

10 REALIZATION

10.1 Self-Realization

¹According to the law of self-realization, all must by themselves acquire all knowledge in the course of development. Such knowledge as the 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 communicate everything necessary without being asked for it.

²“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 expected assistance for himself.

³However 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 correctly 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 that make us dependent.

⁴Unsolved 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 botch them away, 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.

⁵Even 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 the knowledge of reality. And everybody’s views are absolute. Nothing can be done about that fact.

⁶The entire consciousness development is an endless progress from the incomprehensible to the evident. Only what reveals reality and the Law is evident in a proper sense. 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.

⁷Self-realization, the “realization of the self” (“become what you are”), means, where man is concerned, the acquisition of causal (47:1-3) and essential (46) consciousness as well as the application of the laws of life, however trying this may be.

⁸Without self-realization there will be no consciousness development. True, the knowledge of reality, of life, and of the laws of life is indispensable, but only for us to lead our lives right. When knowledge has been acquired, the application of this knowledge is the one 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 in serious error. Anyone who does not see that “when life is at its best, it is work and toil” has much yet to learn.

⁹The acquisition of the esoteric knowledge may 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.

¹⁰Anyone who has not comprehended and understood does not know whether he knows. Also the true knowledge is superstition until you have mastered it by your own work so that you can explain in a rational way why you see it to be correct.

¹¹Patañjali's *Yoga Sūtras* may be presented under 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 cheap salvation. It has cost "blood, sweat, and tears". That is the way which everybody must wander, however many incarnations it will take.

¹²The 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.

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.

10.2 Identification and Liberation

¹The path of self-realization throughout the cosmos is a continuous identification with something higher and liberation from something lower. In this process it is to be noted that the liberation automatically brings about an intuitive understanding of the new and makes it possible to realize it. The four virtues that the disciple must acquire are discrimination; freedom from desires, fear, and worry (calm, "divine indifference"); self-discipline; a serving attitude. By practising these virtues he will automatically discard the lower (hindrances to consciousness development).

²The Buddha's "noble middle path" through the "pairs of opposites" develops these four virtues. There is a constant choosing between good and evil, truth and lie, love and hatred, etc. The more carefully the choice is made, the subtler the pairs of opposites discovered, until the path becomes the so-called razor-edged path. Thus, for instance, the choice between right and wrong becomes the choice between right and wrong speech, right and wrong silence, etc. Eventually more and more pairs of opposites are discovered, finally pairs of opposites in almost everything: right and wrong understanding, right and wrong indifference, etc. So there are certainly opportunities to develop the power of discrimination in your daily work.

10.3 Self-Knowledge

¹Only he 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 the monad, the self.

²Only he knows himself who is aware of his share in the cosmic total consciousness, of the monad's possibility of becoming a second self from being a first self.

³Self-knowledge is above all the knowledge of one's own level of development and one's own limitation. This requires the insight as to how much remains before you are finished as a man, how many incarnations it will take. They are many more than most people think.

⁴The first self's most important self-knowledge says that this self cannot acquire knowledge of reality and life on its own, but must receive this knowledge from those higher selves (second selves) who possess that knowledge. The highest possible mission of the first self is to be an instrument of the second self.

10.4 Assessing People

¹The teachers assess aspirants to discipleship by standards completely different from those by which people generally assess each other. Intelligence, knowledge, and learning are not the most important features, but the “qualities of the heart” are. A man’s level of development principally appears in his understanding of the life view, the qualities of attraction, and aspiration to unity. Theoretical learning is easily acquired, but the “qualities of the heart” are the result of striving during many incarnations.

²These heart qualities are summed up by the word “essential character”. A man who has a good and dependable essential character that is directed towards unselfish service is a great promise. If his intelligence, knowledge, and learning are deficient, then they will increase and develop during his probationary discipleship. However, if his essential character is bad, undependable, treacherous, seeking self-gratification rather than opportunities to serve, then that man cannot be used, even if he is an intellectual giant.

³Far from all mental selves are accepted as disciples. And there are cases where people who were not mentally outstanding were accepted, even such people as appeared to be intellectual “underachievers” to outsiders. In their case, a perfect dedication to the teacher and, growing from this, an unquenchable will to realize the teaching brought about a rapid development of all their useful qualities, also their intellect. In contrast, mere intellectual brilliance, without the support of a good essential character, can be a serious hindrance to discipleship, namely in so far as it breeds in the individual a quite unwarranted faith in his ability to understand and judge everything.

10.5 Self-Determination

¹Self-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.

²The 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 expedient will to sacrifice which is 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.

³There 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.

⁴In 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.

10.6 Self-Forgetfulness

¹Happiness is a faculty that must be acquired. Without that faculty the first self cannot become a second self. This is the reason for the esoteric saying, “It is man’s duty to be happy”; to the life-ignorant an absurd saying.

²The state of emotional happiness as well as that of mental joy presupposes self-forgetfulness, the ability to forget the thought of one’s self and to live for others, for ideas, for ideals, etc. It is a state that man can attain by making himself independent of outer conditions and indifferent to the moods of his emotional being. It is totally abortive to demand of others

that they make us happy. That demand is the ground of most unsuccessful marriages. Happiness comes to us when we live to make others happy. Joy belongs to mental consciousness and presupposes mental interests. Bliss is the nature of essential consciousness and is experienced with the energies of the essential (46) world.

³The individual always falls a victim to illusoriness as long as the self is the centre, everything revolves around the self, everything is conceived in relation to his own self, as long as there are thoughts of his own self. It is only in the first triad that the self is the centre of the universe, the self is something important. Liberation from this self (“forget yourself”) is the prerequisite of contact (identification) with Augoeides and of passing to the second triad. “I live; yet not I, but Christos lives in me” means that the self has entered unity, has ceased to be a separate self. The second self has no thought of itself but lives in unity.

10.7 Hindrances to Self-Realization

¹As 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.

²As long as the monad identifies itself with its first triad or with any consciousness content of its envelopes of incarnation, so long the monad is a first self.

³As 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 inspirations from Augoeides, to contact his own subjective causal consciousness. He must set himself free from traditional views, theological, philosophical, and scientific dogmas.

⁴There 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 (if the individual has not reached the higher emotional stage), then of course we are reduced to contacting his first self.

⁵The illusions and fictions of the first self are the greatest obstacles to the monad in its acquisition of causal and essential consciousness. These emotional and mental delusions keep the individual, the monad, imprisoned in the worlds of man until the monad finally decides to acquire the second self consciousness (the consciousness of unity).

⁶The first self’s greatest illusion is its belief to be a new individual in each reincarnation. To constantly relearn the same things, to be caught in illusions and fictions again and again, is the real Sisyphean labour.

⁷In each new incarnation the individual must begin from the beginning with the instinct of life he has acquired and his latent predispositions. There is a risk that he will be idiotized anew by the delusions and superstitions of ignorance. If he has a bad sowing to reap, it may happen that he does not have the opportunity of renewing his contact with the esoteric knowledge he once acquired and never has any opportunity of remembering his ancient knowledge anew. Before the esoteric knowledge has become so widely spread that such a contact is almost inevitable, there is no certainty of his re-acquiring it. Those who understand this fact do all they can to spread esoterics. They thereby gain the right to a possibility of a renewed contact. Those who spread spurious teachings and counteract truth will not just miss it in a future life, but will be unable even to grasp it.

⁸Generally, man at the stage of barbarism is a chaos. He feels one thing, says another, and does a third thing. At the stage of civilization, he thinks one thing, feels another, says a third, and does a fourth thing. At the stage of culture, he begins to feel, say, and do one and the

same thing. And at the stage of humanity, he thinks, feels, says, and does the same thing. Only then is he a unitary individual and reliable in all conditions.

⁹One of the biggest obstacles on the way is the inability to be silent. To be able to be silent is the most important ability of the art of living, comprising much more than the uninitiated may suspect. You do not force your knowledge on those unable to receive it. You do not bear witness to yourself. You do not speak ill of others (the first stage, until you see that the law of freedom is valid and you 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.

¹⁰As long as you believe the human reason able to judge everything, you will be unable to perceive the causal vibrations, energies, ideas (the same thing).

10.8 Overcoming Passivity

¹The human individual is so enormously standardized that an external observer of mankind would not necessarily conclude that each individual has his own independent mind but that people, being passive, are regimented in huge collectives by a few minds beyond the control of the individuals themselves.

²This passivity has to be overcome by the would-be esoterician. It is not merely a matter of finding one's task and doing it, which is a necessity. It is equally important to be active and self-determined in one's own consciousness in relation to all external impulses, the "bad suggestions of public opinion", its ready-made views on everything and everyone. He is skeptical, as a matter of principle, of all such things of which it is said that "everyone knows it". He has understood this universal, passive, receptive state of consciousness to be a serious hindrance to consciousness development, his own and that of mankind.

³This active inner state of the esoterician corresponds to an active outward life. To be ripe for discipleship you must have a sufficient inner drive, so that you are constantly active in suitable work without being pressured by others. People who degenerate into idleness in the pressure-free atmosphere of an esoteric school demonstrate that they do not have a sufficient inner drive and so are unripe for discipleship.

⁴People do not have the same amount of energy. Some have more, others have less. However, before you blame your idleness on true or imagined dearth of energy, you should carefully study how you can make a more expedient use of the amount you do have. Much can be gained through purposiveness, good cooperation with suitable people, well thought-out method, concentration on essentials, elimination of non-essentials (meaningless, mechanical habits), careful preparation, vigilance as to waste of time and energy leaks (worry, irritation, negative imagination). An insightful observance of the rule "the right time, the right place, and the right people" is necessary to success as well.

10.9 Self-Activation

¹Self-realization is done automatically, if you live for others and forget yourself, which means that you cease being the centre of your circle, have your consciousness directed to something else than your "dear self", do not live in your envelope consciousnesses. That is why you have to be able to forget yourself in the work, in service. The experience of unity in the work, in service, blots out the "self".

²"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 from his envelopes. This he does in the easiest way 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.

³The method of activating higher consciousness is to direct our attention to it, for example by reflecting (“meditating”) upon what we have been taught about such consciousness. In so doing we also strengthen the power of that higher over the lower.

⁴Do not be content with merely stating, “I am not a mental self, so I do not stand a chance of becoming a disciple”, but turn it the other way round! Ask yourself: What distinguishes the mental self aspiring to discipleship? Answer: The possession of mental will urging him to action. Thus: service, sacrifice, and work whose motive is not emotional, such as praise, reward, glory, self-satisfaction, pride, and so on, but only mental: what urges you to action, work, sacrifice, and service is the knowledge, insight, and understanding of what should be done and must be done. Very well. To the extent that knowledge, insight, and understanding and similar mental motives urge you do some useful and valuable work for the common good, to the same extent you are a mental self – there and then. The more often and the more intensively you allow your knowledge, insight, and understanding urge you to action from now on, the more a mental self, and the less an emotional self you will be. However, to the extent that the underlying motive is discontent with not being a mental self, fear of not being one or being able to become one soon, desire to “prove” something to the world, etc. – to the same extent that motive is falsified.

10.10 The Knowledge Must Be Applied

¹Esoterics affords us knowledge of reality, life, and the fundamental laws of life. It liberates us from the illusions and fictions of ignorance. All of these are essential conditions for being able to see the way that lies before us, the way to be walked. It remains to walk it, however, and that presupposes the ability to walk. That ability remains to be acquired.

²The “fresh initiate” thinks that “this is all you need to know”. Soon he will find, however, that only now do the real difficulties begin, only now can he begin living efficiently, only now does he have the prospects for solving his daily problems in an expedient manner, only now does he discover the significance of the energy aspect and that the art of living consists in discovering the energies and being able to use them lawfully.

³When the neophyte has “received the second degree”, he says that he knows nothing and can do nothing, so enormously do the problems pile up before him. By each step he takes they increase in numbers and appear ever more difficult to solve. And each new vision of the path before him gives him a dizzy sense of ignorance and impotence, his perspective is too overwhelming. Only his confidence in the Law restores assurance to him.

⁴Many people who study esoterics are eager to be informed of ever more facts. But we do not receive more from the planetary hierarchy than we need to make a comprehensible system for us, a general conception of existence that can serve as a practicable working hypothesis. Above all, we do not receive facts that mankind is in a position to produce by its own exploration, being aided by the system given to it. The essential thing, moreover, is not the theoretical world view but the practical application of the knowledge we have received.

⁵There is much that esotericians would like to know, but they must wait until at least the learned have started considering the esoteric knowledge already available. The esoteric élite have already removed themselves too far from the rest of mankind with a risk of losing understanding of general human views and being estranged from the people they should help. Besides, there are still so many esoteric facts, which esotericians have not fully utilized, that they need not be short of material. And above all they have neglected to put the knowledge received into real use in practical life. That is a neglect which makes the planetary hierarchy

reluctant to communicate more facts for mere theoretical study. We have received sufficient knowledge to be able to liberate ourselves from the ruling ideologies and to acquire a basically correct view of reality with overwhelming evidence for the reliability of this knowledge. Those who were initiated into the lower three degrees of the knowledge orders did not receive more. Those who show by their service that they deserve to receive more knowledge and need such knowledge for their increasingly efficient service in so doing qualify for discipleship and are brought together into groups for common training. Such groups remain esoteric.

⁶The esoterician is informed that knowledge is necessary but that it is practically useless if the consciousness there is in knowledge does not also manifest its energy aspect. He is informed that knowledge without application in real life is dead knowledge, which only implies increased responsibility in life. He receives the basic facts he needs to understand existence and its laws. But the problems that thanks to this knowledge he is able to solve he must solve by himself. For that is the only way of developing. Such solutions as we steal from others do not help us but instead make it more difficult for us to solve future problems. Even those in the fifth and sixth natural kingdoms have their problems to solve, as difficult for them as our problems are for us. Only the problems we have solved ourselves we are able to solve at once in our next life.

⁷Theoretical learning (facts) we can communicate to others. The experience we can share with others, however, is the one we have realized ourselves. Anyone who seeks to give what he is will find that he begins to understand, that he is about to enter the reality which the learning is intended to familiarize us with.

⁸Many difficulties arise because we do not use the energy of our knowledge. All consciousness expressions are simultaneously energy expressions. And if the energies are not released into action, then they must get other outlets, and that will as a rule be detrimental to ourselves in some respect or other. That is one of the reasons why the esoteric knowledge must be kept secret from those who do not have the sense to put it into action.

10.11 The Esoterician's Service

¹Anyone who, when being put before the choice of several ways to serve consciousness development, always chooses the way that benefits all mankind also will make the quickest progress himself. To give men knowledge of reality, of the meaning and goal of life, is to liberate them from more than ninety per cent of the insoluble problems they wrestle with and suffer under. When you see the anguish of seekers in their struggle to free themselves from the darkness of ignorance (illusions and fictions), then you must do everything you can to guide them into reality. Give people knowledge of reality, and they solve their problems themselves!

²The service done by the esoterician should consist in working for the spread of esoterics, for the appearance of the school. Esotericians should not serve in such domains where people who have less knowledge and worse understanding can make a fully satisfactory contribution. Only esotericians can serve the cause of esoterics, so if esotericians neglect this, who will then do that necessary work?

³Those studying hylozoics and esoterics should do so with a view to being able to disseminate understanding of the teaching. There will be quite another understanding, if you study also in order to help others understand than if you study only for your own sweet pleasure.

⁴Anyone who considers that the necessary work shall be done only in the higher worlds, on the "inner planes", and that he works only from mental and "spiritual" consciousness levels has not understood the procedure correctly. Inner work that is not expressed in physical world activity of some kind is wrongly oriented and wrongly inspired.

⁵Anyone who wishes to contribute to human consciousness development and to "culture"

should not just acquire the qualities and abilities, the knowledge of reality and the understanding of life that are required, but is also wise to avoid everything that can make his work more difficult. It is a matter of simplifying everything, not complicating it, of not assuming unnecessary duties.

10.12 The Importance of Emotionality

¹Even for people at higher stages, emotionality is of very great importance for their development: for the mystic as well as for the mental self. Therefore, it is a serious mistake, as many highly intellectual people do, to neglect to cultivate emotionality. Without emotional consciousness and its efficient participation, the first self cannot become a second self.

²With mentality alone the mental self can come in contact with the lowest causal consciousness (47:3), it is true, but he cannot reach essential consciousness (46:7). Mentality is necessary for the individual to become a second self. But only the cooperation of the highest emotionality and the highest mentality makes this possible.

³Higher emotional consciousness (48:3) makes it possible to acquire the qualities of attraction, is necessary to contact essential consciousness, and provides the dynamic energy that man must learn to master. It is via the higher emotionality that the mystic can receive inspirations from the world of wisdom and love (46), inspirations necessary for the understanding of life, energies necessary for self-realization.

⁴Only when man sees that the first self cannot solve the problems of existence does he make himself receptive to inspirations from the second self. Also, only then does he seek to contact the consciousness of unity (essential consciousness, 46) of existence.

⁵If man is to attain essential consciousness, it is required that he activates the energies of emotional attraction and acquires the qualities of emotional attraction. Service has in esoterics been symbolized as “sacrifice”, since it can be very trying to overcome hatred (repulsion) by love (attraction). But since the energies of attraction, being of a higher emotional kind, are stronger than the energies of hatred in the lower emotional molecular kinds, they must overcome, if they are used expediently. If you use the energies of attraction, they will dominate more and more, also in your own emotional consciousness, and they will moreover automatically receive an additional contribution from the essential world (from the second triad essential atom via the unity centre of the causal envelope). This also vitalizes the essential atom, so that it automatically by its vibrations forms an essential envelope, which is embryonic to begin with but subsequently expands continually. Thereby it will be increasingly easy to contact the intuition of unity and its energies.

10.13 Emotionality is a Bridge to Causal (47:2) and Essential (46:7) Consciousness

¹Before the individual has become a causal self, he must even as a mental self activate his higher emotional consciousness to contact the world of unity and to be able to receive energies of unity. If he omits to do this, there is a risk that he “isolates himself in his ivory tower” and does not reach other people, however much he agitates. Just as theologians he will then preach to deaf ears or to churchy ears that want to hear only what calms their gnawing instinct of life.

²Cultivating feelings of the higher emotionality (48:2,3) develops us more than cultivating the lower reason (47:6,7). These feelings affect the causal superconsciousness and, being attractive, also the consciousness of unity (essentiality, 46). These emotional vibrations also pass through our superconscious causal consciousness (47:2,3) and always leave their traces, however faint the effect of activation.

³Anyone who from 48:2 is able to receive a direct, spontaneous, occasional contact with the essential world experiences an essential intuition and, with it, essential knowledge. It is always risky to say such things, for all too many people all too easily imagine anything about

themselves. They may believe themselves to be disciples, causal selves, and even higher selves, for in the emotional world everything is possible. We shall be swamped with all manner of prophets, and we see it beginning already.

⁴When unity energies (46) pour down into our envelopes and are correctly apprehended by the emotional consciousness, the result is that the mind is filled with that “love for all living beings, for the individual (however he be) which is limitless enough to allow total, unconditional self-sacrifice. This does not mean self-surrender or self-effacement, but is the active, spontaneous love that forgets the importuning demands of the natural instincts: the instinct for self-preservation, the instinct for power”. True love (essentiality) is impersonal, matter-of-fact, firm, and foreign to any kind of egoism and sentimentality.

⁵Having activated (constantly attending to) higher emotional consciousness (48:3, attraction), the individual possessing esoteric knowledge is able to reach the essential world (46:7) via the unity centre of the causal envelope. If this connection is cultivated, the will to unity develops with efficiency in service as a result. Then you do not ask what you have to give but what the other person needs. You forget yourself and “identify” yourself with the person you want to help.

⁶Using esoteric knowledge it is possible to establish a link between the highest emotional consciousness (48:2,3) and essential consciousness. The self can activate essential consciousness by realizing universal brotherhood in the worlds of man, particularly the physical world, by living for mankind, evolution, and unity. Before that, however, the monad must have become a mental self (47:5). All emotional energy has then become only dynamic, without anything of that falsifying sentimentality which of tradition is called “Christian love”. It is a considerable difference if an emotional self or a mental self activates essential matter with emotional energy. In the latter case the individual has become free from any thought of salvation and reward, any calculation. He serves because he cannot do otherwise. In so doing he contacts the wisdom and unity of essential consciousness.

⁷Emotional attractive energy must, via the unity centre of the causal envelope, activate essential matter for man to become a causal self (acquire the lowest consciousness in the second triad). The disciple learns the pertaining method from his teacher.

10.14 Control of Emotionality through Mentality

¹It is only as causal selves that we become fully free from dependence on emotionality. Even the mental self needs emotional will for action, as a driving force. Only when causal consciousness has been activated to some strength can the mental self do without emotional will to some extent.

²In order to make himself independent of his conditions and circumstances in physical life, man must liberate himself from the blinding and fascinating power of emotional illusoriness as well as from his fear of the unknown and of the future. This is possible only through mentality, which is ineffective at the emotional stage.

³As long as the monad is still incapable of directing mental energies down into the emotional envelope and from there further, via the etheric envelope, to the brain, so long the monad is helplessly at the mercy of its various envelope consciousnesses and remains what it is in the envelopes. As long as the monad has not acquired continuity of consciousness between its envelopes, so long the monad is totally identified with consciousness in that envelope where it is for the moment; it therefore forgets what it knows in the other envelopes and remains a split being.

⁴At the present stage of mankind’s development – the emotional and chiefly lower emotional stage – emotional invulnerability, unconcern for everything, emotional stability, divine indifference to whatever happens to your incarnation, forgetfulness of your own self (the first self), enter into the most valuable quality: the prerequisite of the will to unity.

Anyone who wishes to become a mental self must learn to be completely independent of everything emotional. This does not in the least mean absence of love but power over emotional life. That life can and must be controlled by mental will.

⁵Glad and happy man shall be. Otherwise there is something wrong with him, a wrong that has to be removed. We have no reason to be otherwise, when we know our destination, that gladness and happiness carry us the most quickly forward, that they are of enormous importance for our environment and give us the best possible reaping. It is all a matter of emotion and, for those who have acquired will, a matter of will. Emotionality shall not control us. We can be glad and happy if we want to. Else we are slaves under our emotional being. Our mental being is happy (the mental world is our heavenly kingdom), so that anyone who is not happy thereby demonstrates his dependence on emotionality.

⁶The planetary hierarchy considers that (if development goes on as the hierarchy hopes) the significance of the emotional envelope will gradually decrease. Mankind's attention will instead be directed towards physical and mental life. Physical life involves so many unsolved problems, and they will increasingly attract attention after mankind has decided to make the physical world a "paradise" for its future incarnations. The contribution of mentality to this will increase in importance. The knowledge of the meaning of life will also entail a general striving among people to become mental selves. Upon realizing that consciousness development is a complicated and time-consuming process and that you cannot skip mental consciousness in order to reach the causal and essential consciousness all of a sudden, theosophical and other sects will sober up and direct their energies towards nearer and more realistic goals. People will no more wish to live in an illusory world of imagination. And thereby the emotional world will be "depopulated" and liberated from the imaginative constructions that charm and deceive. The emotional envelope will become devoid of its content, and people will move from the physical world to the mental and back without interludes in the emotional world.

10.15 The Conquest of Causal Consciousness

¹The fact that it is possible to apprehend reason, wisdom (= unity), and will in the lowest worlds depends on the presence of mental atoms (47:1), essential atoms (46:1), and superessential atoms (45:1) also in the lowest matter (physical atoms, 49:1).

²Only 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.

³The three main kinds of second triad consciousness enable in the first self control of the physical envelopes through the causal consciousness, of the emotional envelope through the consciousness of unity, and of the mental through superessential consciousness.

⁴The purpose is that each life is to result in a continuous series of awakenings. "Progress", "movement", "awakening", "expansion", "illumination", "evolution", "growth" – these words are only a few of all those denoting the inner and outer effects of the creative process.

⁵Augoeides 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 development during millions of years.

⁶Used correctly, causal consciousness enables man to clearly perceive reality, to see reality as it is, undistorted by the illusions of the emotional world and the fictions of the mental world. When the disciple works at developing causal intuition and is guided in this by his teacher, the real objective of this guidance, however, is not to afford the disciple a higher consciousness by which he may enjoy having a supreme perspective on things, understanding himself and others the better, solving his problems of knowledge and thinking. The real objective is something quite different: to provide the disciple with an instrument by which he can apprehend the plan of the planetary hierarchy for the evolution of mankind, so that he may become a more efficient co-worker in this plan. Therefore, the foremost purpose of causal intuition is to function as plan consciousness, a fact that needs to be emphasized. Causal consciousness can also be used for such purposes as have to do with the disciple's own consciousness development, but from the teacher's viewpoint those are unintended purposes of secondary importance.

⁷When causal consciousness functions in a man, then he can act immediately and correctly, for then he is in contact with the plan. Therefore, the more people acquire causal consciousness, the more contact the plan. People who are causally conscious apprehend the plan in one and the same manner, which precludes disagreement on essential things. The fact that people disagree on everything is due to their illusions and fictions as well as to their lack of perspective thinking causing them to get hung up on unessentials. The knowers do not squabble among themselves.

⁸When sufficiently many causally conscious people are in incarnation, the plan will be realized.