joy of learning.

¹⁷The 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 in the wisdom there is in 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.

¹⁸The disciples of the world are the intermediaries between the hierarchy and mankind. They are the immediate products of human endeavour. They set the pace for human development, and they are therefore closely en rapport with the consciousness of mankind.

¹⁹The teachers of the hierarchy are trained in the art of observation. They always stand ready to make the needed changes in their mode of teaching as soon as human consciousness outgrows the old presentations of the ever-needed truths. The disciples indicate the need to their teachers, whereupon the latter initiate the required changes.

²⁰It is the destiny of the initiate to bring the new truths and the new, expanded presentations of esoterics to people. In this activity the initiate is working under the law of destiny. This law affects the different departmental groups of the hierarchy and the hierarchy as a whole. This law of destiny has been active ever since the hierarchy was founded on Earth and is the result of the committed, dedicated service which characterizes the hierarchy. It is a sevenfold law, for it works with modifications in accord with the seven departments of the hierarchy. Unlike the law of reaping it has no negative manifestations (such as bad reaping), since it is exclusively the result of the work of unselfishly motivated, self-conscious beings.

²¹Ever more the emphasis is put on what disciples can do for mankind and the lower natural kingdoms, and ever less on what the hierarchy can do for their disciples.

²²Also a disciple can fall a victim to both illusoriness and fictitiousness, to authorities in the emotional world, so discipleship in no way means infallibility.

²³Also 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.

²⁴The disciple eventually learns to see his total ignorance of life, learns to see how little he can comprehend and understand. That is a thing which mankind has yet not 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.

²⁵"Joy gives strength." That is an esoteric axiom, which the disciple of the planetary hierarchy has to work into his daily meditation.

²⁶The disciple is taught 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 requisite 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.

²⁷The disciple is exhorted to remember, "in his hours of great trial", that "his soul watches over him and that his soul is one with all souls, that to the soul there is neither light nor darkness, only existence and love. There is no separation, only identification with the heart of all love (the essential world, world 46). The more you love, the more love (essential molecules) you receive to give."

8.15 The Training of Disciples before Initiation: from Mental to Causal Consciousness

¹The primary task of the teacher is to aid the disciple to develop the causal intuition and at the same time to keep the mental perception in an active and wholesome state. This the teacher does first of all by enabling him to correctly apprehend and to correctly judge the relation between the causal and the mental.

²The first thing the disciple in preparation for initiation has to learn is to distinguish causal ideas (47:2 and 47:3) and higher mental ideas (47:4 and 47:5). The practical importance of this distinction lies in the fact that causal ideas are infallible reality ideas, whereas mental ideas, even those of the highest kind (47:4), are fictions and at best only dimensional reductions (and so to a certain extent distortions) of causal ideas.

³What the disciple at early stages takes for causal intuitions usually are higher mental ideas: at first 47:5, later 47:4. These higher mental ideas, which the disciple is dealing with and believes to be causal ideas, are merely the broad, general, and inclusive conceptions which the gradually developing human intelligence itself has been able to formulate and which the foremost thinkers of the race grasp with facility but which seem as amazing revelations to the beginner at esoterics.

⁴After many errors the disciple finally sees that he cannot on his own determine to which kinds of consciousness his insights and revelations belong, but that he must be taught this step by step by his teacher. Only the teacher, who has himself traversed the way in its full length, can know all its stations and stages. Once again the principal rule in esoterics: you must make the effort to view things from above, not from below.

8.16 The Training of Disciples before Initiation: Acquisition of Six Special Faculties

¹In the past, the training of disciples before initiation mostly aimed at contact with causal consciousness and entrance into the teacher's ray group ("ashram"). Nowadays, it is more aimed at the development of six special faculties: 1) the faculty of insight into planetary relations, 2) the faculty of intelligent watchfulness, 3) the faculty of orientation towards mankind, 4) the faculty of registering impressions of higher kinds, 5) the faculty of evocation of the will, 6) the faculty of sensing what is imminent.

²The faculty of insight into planetary relations reaches beyond the endeavour of past times to establish a relation to Augoeides, to the teacher in the planetary hierarchy, and to the teacher's ray group. The faculty of establishing relations is expanded and deepened in four directions: upwards into the fifth natural kingdom, downwards into the subhuman kingdoms, outwards to mankind, and inwards to the "inner god", Augoeides.

³The faculty of intelligent watchfulness implies a constant directed attention to events and circumstances in everyday life. This awakens both the will and the awareness of destiny.

⁴The faculty of orientation towards mankind. Sleeping, mechanical man's occupation with himself must be superseded by awakening, conscious man's living interest in the needs of other people, the consciousness development of other people.

⁵The faculty of registering impressions of higher kinds is sensitivity of a higher kind, not of the psychic (emotional) kind, but of the causal kind, and later, of even higher kinds: the promptings and inspirations of Augoeides, inspiration that radiates from the esoteric teacher and his ray group.

⁶The faculty of evocation of the will, which does not mean personal purposefulness, determination, or self-will, but the ability to perceive, ever so faintly, the plan of the planetary government, concretized to what one is able to do oneself, and then do it, whatever it costs as for personal sacrifice, without hesitation and without fear.

⁷The faculty of sensing what is imminent. This does not concern what is imminent in individuals or groups, in mankind or on Earth. What is meant is what is imminent in the ideas of the world of ideas which must be realized sooner or later.

⁸These faculties can be developed by disciples, if their focus and their orientation are right.

8.17 The Appearance of the Will Aspect

¹The tightening up of the requirements for discipleship and initiation is closely connected with the increasingly definite appearance of the will aspect in man and with the ever stronger outpouring of energies from the third triad. This manifests itself in human striving after unity, human cooperation, and related activities.

²The will is not, as many believe, a forceful expression of intention, not a fixed determination to do this or that. The will is fundamentally an expression of the law of sacrifice. Under this law, the monad recognizes its responsibility, identifies itself with the whole, and learns the esoteric significance of "having nothing (sacrificing everything) and yet possessing all things".

³The will is fundamentally an aspect or an expression of the law of sacrifice. Because the will, as understood by the initiate, is essentially a faculty belonging to the third self, the faculty, characterized by fixed determination, of identification with the will or purpose of the planetary ruler. It is the highest expression of divinity which the initiate finally manifests before entering cosmic expansion.

⁴The planetary ruler made a sacrifice when he decided to enter the form of this planet of ours. This decision of his was rooted in his will to function as the saviour of our planet. Therefore, the planetary ruler is the prototype of all world saviours. On his tiny scale, each initiate, too, must learn to function as a saviour and thus express the law of sacrifice through will governed by reason and not simply through impulsive love. Sacrifice must not be

regarded as a giving up, but rather as a taking over.

⁵This sacrifice by the planetary ruler was imperative owing to his ability to identify himself in full consciousness with the consciousness aspect of all monads making up the planetary collective. Therefore, he took over this task, sentencing himself to stay for as long as may be needed, “acting as the sun and light of the planet until ‘the day be with us’ and the night of pralaya descends upon his finished task.”

⁶Under this law of sacrifice, the lord of the world always remains on our planet, working behind the scenes, unknown by all the “seeds” he came to save, until such time as they have reached the stage of flowering forth as perfectly conscious beings and, in their turn, become saviours. Then they will know him to exist.

⁷Likewise, the initiate has to learn to work behind the scenes, unknown, unrecognized, and unacclaimed. He must sacrifice his separate self to enter the “group self”, the circle of initiates belonging to his ray group. He assumes the needed activities and brings about the required changes, but he receives no reward save the reward of knowing that he has helped fellow wanderers somewhat onward on the same way as he is wandering himself.

⁸The understanding of sacrifice in the sense of taking over, becoming one with the task and the work, is important to all disciples as a goal and as a vision.

8.18 The Initiate Knows Because He Works

¹The teacher: “I am seeking here to divorce your minds from the *idée fixe* that the initiate works because he knows. I would reverse the statement and say he knows because he works. There is no point of attainment at which the initiator says to the initiate: ‘Now you know, and therefore you can work.’ Rather it is: Now you serve and work, and in so doing you are embarked upon a new and difficult voyage of discovery; you will discover reality progressively and arrive at whole areas of expression because you serve. Resulting from this service, certain powers and energies will manifest themselves, and your ability to use them will indicate to you, to your fellow initiates, and to the world that you are a worker, fully conscious on the inner side of life.”

²By the “inner side of life” is meant either the mental world, the causal world, or the essential (46) world. The disciple at the early stages up to the third initiation works in the mental world. After the third initiation, he works consciously in the causal world, until he is advanced enough to work in the essential (46) world. (The old esoteric terms of those three worlds were: the world of meaning, the world of causes, and the world of being, respectively.) What is said here of those three worlds should not be taken in an exclusive sense: the causal self works in both the causal world and the mental world and realizes in the physical world. The essential self (46-self) works in all the worlds mentioned and adds to this work the capacity for work in the essential world as well. Without the capacity for work also in the lower worlds, the initiates would not be able to reach mankind on its own levels.