

## 6 THE WAY

### 6.1 Introduction

<sup>1</sup>The way of self-realization is the way of arduous work from ignorance to omniscience, from inability and impotence to omnipotence, from bondage to freedom. The way to the truth is the way of your own knowledge of life through experiencing reality. The individual must wander each single step of the way himself. No one can walk it for him.

<sup>2</sup>We must put up with the fact that our wandering is done in darkness, that we see a few steps ahead at the utmost.

<sup>3</sup>Courage comes from knowing the way. That is why the black ones try to blot out the knowledge of the way and so discourage people.

<sup>4</sup>From below the way appears as a long series of renunciations, abnegations, sacrifices. From above it appears as a long series of liberations, emancipations, awakenings.

<sup>5</sup>The esoteric saying, "Before a man can walk the way, he must have become the way himself", means that the man, by acquiring the qualities and abilities (all such ones consisting of molecules or atoms with their respective kinds of consciousness and energy), builds his ladder to higher regions and worlds also in material respect. In his envelopes, lower molecular kinds are successively replaced by higher ones, until the envelopes finally consist of nothing but atoms. Then the envelopes can be dispensed with and, as need arises, be formed automatically anew. This requires sovereignty in the atomic kind.

<sup>6</sup>The information on discipleship is intended as an elementary introduction only, not as stimulation for anyone to imagine himself into states which can only bring him disappointment. We have all of us a long way yet to go. The very future possibility, however, shows us the way that everybody will tread sometime. This knowledge facilitates orientation towards a goal worth striving after. Knowing the requirements is very valuable knowledge.

### 6.2 Steady on the Way

<sup>1</sup>The individual has attained a definite and important stage in his wandering of the way when he has acquired a "permanent centre of gravity". This means that among the many conflicting impulses within his personality, the different "roles", a definite striving has crystallized which makes his life take a clear direction: towards self-realization, towards the realization of the goal, towards the gaining of discipleship. As a rule, he has by then found a mission in his life connected with this striving.

<sup>2</sup>This stage is characterized by the fact that the individual does not leave the way except for short times, so that he can always reconnect to his wandering and his work. Before the individual has reached this definite stage, which is also called "man number 4", he will display more or less manifest tendencies to flitting about. In man number 4, the purposive walking of the way has superseded erring to and fro.

<sup>3</sup>"Those who engage themselves in the occult sciences must either reach the goal or perish. Once fairly started on the way to the great knowledge, to doubt is to risk insanity; to come to a dead stop is to fall; to recede is to tumble backward, heading into an abyss." (Pythagoras)

### 6.3 The Way is the Way of Trials, the Way of Tests

<sup>1</sup>The way is the way of trials, the way is the way of tests. At no station of the way do the trials and tests come to an end. It might seem as though the 45-self had passed his final test, because he has received the master's degree. However, even greater tests await him on his way to becoming a 44-self. And so it will go on all the way up to the highest cosmic kingdom.

<sup>2</sup>It is very common that aspirants look upon tests and opportunities as two different things and, moreover, tests as "negative" and opportunities as "positive": the former are such things

as are “demanded from one”, whereas the latter are such things as are “given to one”. This erroneous view is one of the countless illusions of the first self, the untransformed self, the “acquisition complex”, to be precise, whose motto could be said to be “it is more blessed to receive than to give”. Each test to which the teacher or a senior disciple subjects the aspirant also is an opportunity: he may show what he is able to do, he is faced with the possibility of being more closely attached to the teacher’s work, he is given an offer or an opportunity to have some more training in the difficult art of service.

<sup>3</sup>The important thing is not to look too far away so that you do not perceive what is under your very nose: offers, opportunities that do not return, tests given you without your knowing it.

<sup>4</sup>Many people fail in the tests given them because they easily believe that they need not be tested (!) or they believe they know what tests look like or when they come or expect to be warned of them. But if the people tested knew or were warned of the tests, then they would be no tests – mere common sense should tell them that.

<sup>5</sup>Neither do tests resemble the ideas that sentimental thinking holds of them. You will not be “passed” because you are such a “good person”, so saintly, mild, such a “bright soul”, forgo this desire or that, etc. ad infinitum. Tests exclusively concern qualities that are essential for work, decisions and actions that demonstrate reliability, power of endurance, responsibility, efficiency and exactness in the performance of tasks, etc.

<sup>6</sup>If people could see how they harm themselves and others by their half-hearted decisions and unfulfilled undertakings! It is better not to decide, not to undertake something than to decide or undertake and then leave it half-done or undone.

<sup>7</sup>Most aspirants and disciples think they are being tried beyond their powers. That is a false view. They do not use their true sources of power. The tension they ought to live in from day to day is very weak and does not require their all.

<sup>8</sup>The way is objective. It is what it is independent of our views, expectations, more or less erroneous ideas of it. It is not for us to make demands or lay down conditions of the way and our wandering of it. On the contrary it is for us, as soon as we have reached the insight, to perceive the demands and conditions of the way itself, and to perceive them as clearly and as undistortedly as is possible on our level.

#### *6.4 The Way is the Way of Schools*

<sup>1</sup>A way without schools is no way. Truth is no wayless land, and the way is the way of schools.

<sup>2</sup>Schools differ somewhat in their focus and orientation as to the basic esoteric theme of “identification and liberation”. “Southern” schools emphasize identification with the higher, “union with the godhead”. “Northern” schools stress liberation from the lower. Naturally, this should not be taken in an absolute sense. Of course, also “northern” schools teach their pupils how to strive after union with the divine collectives of higher kingdoms. There is no ranking into higher and lower between the two categories, and “northern” and “southern” should not be understood in a literal, a geographic sense.

<sup>3</sup>The initiative in founding an esoteric school cannot come from a human being, not even from an advanced human being, a senior disciple or a causal self. The initiative can come only from the leaders and teachers of the planetary hierarchy, and only as a partial realization of hierarchic plans which are unknown to outsiders. As esoterics nowadays is made accessible exoterically in certain respects, we must regrettably expect that immature people study it and imagine all sorts of things about themselves, of course that they are in contact with the hierarchy and – even worse – have been commissioned by it to found esoteric schools. Such fake schools have already appeared in a number of countries, also in Sweden. They will all fail and disappear, since they do not have the necessary contact with and guidance from the hierarchy

and also since they lack the necessary three: “the right time, the right place, the right people”. Moreover, they are bereft of certain other characteristics, which only genuine schools founded and guided by the planetary hierarchy can possess and which only initiates above a certain degree discern.

<sup>4</sup>Each genuine school lives as long as it is led by teachers who can expound the teaching also in its most obscure, most abstruse parts, and who can guide the pupils at the most trying, the most thorny stages of the way. Many a time in the past it happened that a school died because the hierophant did not find a worthy successor among his disciples. The hierophant considered that it was better to let the school die with him than to let it live on with an imperfect teaching and a less than excellent leadership. “Why let the body live on, if the spirit has already departed?” could have been his motto. That is a lesson and a warning to our times as well. It is better to disband an organization than to see it bungle its purpose.

<sup>5</sup>The school is a down-scaling in the worlds of man of one of the ray groups (ashrams) of the planetary hierarchy; and the study group, in its turn, is a down-scaling of the school. Down-scaling always means limitation, deterioration, loss of quality, for it is impossible to bring down a formative energy from a higher reality to a lower one without essential qualities being lost. It is the main responsibility of the teachers and senior disciples to see to it that, when being scaled down, the original ideas and principles are maintained as pure and as little distorted as possible. This responsibility then endures and demonstrates in the continuous efforts on the part of the teachers and senior disciples to counteract deviations from the originally given ideas and principles, to prevent decay and degeneration.

<sup>6</sup>In the ray groups of the hierarchy there are no such deviations, no decay, and no degeneration. These groups basically exist in world 46 and are under the constant control by a 44-self, seconded by 45-selves and 46-selves, and this control guarantees an immutable hierarchic quality. In contrast, schools decay as time goes by, and study groups decay even faster. This is inevitable in the “worlds of decay”, as the mental, emotional, and physical worlds are called in the old parlance of the schools.

<sup>7</sup>The fact that decay is inevitable does not mean, however, that the pupils of the schools and the members of the groups should not try to counteract it as best they can. They do so by being watchful of certain undesirable tendencies in themselves, tendencies that go against the right work of the school. This presupposes will and ability of self-observation, honesty, and will to liberation. Those who often observe themselves, are honest about the bad things they see then, and want to make efforts to eliminate it: they are the people who are serious about self-realization and can go forward.

<sup>8</sup>Among undesirable tendencies the following ones may be mentioned: impatience, ignorance, sentimentality, and intellectualism.

<sup>9</sup>Impatience with what “little” one has received and desire to “have” more are aspects of the acquisitive tendency, greed. This is one of the most characteristic traits of untransformed man. In human life, everything revolves around what can be “had”, “got”, or “acquired”, preferably as cheap as possible, and this forms the basis of buying and selling. On the esoteric way, however, it is not about having and receiving, but about giving: of serving rather than being served. It is not primarily about acquiring, but of discarding, ridding oneself: of restricting views, erroneous attitudes, illusions and fictions. Before you can “have” more, you must show yourself deserving of what you have already “got” by using it right.

<sup>10</sup>Ignorance, or rather, the inability and unwillingness to learn and constantly re-learn, makes the individual replace the search for knowledge with anything else: dogmatism, fanaticism, the ideologies of power (political correctness), the games and pastimes of social life (“look at me, please me, reward me”).

<sup>11</sup>Sentimentality is the power of solar plexus energies over the energies of the heart, the dominance of illusionism over true love. The difference is seen in the quality of under-

standing: sentimentality makes everything superficial, whereas true love from the heart makes perception deeper.

<sup>12</sup>Intellectualism is the recourse taken by the lower mentality to throw off responsibility to realize the teaching by revelling in theories that have no important connection with, or application in, life. Its characteristic trait is the lack of perspective, of proportion, of sense of what is essential, its myopic occupation with details, inability to see wholes, deeper connections, and true causes.

<sup>13</sup>All of this is counteracted in the most efficient way by earnestly adopting the serving attitude.

<sup>14</sup>The teachers and their closest associates, their senior disciples, make the best possible selection of people to be taught at the right time and in the right place. Later on one or more of these three factors may deteriorate: people no longer are the right ones, the time or the place no longer is right. Then the original conditions no longer prevail. Then the teachers and senior disciples have withdrawn their force from the activity. The latter can still endure for a long time after, but in a manifestly degenerate form. It often proves impossible to revive such a form. At a certain early stage it may still be possible – by making people break with erroneous habit patterns they have adopted contrary to rules originally given, by having such people as can be reconnected enter new groups. To those who have become used to the wrong situation, such a revival may appear as a deviation from, a distortion of the “true doctrine”, but in that case this is due to their ignorance of the history of their own community, of the ideas and principles that originally guided it.

<sup>15</sup>The fact that schools inevitably decay has the result that the teachers from the “inner side of life” found new schools with cyclical regularity. In doing this they start from the principle of “the right time, the right place, and the right people”, complemented by the principles of the right material (the study, the exercises, and the work they put before their disciples), the right direction (possible after the explanations given by the teachers of how the material is to be understood), and the right purpose (the intention and goal of the activity of the school, which are connected with the particular hierarchic ray group, one of the seven, under which it sorts).

### *6.5 The Way is the Way of Initiations*

<sup>1</sup>The way of initiations is essentially the way of insights, or of revelations. The inexperienced neophyte is constantly receiving revelations and recording what he regards as most unusual intuitions. What is really happening is that he is becoming aware of causal (47:3) knowledge. To the initiate, however, the intuition means essential (46:4-7) knowledge of the plan of the planetary government and the working out of this plan both from the short range and the long range angle. The insight which is afforded at initiation is given to the causal consciousness, is recorded by the highest mentality (47:4), and is later, sometimes much later, transferred to the brain.

<sup>2</sup>Initiation is not primarily about the union of the first self with the second self, or, more correctly, the subordination of the first self to the second self, for the disciple has to accomplish this largely by his own work. On the contrary, initiation is about the gradual integration of the incipient third self with the first self and the second self, the latter two being viewed as a unity. Just as the consciousness aspect dominates in the second self, so the will aspect holds sway in the third self. Just as to the disciple in the beginning of the way of initiation the consciousness aspect appears to be the most important one, so the will aspect appears to be the important one to the initiate: the will as a life of self-sacrifice, insight into the plan and service according to the plan.

## 6.6 *The Initiatic Way and the Mystic Way*

<sup>1</sup>The general public cannot distinguish between esoterics and mysticism. Neither are the learned able to do this, as they gather what they believe they know of the subject from books rather than they listen to people who have a personal experience of either the esoteric or the mystic way. Also those who the most eagerly deny the reality of the things of which esoterics speaks, that is: the religious exoterists, refuse to see that there is anything "supersensuous" beyond their own sphere. Esotericians certainly must take part of the blame for this confusion to the extent that they have not clarified the big and essential differences that separate esoterics and mysticism. Thus it is quite erroneous to say that "the esoterician is a practical mystic". It is certainly not enough for the mystic merely to be more active in the physical world to wander the esoteric way all of a sudden.

<sup>2</sup>The esoteric way is the way of initiations, which the mystic way is not. The esoteric way is the initiatic way, and this about says it all. The esoterician prepares for initiation, submits to the discipline, the rules necessary for this. This implies a methodical process, whereas mysticism lacks a method.

<sup>3</sup>Mysticism is passive, whereas the way of initiations is active. This means that in mysticism, the individual limits himself to merely receiving whatever occurs to him and as it occurs to him, having himself no say in the matter. And herein lies the principal danger in being "open" to all influences whatever their source. Moreover, the mystic seldom possesses the doctrinal, theoretical preparation that would enable him to exercise a qualitative discrimination regarding these influences. On the way of initiations, however, the individual himself has the initiative in that realization which he will pursue methodically and under a rigorous and unrelenting control and which normally will carry him beyond the limits of mere individual and human possibilities. This is necessarily the starting point of all aspiration to realization on the initiatic way. In contrast, the mystic way is confined to what is individual and human. The mystic can later leave mysticism, become an esoterician and an initiate, but the esoterician cannot revert to mysticism.

<sup>4</sup>Those wandering the esoteric way are divided into three classes or degrees: aspirants, disciples, and initiates. This division, too, demonstrates that esoterics is not mysticism, because it also indicates how individuals are able to work at the higher mental and the causal – kinds of consciousness which the mystic does not strive to acquire. Generally, aspirants are to be found in the lower mental (47:6), but strive to activate the higher mental (47:5, later 4) more and more. Disciples must have already activated this higher mentality and nowadays endeavour to activate the causal (47:3, later 47:2). By initiates are meant those who have passed the third initiation and thus are causally self-conscious (initiates of the lowest two degrees are classed among disciples).

<sup>5</sup>The so-called stage of the mystic begins on the higher levels of 48:3, when attraction has grown so strong that "reason" (47:6,7) is no more able to wield any control.

<sup>6</sup>To the mystic, the art of living is the essential thing. Others, more mentally inclined, want above all knowledge of reality, so that, knowing the real meaning of existence, they can decide what to think, to say, and to do.

<sup>7</sup>This is the root of the old controversy between the mystic (emotionalist) and the esoterician (mentalist). The mystic thinks that man's reason cannot explain existence, which, it is true, it cannot. The esoterician knows this, but then is not content with the ability of human reason to ascertain superphysical facts, but seeks that higher reason which can achieve a contact with the world of Platonic ideas, the causal world. Until he has acquired that higher reason, he will accept no other superphysical facts than those received from the planetary hierarchy. Proof that alleged facts really are facts he gets from their having their given places in the Pythagorean hylozoic mental system, and their being the simplest and most general explanations of previously inexplicable realities.

<sup>8</sup>The mystic can, though in rare cases, achieve a momentary contact with the essential world (46) and have a foretaste of its bliss, but he cannot apprehend anything in that world, since he lacks the intuition of the causal consciousness, which is a prerequisite.

<sup>9</sup>The mystic, having not activated consciousness in the third mental molecular kind (47:5) but having succeeded in activating consciousness in the highest two emotional molecular kinds (48:2,3), is incapable of mentally controlling his emotional imagination, and so will drown in the ocean of consciousness.

<sup>10</sup>The mystic is filled with peace and serene harmony, being free from fear, anxiety, worries and concerns. He thinks that if man is unhappy, it just demonstrates that he excludes himself from unity.

<sup>11</sup>To the individual caught by the attractions of mysticism, self-realization appears simple, the ideal within his reach, the goal easily attained. However, the periods of ecstasy are followed by others, in which depressions set in with feelings of impotence before recognized tasks, problems appear insoluble, things strived for seem out of reach. Add to this the fact that bad sowing, which the individual could not have reaped on lower levels without harm to himself, must now be reaped.

<sup>12</sup>The esoterician, who wanders the initiatic way, has the stage of the mystic behind him, not before him. He “recognizes himself” in the mystic and quite understands mysticism, which implies that he acknowledges its priceless values but also its inevitable limitation. Everything valuable in mysticism – the experience of unity, the devotion to god, the one-pointed aspiration – exists in esoterics as well, and there it has been put into its right perspective and has been substantiated with rational ideas and knowledge of reality.

### 6.7 *The First, Preparatory Stage of the Way*

<sup>1</sup>According to Patañjali’s *Yoga Sūtras*, the first, preparatory stage of the way (*kriyā yoga*) is devoted to activities of three kinds: exercises in self-discipline, self-study of recommended scriptures, and devotion to god. This is directly applicable to esoteric students today, just as everything else in Patañjali (the planetary hierarchy considers that the *Yoga Sūtras* should be used as a manual of consciousness development for at least eight thousand years more). Constant exercise in self-discipline and intensive study of the extant esoteric literature are self-evident things that need no further explanation. The student’s devotion to god is directed at first at Augoeides, who is always the first teacher. The second self is the “god” of the first self, and Augoeides is a second self. As the esoterician comes increasingly under the influence of the second self, subsequently to become himself increasingly a second self, he will need a third self at whom to direct his devotion to god. What is the most natural for the hylozoician, the modern Pythagorean, is of course to direct this devotion at Pythagoras, who is nowadays a member of the sixth natural kingdom, or the first divine kingdom, a third self, thus a divine being. He is right now preparing to become a 43-self and to take over the management of the entire planetary hierarchy, when Christos–Maitreya leaves our planet to continue his interstellar consciousness expansion.

### 6.8 *Discipleship*

<sup>1</sup>The transition to the fifth kingdom implies that the monad, hitherto centred in the first triad, moves to the second triad. This process is effected during a series of incarnations, in which the monad centres into one after the other of the three units of the second triad: as a causal self in the mental atom (47:1), as an essential self in 46:1, and as a superessential self in 45:4 (nowadays in 45:1 of the third triad). The number of incarnations required for this depends on the individual’s conscious purpose, stamina, and will to unity.

<sup>2</sup>Originally the transition implied that the monad in the first triad mental molecule (47:4) passed, via the inmost centre of the causal envelope, to the second triad mental atom (47:1), in

the process becoming a second self after having been a first self. The planetary hierarchy considers that achieving this without the guidance of a teacher from the hierarchy is not impossible in theory, but has no precedent. The pertaining processes for the activation of higher consciousness and will require such a methodical approach that the individual attempting this without the guidance of a competent teacher cannot avoid making serious mistakes with catastrophic consequences. Thus without the help of the planetary hierarchy, no man can become a second self.

<sup>3</sup>Therefore, in order to know and to be able to do, a man must first become a disciple of the planetary hierarchy: that is the only way. The theoretical knowledge we have received from the hierarchy is the necessary basis for a correct world view and life view. In order to realize it practically, however, immensely more is required: to acquire the consciousness of the second self, to become a second self. The method of the definitive activation of the second self's consciousness is always worked out individually by the esoteric teacher. The teacher, proceeding as assigned by the planetary hierarchy, supplies both the method and the energies that are necessary to the ascension.

<sup>4</sup>The minimum requirement for acceptance is that the individual, after his incarnation as a saint (in which he acquired consciousness in the highest emotional molecular kind, 48:2), has acquired perspective consciousness (47:5) and devotes his life to the service of mankind and of evolution. He has seen through the illusions of power, glory, and wealth, has seen that man is unable to solve the problems of reality (as the philosophers believe they can), has seen that science is enormously limited also in physical respect (since it knows nothing about the etheric envelope and its four molecular kinds). By his service to others than himself he shows that he possesses the conditions of acquiring the consciousness of community, essential consciousness (46), and entering into group consciousness.

<sup>5</sup>The requirements for discipleship are constantly tightened up according as the human élite (individuals at the stage of humanity) increase in numbers and also acquire esoteric knowledge and thereby an enormously widened understanding of life.

<sup>6</sup>One result of the more stringent requirements for discipleship and advancement within the planetary hierarchy is that it is not so much a matter of becoming a causal self, an essential self (46), a superessential self (45), as of becoming a second self and then a third self. The object is to conquer all three kinds of consciousness in the second triad and third triad. Even if for the time being this must be done in stages, it is reckoned that these follow one another so closely that all three consciousnesses are living realities from the beginning, that there are "percentages" of all three even at the first step. It is obvious that this increases the demands on the individual as well as on his Augoeides and Protogonos, and the teachers of the planetary hierarchy.

<sup>7</sup>The teacher does not promise his disciples either quick results or the development of remarkable powers. The results achieved by disciples entirely depend on themselves: their patience, their exactness in details, the discipline they are prepared to impose on themselves and their self-forgetfulness. The disciples are urged to leave results out of account and to work without identification and fixation (what was formerly called "attachment"), for they cannot know exactly what goals their teacher has made for them. The disciples are urged also to refrain from that constant self-analysis which is such a characteristic trait of introverted, mystically inclined Westerners.

### *6.9 Discipleship is Group Life*

<sup>1</sup>Before 1920 discipleship was a personal affair between a teacher in the fifth natural kingdom and a select individual in the fourth kingdom. After 1920 it is a relation between a 45-self and a group of individuals. Thus the condition of discipleship is group community. Everybody in the group is in telepathic rapport with all the others. The purpose of the group is

not primarily consciousness development, which rather is an automatic procedure, but some sort of concerted work for mankind.

<sup>2</sup>Formerly, the transition from the fourth to the fifth natural kingdom was an individual process. One after another had reached perspective consciousness (47:5), so that he could be taught how to acquire causal consciousness (47:3). However, nowadays (from 1925 on) so many clans at the stage of humanity incarnate that individual treatment is no more possible. Therefore, the requirements for discipleship have been tightened up, so that the transition of the individuals to the essential world (46) is done in groups. This means that they must jointly contribute to the forming of an essential group-soul in the essential world. This also has the advantage that they complement the emotional, mental, and causal qualities of one another, so that the individuals get a stability that none of them is able to acquire by himself. Thanks to this group-soul they can more easily join the essential collective. Thus the disciples must, in the physical world already, find “their group”, in which criticism is non-existent, all help each other to develop, all feel that they are “one soul” (precisely what essential “love” means). This also implies a collective consciousness of the group in which everybody knows what the others think and feel.

### *6.10 The Group*

<sup>1</sup>The planetary hierarchy achieves its effects in the physical world through the power of its unified, conscious thinking. This is a lesson for us, too, if we want to be disciples of the planetary hierarchy. A consciously thinking, co-operating group achieves many times more than the members composing it would do individually.

<sup>2</sup>Therefore, the first goal is to weld together the group and unify it, so that each member of it can work in close mental union and co-operation with all the others. Group unity is the first effort of every esoteric group as it is in the planetary hierarchy itself.

<sup>3</sup>It is the intention that the different groups shall in time learn how to co-operate in the great departmental group (ray group) to which they all belong. The planetary hierarchy is made up of seven such great groups.

<sup>4</sup>The aim of the group is to function as a unity in such a way that nothing in it can arouse such purely human qualities as separatism, personal isolation, and selfish seeking. Unselfish people are not very rare. Unselfish groups are very rare.

<sup>5</sup>Four faculties mainly characterize the group work to be done and also should distinguish the disciples to be selected for training: receptivity to impressions of higher kinds, impersonality, incipient causal consciousness, and mental polarization. In this connection there is no mention of idealistic aspiration, unselfishness, and will to serve. This is not because the latter faculties are supposed to be unessential but, on the contrary, because they are of fundamental importance, so that they must exist in all esotericians as self-evident pre-conditions.

### *6.11 Integration*

<sup>1</sup>In esoterics there is mention of “integration”, which has reference to several different kinds of processes. 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 his emotional and physical envelopes. To do this you must be a mental self. It is particularly important to control the emotional envelope. In doing so 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.

### *6.12 Some Conditions of Discipleship*

<sup>1</sup>Even that aspirant, who has reached so far that he cannot for any great length of time lay aside his decision purposefully to strive for discipleship, often lacks that courage which is one of the most important conditions of success.

<sup>2</sup>He must have courage to decide to tread the way, to break with his past and everything which that implies in terms of personal interests, habits, people's altered attitudes, to sacrifice it all for the one essential thing. Even if the disciple would stand alone, he has got no time to feel this, for he has got no time to think of himself.

<sup>3</sup>Discipleship is a personal relation to the planetary hierarchy and to an esoteric group. You keep silent about personal relations. You never testify to yourself. In addition you always keep silent about your intentions, about your plans. To betray plans is in all too many cases sufficient to thwart them. That is a thing which only "initiates" understand. You do not betray confidences, unless you are a traitor, everybody's secret enemy. Anyone who has not learnt the art of keeping silent, of judging what may, can, or must be said, is still far from discipleship. You quite simply never answer questions concerning your own and other people's personal relations. These are no concern of others. You could fill entire libraries with descriptions of all the evil that gossip has caused.

<sup>4</sup>"Watchful silence" means much more than what superficial thinking imagines. It means that the disciple lets the automatic "babble" of the envelopes of incarnation fall silent and in the stillness so obtained pays concentrated attention to subtler, fainter impressions, which otherwise (usually) pass him by, for example allusions and unexpressed suggestions from the teacher, the silence and not-doing of senior disciples.

<sup>5</sup>If you are to be accepted as a disciple 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>6</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>7</sup>In order to become a causal self you must have acquired 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 the 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>8</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>9</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.

### *6.13 Right Attitude*

<sup>1</sup>Formerly, when all esoteric teaching was given exclusively in secret schools and was differentiated in degrees the various doctrinal contents of which were carefully separated, there was no risk that disciples would prematurely be cognizant of teachings for which they were not yet ripe. In our times, when esoterics has been partially publicized, there is a great risk that readers of this literature believe that everything said is for everybody and for themselves, that they must practise things for which they are not ready by far, for example try to liberate themselves from such things as they need for their self-realization on the levels where they are. That principal rule can be given that no one should seek liberation from something that he perceives as a real need, but only when he realizes it to be a burden of which he willingly rids himself. Liberation, renunciation, is not a good thing in itself. Too early renunciation may be a serious mistake.

<sup>2</sup>Before there is any prospect for the individual to embark with success on his process of liberation, he must have seen through many illusions and realized their uselessness in life or hostility to life (their lack of “life-value”, as the philosophers would call it). Still mankind has not seen the deceitfulness of its emotional illusions and mental fictions. Wealth (belongings), glory (fame), and power with their concomitant elixir of life, hatred, are the incentives of mankind. The individual must have acquired sufficient experience of life (attained that level) to see that human life, at the present developmental stage of mankind, is not anything to be desired. He must have seen human ignorance of life and his own inability, must be able “to sell all that he has and buy the pearl of great price” (the pearl of the wisdom of life). He must have acquired that instinct of life (the result of the experience of thousands of incarnations), which tells him that “this” cannot be the meaning and goal of life. He will then become a seeker and remain one until he finally finds the “right way”.

<sup>3</sup>According to the planetary hierarchy, the serving attitude to life is the easiest, safest, quickest way to the fifth natural kingdom. All kingdoms capable of it have as their foremost task of life serving those at lower stages of development, so that they will be able to reach higher stages. Without such help there would be no evolution, or evolution would take tremendously longer time. “He who gives shall receive.” Those who serve mankind unselfishly are given more and more opportunities to do so. Service itself develops all requisite qualities and abilities, liberates from emotional illusions and mental fictions.

<sup>4</sup>A remark by Pythagoras is of paramount importance for all who purposely strive to reach the next higher kingdom: “He who is on the way exists not for himself, but for others.”

### *6.14 Hindrances on the Way*

<sup>1</sup>The most serious hindrances to discipleship are bad sowing not yet reaped and insufficient percentages of necessary qualities, which can be numerous. How many incarnations the aspirant will need in order to become accepted as a disciple is impossible to say. And if the disciple will reach his goal within twelve to seven incarnations, then he has worked well indeed. A comfort for the disciple, however, is that his incarnations can be taken in rapid succession: seven incarnations within seven hundred years.

<sup>2</sup>Unless the disciple acts upon the proffered instruction and has confidence in the teacher’s intention, all that the teacher may say or do is of small usefulness. It then serves only to increase responsibility, great already, with its attendant liabilities: the knowledge and the spiritual energy (45:4–47:3) wield a pressure on the disciple and become dangers if not used right.

<sup>3</sup>Their constant looking for results and for phenomena has hindered many would-be disciples in their wandering on the way.

### *6.15 The Teaching Does Not Live Unused*

<sup>1</sup>There are such people as study esoterics but refrain from attempts at wandering the way. This is a misunderstanding, because esoterics can never be only a theory, but must always be practice as well. Just as it is impossible to wander the way without studying esoterics, so it is impossible to study esoterics without simultaneously wandering the way. It is quite another thing, however, that the intensity of both theoretical study and practice differs between individuals. From of old three categories are distinguished: the “soft”, the “average”, and the “excessive”.

<sup>2</sup>The erroneous view that you can pursue esoterics as a theory only, not bothering about applying the teaching in life, is a typical modern phenomenon, because some such idea could never have arisen in the times when esoterics was restricted to the initiates of the knowledge orders. Nowadays, however, when esoterics has been publicized and is “freely accessible to all”, it must be expected that immature people embark on this study. Because maturity manifests itself in the preparedness to apply in practice what one has learnt.

<sup>3</sup>In fact, the esoteric theory, hylozoics, is a “non-detachable” part of the esoteric way, and even the theoretical study is subject to laws and rules precisely like the wandering of the way in other respects. And these laws and rules cannot be transgressed with impunity.

<sup>4</sup>Therefore, those who are eager to spread information about esoterics, should be on their guard against people who are attracted to esoterics as a theoretical study only, out of curiosity, out of fascination with hidden powers, out of a desire to obtain methods of improving their lives in a material and egoistic sense, but who do not demonstrate any great interest in applying the knowledge in unselfish work and service.

<sup>5</sup>There are also such people as study esoterics intensively and somehow in the right spirit, but who nevertheless do not make any real efforts to realize the teaching, because, as they say, they “do not feel worthy or ready” to call themselves aspirants. This is at best unwarranted and unnecessary humility, but usually just the pretext of laziness and listlessness to be spared unpleasant exertions.