

20 RIGHT ATTITUDE

20.1 Introduction

¹“Right attitude” or “right view” is an esoteric term and therefore cannot be understood from ordinary meanings of the words composing it. Its concept is something different from what may be meant by having a right attitude in some everyday or generally human sense. The teaching on man’s possible consciousness development is central to esoterics. All the practice, the individual’s work on himself, on his own consciousness, as well as the corresponding work of the group and of the school for the development of consciousness, is based on this teaching. “Right attitude” thus means something very definite to all those who want, and are able, to develop consciousness. But it cannot have this meaning to those who do not value, do not care for, consciousness development. In this esoteric sense, right attitude must be closely connected with the work on three lines: the work of the individual, of the group, and of the school, for consciousness development.

²“Right attitude” is best understood in connection with the contemplation of Gautama Buddha’s noble eightfold path. The first of the eight elements of this path is indicated as *sammāditthi* (Sanskrit: *samyagdrishti*), which means “right view”. Thus it is about right view or right conception according to the basic proposition that man can develop consciousness, can be transformed so as to reach a higher state where he can know the truth. Right attitude, right view, or right conception is best understood in relation to the other seven elements of the noble eightfold path. Because since all that is necessary to a man’s wandering towards that higher state is contained in the ideas of those eight elements, “right attitude” must comprise all that the other seven do not comprise. The other seven are right decision, right speech, right action, right livelihood, right effort, right remembrance (self-remembrance), and right liberation (from a lower form of existence). From this we realize that right attitude, right view, or right conception includes also such faculties as right thinking, right knowledge, right understanding, right discrimination, right insight, and all similar things that are not included in the other seven. It is clear, too, that right attitude is particularly close to right decision, is its condition. Right attitude thus also means right basis of a decision. If right attitude also comprises right motive, right incentive to action, then it is a condition of right effort as well.

³If we make the decision to work for consciousness development, then at first we must have some knowledge of what this development is, what are its conditions, possibilities, hindrances. Our own right understanding and right valuation have a given place in it, for the right motivation is based upon these two, and without a right motivation it is impossible to walk the way towards higher consciousness. Thereby it is realized that right attitude comprises everything that has to do with an understanding that is already beginning. Thus: to develop consciousness we must, even at the beginning, possess some understanding out of the ordinary. Otherwise we shall not progress. This is close to the words of the Gospel, “Unto everyone which hath shall be given”, and is in fact their true import.

⁴If this incipient understanding is to start wielding its effect in a man, then he must possess a certain receptivity to particular influences of a higher kind. These influences differ in a qualitative sense from those influences, impressions, and effects that reach a man from all those conceptions, opinions, ideologies, etc. which are constantly being propagated in mankind (“power, fame, money”). These ordinary influences originate exclusively from untransformed mankind. They are mechanical in origin and are of no significance for consciousness development. The higher influences previously mentioned, on the other hand, have their origin outside mankind. They come from our elder brothers in consciousness evolution. When these influences reach us, they are the last links in a transformation of originally esoteric ideas that have been sent out by the fifth natural kingdom of our planet. The fifth natural kingdom is made up of awakened beings, permanently self-conscious beings. They try in various ways

to awaken sleeping, mechanical mankind, by sending out knowledge ideas, esoteric truths, and also in other ways. When these ideas and truths later enter into the ordinary turnover of influences, views, etc. in mankind, are taken up as motifs in philosophy, religion, literature, art, etc., they are generally distorted and deprived of most of their vital content. Sometimes, however, sufficiently much remains to be able to arouse some kind of recognition in receptive individuals. Some of these people may unconsciously collect such ideas, often from early childhood, in a particular centre of attraction, or magnetism. If such a centre grows with the impressions or ideas that are being supplied to it, it may become more active, and the individual himself more determined and more conscious in his further quest of additional similar ideas. In the best case, this process results in the formation of a magnetic centre of such a power and quality that it guides the individual to esoterics. If this happens, and the individual reaches an esoteric school and submits to an esoteric discipline, then his magnetic centre is no longer needed. Anyhow such a centre cannot come up to the power and quality of that work personality which the pupil is taught how to build from his first day in the school.

20.2 How is it that Esoterics is So Easily Misunderstood and Distorted?

¹How is it that esoterics is so easily misunderstood, also by people who nevertheless appear to be seeking something “higher” or “spiritual” beyond the ordinary religions? How is it that so few people are prepared to receive the knowledge such as it is offered and to walk the way such as it lies? How is it that distortions are more spread and attract the interest of more people than the genuine knowledge? Many important causes are certainly hidden from us, but some causes will be discussed in the following. To understand them better is necessary also for those who study the genuine knowledge, for can they really claim that they are free from all tendencies to misunderstanding and distortion, even such tendencies as are unintentional and unconscious?

²In fact, esoterics cannot appeal to large segments of the present mankind. This is so because the knowledge has a negative, eliminatory character. People generally want to acquire something, get something, without the need of refraining from, letting go of, anything. They desire encouragement, confirmation, reassurance, rewards. Esoterics goes against this tendency in its entirety. It deprives man of lots of false assurances, dissolves illusions (false values in life) and fictions (false ideas of reality). It makes a hole in false personality. In the beginning, it pulls down much in man, more than it builds up, it will seem. Such a thing cannot become popular, at least not in the current eon, the emotional eon.

³Even if the individual has a magnetic centre that attracts him to something “higher” or “spiritual”, yet pretty much is required for him to find esoterics and, having found it, to have a right attitude to it. Very often his magnetic centre is too weak, too little developed, or wrongly developed. Wrong development may mean that imagination, clairvoyance, or mediumism dominates in it over higher mental faculties. In such cases, the individual cannot take a right interest in esoterics. However, he may be attracted to teachings or movements that have picked up some esoteric ideas in a distorted form. There are many such quasi-esoteric teachings, and new ones appear constantly. In their multiplicity and their mutual differences they correspond to the multiplicity and differences of individual weakly or wrongly developed magnetic centres. If man cannot accept esoterics, there is almost always something that must appear superior to him or as “truth itself”, because it corresponds to his own level of comprehension and his own magnetic centre. He is then attracted to this quasi-esoteric teaching according to the principle of “like is attracted to like”.

⁴It is a common feature of these distortions that they are based on emotionally controlled thinking: imaginative speculation, often with clairvoyance and mediumism at the core. Hence their erroneous notion that the object of study determines whether it is esoterics or not. But imaginative speculation on the realities dealt with in esoterics still is mere imaginative

speculation and not knowledge. The object does not elevate the study. What determines, then, whether a teaching is esoteric or not? First and foremost its origin, and then whether it is received and conceived in the manner intended. Esoterics consists of reality ideas that have a superhuman origin; they have been conveyed by teachers belonging to the fifth natural kingdom, the planetary hierarchy, and been scaled down (reduced in dimension) into mental ideas, so that man can grasp them. Anyone who is able to think (to use directed attention in his intellectual centre) with esoteric facts realizes without further ado that imagination and speculation cannot produce esoteric knowledge, for if they could, then anyone could be an expert on esoterics and no teachers from the planetary hierarchy, no esoteric knowledge schools, and no hylozoic system would be necessary.

⁵Many factors must pre-exist in a man if he is to be attracted to esoterics and not to any one of the distortions. Right effort is one of those factors or pre-conditions. This means right effort in the highest part of the intellectual centre, attention directed by the observing self. This means the ability to think using esoteric facts, to draw the right conclusions from the material. This implies much more than mere “doing”; it implies above all “not doing”. Not doing is an important principle that pervades all practical esoterics. (When disciples ask, “What are we supposed to do?”, the teacher answers, “You cannot just do. You must learn how ‘to do’, but first you must learn how to ‘not do’.”) Here, where the reception of knowledge is concerned, “not do” means curbing the mechanical tendency to speculation, refusing to consider, and above all refusing to believe in, the vagaries and “brainwaves” that arise mechanically in lower, mechanical parts of the intellectual centre when studying esoterics. This is something that most occultists are unable to, since the impulse is too strong for them and emotionally suggestive. If in addition the occultist is an emotional clairvoyant, he “sees” that his own “esoteric ideas” are confirmed by “reality”, and then he is even more convinced that they are correct. According to the Buddha, it is better to be a skeptic than a dogmatic, better to doubt than to believe in things you cannot both comprehend and understand (explain in detail). That is one of the basic propositions of esoterics.

⁶In summing up it may be said that right understanding of esoterics is connected with right effort, effort made by the rational faculty, thinking by formulation, active endeavour to overcome formatory thinking, self-active work at seeing through fictions (conceptions that war against reality) and illusions (false values in life, false ideas of oneself), self-observation.

⁷Right effort thus means that directed attention overcomes attention attracted by the object, mere emotional fascination; that mental self-initiated activity overcomes emotional mechanical activity; that self-understanding based on self-observation overcomes imagination about one’s own esoteric capabilities.

20.3 Why is It so Difficult?

¹Esoterics is basically such knowledge as the second selves possess. Man is a first self that can be transformed into a second self, can be transformed from a mechanical into a self-conscious being. “Can be transformed” does not necessarily mean that he is transformed. There is nothing automatic and mechanical in this process. Self-consciousness can be developed only with intentionality, effort, and knowledge.

²In the first self the matter aspect dominates, starting from objectivity, observation of the physical material world. In the second self the consciousness aspect dominates, starting from subjectivity, perception of consciousness – in this case not just the individual consciousness, since the second self is group-conscious. In order to start transforming himself into a second self, man must systematically observe himself, his consciousness functions. But this self-observation meets with many difficulties and obstacles. You should form a good idea of them if you want to stand a realistic chance of overcoming them with time. Unrealistic expectations of swift progress are among those illusions which can only bring disappointment.

³Like everything else in evolution, the development or activation of consciousness goes from below up, starts from the physical world. This means that physical functions are the most developed ones. It is an even more important fact that they are well developed and largely work as they should. Emotional and mental functions are not well developed, and they do not work as they should. There is in them too much negative emotion, identification, imagination, and lying. This condition depends on the fact that attention of lower, more mechanical degrees predominates and that attention of a higher degree, attention directed by the observing self, is relatively rare. And this state of affairs, in its turn, depends on the stage mankind has reached in its general consciousness development.

⁴Consequently, what this implies is not merely that physical consciousness (sense functions) is the most developed, then emotional consciousness, and mental consciousness the least, but that the corresponding “the lowest the most and the highest the least” condition obtains also in the qualitatively different parts of man’s physical, emotional, and mental centres. The lowest parts, being the most mechanical ones, are the most developed and the most active ones. The highest parts, being the least mechanical and the most conscious ones, are the least developed and the most passive ones.

⁵To observe yourself you must be able to direct your attention. This means using the highest parts of your centres, thus the least mechanical and the most conscious parts, and above all the highest part of the intellectual centre. But this is precisely what ordinary man finds the most difficult. Directing his attention to what is happening in the physical world is easy enough, for man has particular tools for this work, tools that function well, namely his sense organs. Many people even find it relatively easy to direct the attention of the intellectual centre, as long as it is about directing it at physical things and events, such as the text of a book or the words of a lecturer, for in such cases the intellectual centre is supported in its work by the much better developed physical sense centre. This faculty of so-called concentration is a condition of all kinds of systematic study at school and at the university, etc.

⁶Observing oneself, however, is something radically different from the simultaneous intellectual and physical attention just described. Because self-observation means that the attention of the intellectual centre is directed, not at outer, physical reality, but at inner, psychic reality. In this work, the intellectual centre, which is little developed and does not function well, is reduced to itself, has no longer the support of the physical sense centre and its ability to direct attention. And that ability of attention, which the lone intellectual centre must use for self-observation, is of the third kind, qualitatively the highest kind: the attention that the observing self directs from within itself.

⁷How difficult this is will be realized by anyone who has made honest attempts for a long time to observe himself methodically and systematically. The most important lesson to be drawn from such attempts is that you cannot do it except for very short spells of time. You simply forget to do it, so that the exercise is interrupted, often only after a few seconds. The exercise is interrupted because the short-lived apparent selves overpower the observing self. And as seen from the psychological point of view (from the consciousness aspect), this observing self is the first tender nucleus of the future second self.

20.4 Seeing the Difference between Mechanical Functions and Self-Consciousness

¹For people who want to develop consciousness there are many insights to be had that are important to their further wandering. One of them is seeing the critical difference between consciousness in the first triad and consciousness in the second triad. The difference lies in the fact that consciousness in the first triad is mechanical, whereas consciousness in the second triad is self-conscious. Man’s self-consciousness is a faculty of his causal envelope (which has been formed through the second triad), of the centres of that envelope. This

explains why animals lack self-consciousness; they do not have causal envelopes. This also explains why self-consciousness occurs so seldom in average man: moments of self-consciousness are momentary causal consciousness, albeit of the lowest kind (47:3). And finally it explains why even those who work for their consciousness development find it so difficult to achieve moments of self-consciousness: doing such exercises they actually make efforts at achieving momentary contacts between the monad and centres in their causal envelope so that they become briefly causally conscious.

²Therefore, using self-remembrance to make the effort of achieving a spell of self-consciousness is to make the effort of being a causal self, even of the lowest kind and even for a moment. So this is no small thing, but anyone who succeeds in this experiment will see the important difference between the first self's consciousness and the second self's consciousness. It is about this very important insight, and it is an insight, since it is not a theory but an experience.

³Having this insight you understand why fully realized second selves, such as our elder brothers in the planetary hierarchy, when teaching us human beings, make such a clear distinction between the two kinds of consciousness that they do not use the same word for them but restrict the word "consciousness" to refer to functions of the first triad and use the word "identification" for consciousness in the second triad.

⁴Another such distinction appears in the talk of "darkness" and "light". The first triad is said to perform its mechanical functions in darkness: they are machines which work in darkness and which, because of that, the observing self finds it hard to control. The more light that is shed on the machines, the better the observing self controls them. The terms "darkness" and "light" may be taken here as symbolical: "darkness" meaning the absence of self-consciousness, and "light" the presence of self-consciousness. No mere symbolical meanings are intended, however. What is meant is darkness and light in a quite literal sense, since self-consciousness, when it appears, is actually a ray of light issued via a centre of the causal envelope. The ray is a higher kind of matter, and this is always light in relation to a lower kind of matter as darkness. It is the light of the second triad, mediated through the causal envelope and its centres.

⁵The observing self (the monad), too, is light in relation to the darkness of mechanical functions (machines). When the observing self temporarily passes to become a self-conscious self, then it becomes an even stronger light, since it is then united with the ray so that a bridge of light is formed between the first triad mental molecule (47:4) and the second triad mental atom (47:1) via some centre of the causal envelope. This bridge is called the antahkarana in Sanskrit, a word meaning "what makes between" or "what builds between", and it is obvious why it is called so.

⁶It is the task of man to build the antahkarana. He does so every time he creates a moment of self-remembrance. Sometimes the antahkarana he builds is strong, sometimes it is weak, now it lasts somewhat, now it passes very quickly. But it does not endure, it dissolves all too soon, and then he often forgets that he made it at all. It must be like that since he is not a causal self. When he has become a perfect causal self, however, he possesses continuity of consciousness. What does that mean? It means that he himself, the monad, has conquered permanent self-consciousness. What does that mean in addition? It means that he has built an enduring antahkarana, a permanent bridge of light between the first triad and the second triad. All his millions of seemingly failed attempts have then led to an enduring result.

⁷As a causal self man realizes that all his psychic functions – emotional and mental functions – were valuable to his consciousness development only to the extent that they could become anchorage points, even though momentarily, for the ray of self-consciousness from the causal envelope. And such psychic functions are always the most conscious and the least mechanical ones, namely those occurring with directed attention, attention directed from

within the observing self. Only these psychic functions are sufficiently “luminous”, have sufficient light of their own. Less conscious functions – those occurring only when attention is attracted (fascinated) by the object, when attention is wandering or non-existent – are too “dark”, are useless.

⁸Here we see very clearly what is good and what is bad for those who have chosen the way of consciousness development. All emotional and mental apparent selves occurring with directed attention are good and useful for the work of building the antahkarana. All the others are bad and useless. In those bad and useless ones man has everything that may torment him psychically: meaningless inner babble, imagination, negative emotions, anxiety, depression, irritation, etc. Mechanical emotional and mental functions are meaningless and harmful. Therefore, the person who is serious about his consciousness development should make it his aim either to feel and think intentionally or not feel or think at all. Causing emotional and mental functions to be quite still as long as he does not use them intentionally – this is a great and difficult aim, but he must eventually attain it.

⁹Only physical functions, such as movements, can be good and useful when mechanical, and much of our activity in the physical world must be of that kind to be efficient at all. However, the fact that physical functions in themselves are better than emotional and mental ones, expedient and useful also when mechanical, is due to the relative perfection of the etheric envelope. The etheric envelopes of most people are sane, function well. The emotional and mental envelopes of most people are not sane, do not function well, are unreliable, dysfunctional.

¹⁰In what is said here there is no valuation and least of all any judging, only the enunciation of a few important facts. You can be a good and responsible human being and yet live a physical life throughout, not taking any interest in consciousness and its possible development. It is not at all necessary to have that interest. But sooner or later, in some incarnation, man awakens to the realization that another life is calling him, quite another life, of which he had no idea hitherto. As this realization is strengthened and deepened, his attitude, too, his view, must change thoroughly.

20.5 Pre-Formation

¹All esoteric training can be called “pre-formation”. What is meant by this is that all the material which the teachers give to the students for their study, all the exercises they assign, all the rules they lay down, are intended to help the students to achieve better conditions of giving their knowledge and their being, in beforehand, the form they have in higher states of consciousness.

²All upbringing is a kind of pre-formation. Children are not grown-ups but they can be taught how to behave like grown-ups (should) behave, be taught to show consideration, to restrain their self-will and expressions of egoism, etc. Esoteric training is in some respects – second line work – a second upbringing.

³The study of the hylozoic system is an example of pre-formation. No ordinary human being, no human being who is reduced to using mere mental consciousness, the ordinary intellectual functions, the speculations of philosophy, etc., could invent hylozoics. Hylozoics is a product of higher consciousness, far beyond the capacity of ordinary human beings. It corresponds to the causal self’s “thinking”, properly: viewing of ideas. This is not to say that causal consciousness would suffice for this; it does not, since hylozoics describes reality far beyond the causal world. In fact, in order to “view hylozoics”, the causal self must receive causal reductions of 46-ideas, 45-ideas, etc. The causal self receives these dimensional reductions from teachers in the planetary hierarchy. Those teachers, in their turn, have received higher-order reductions from still higher authorities: teachers in the planetary government, and so it goes on all the way up to the highest kingdom of the cosmos. Ordinary

man, having none of these capabilities, can nevertheless learn how to comprehend and understand something that has a mental form corresponding to causal viewing, and this mental form is the hylozoic mental system. If he masters the system, he is able – within its framework – to think truth, think reality, which is a mental pre-formation to causal viewing. Without this mental pre-formation he will not arrive at causal viewing.

⁴The corresponding is true of exercises. Causal and higher selves are permanently self-conscious. Untransformed human beings are self-conscious only sporadically and uncontrolledly for brief moments. If they do the exercises they have received from their teachers, however, they will be able to create self-consciousness in a controlled way, intentionally, and with time make it last longer. In so doing they shape their emotional and mental consciousness functions into forms that emulate higher consciousness, and through these forms they achieve a contact with aspects of higher consciousness. Even if these contacts are temporary and of short duration, yet they are of immense importance. In fact, they are necessary, if the higher consciousness is to be activated at all. The greatest faculties always started from very modest, seemingly insignificant attempts.

⁵All esoteric training stresses the importance of preparation. No higher kinds of consciousness can be conquered starting from nothing. At the outset there must be some acquisitions, some previous understanding and experience. It is the purpose of pre-formation to facilitate such acquisitions.

⁶The purpose of the rules of the school is to teach the pupils to refrain from such self-expressions as are unnecessary and obstructive to their own work, the work of the group and of the school. (The theme of “not doing” once again.) Most rules in schools aim at the curbing of unnecessary talk, wrong speech. Wrong speech is partially due to wrong attitude, but is nevertheless considered a problem to be handled separately, which is also clear from the Buddha’s noble eightfold path, where right speech is an element of its own beside right attitude.

⁷In the Pythagorean School, they solved this problem in the easiest and most efficient manner by prohibiting neophytes to speak at all in the assembly the first two years. The idea was that during that time they would, by observing the elder brethren, learn that in the assembly you never talked mechanically but always with directed attention, thus when you had something necessary and rational to say, and otherwise you were silent. This was also out of concern for the neophytes, and the observation of this rule was a step in their transformation. It is a characteristic feature of untransformed man to unresistingly yield to his impulses: physical, emotional, mental ones. Modern upbringing praises “spontaneity”, which driven to extremes makes the man yield to these impulses; the gravest psychological error upbringing can make. Yielding to physical impulses people become murderers, criminals of all sorts; at first impulses are unintentional, then a tendency is established. Yielding to emotional impulses people learn to address others hurtfully, to gossip, to slander, etc. Yielding to mental impulses people produce all manner of vagaries. Only when mankind has reached the stage of emotional attraction can consciousness be allowed spontaneity, for then its impulses are born from the tendency to unity. And only when you have realized mankind’s ignorance of reality will you be spontaneously skeptical to the correctness of your vagaries and will test them by asking yourself, “what facts do I have on which to base my assumption?”

⁸The praise of spontaneity as something that is always good seems to be due to an erroneous identification of spontaneous and superconscious (good qualities, noble-mindedness, etc.), as if it were a case of a symmetrical relation. However, it is not symmetrical, but rather asymmetrical: everything superconscious comes spontaneously, but everything spontaneous does not come from the superconscious; something similar to “all knowledge is remembrance, but all remembrance is not knowledge”.

20.6 *Right Attitude to Esoterics*

¹Esoterics describes the cosmos as a long series of qualitatively higher kinds of consciousness states, which are already actual, since they are activated by a series of ever higher kinds of beings (god transcendent); that man (the monad) has all these consciousness states but only as potential and that it is his task to acquire them step by step as consciousness capacity of his own, that is: transforming potential into actual.

²Careful, correct self-observation passing into self-remembrance demonstrates to man that, despite occasional brief breakthroughs to somewhat higher states, he is still somewhere near the bottom of the “cosmic gamut”, that almost all of the higher states remain to be conquered, and that, therefore, he cannot know anything about this higher from his own experience. As seldom as these higher states occur, as often as he remains an ordinary human being, he realizes in moments of honesty and sincerity that he cannot “do”: cannot know, cannot understand, cannot judge – as compared with those in the fifth natural kingdom who are able to do so. This makes him humble, makes him willing to accept the teaching of the older brothers, to exert himself carefully and conscientiously – without individual distortion, without self-aggrandizement and desire to correct and complete it with the vagaries of his own imagination – to incorporate it with his own consciousness and to hand it on to others in a form as little corrupt as his best will enables him. This is the right attitude to esoterics.

³Most seekers get themselves some knowledge of how to become a second self, elaborate an interesting world view and life view, and are content with that. They forget why they got themselves knowledge and the fact that it is not an end in itself. The knowledge exists to teach us how to live; it exists to be put into real life. Otherwise it is little more than bad sowing for bad reaping, for knowledge entails responsibility, and we have not received the knowledge to merely be content with it. We have received the knowledge from the fifth natural kingdom for the purpose of striving to enter that kingdom and no longer be a burden to our guides.

⁴By acquiring esoteric knowledge, becoming mental selves and causal selves, you do not estrange yourself from mankind. You just further increase your capacity to serve human consciousness development, become an ever more useful tool of Augoeides and the planetary hierarchy.

⁵It is not a matter of wanting to be quickly saved from the cycle of reincarnations, which to be sure is a sign of the opposite of self-forgetfulness, but it is a matter of being able to help others to understand reality and develop their ability to live in accord with the laws of life. We develop the most quickly by helping others to realize the meaning of life. That is the great compensation of unselfishness.

⁶To forgo your own development in order to use your energies to help others to develop amounts to no loss in the long run. Old debts, which always exist, are set off. And according to the law of compensation it entails rather a quicker development than would else be possible. However, anyone who thinks he may gain selfishly by such a “sacrifice” strengthens egoism. The one right motive is to be forced by your will to unity (“love”), because you “cannot do otherwise”. This will to unity is due to the fact that you have been able to utilize the energy of the essential (46) molecules poured down on mankind by the planetary hierarchy (symbolically so-called benediction). Those higher kinds of matter are supplied to the planetary hierarchy by the collectors of cosmic energy (called in Sanskrit the nirmanakayas). They are sources that are always gushing.

⁷Service is no “sacrifice” but is based on the insight that all are one, the will to unity with all you can serve, an irresistible urge to live for all, something inescapable and spontaneous without thoughts of your own self and its development. There is for the second self nothing that can be called “sacrifice”, even though it may appear so to others, and hence the term. Forgetfulness of your own self means liberation from dependence on the first triad, later the second triad, then the third triad and so forth throughout the cosmos. The monad must

assimilate the different kinds of consciousness and acquire the capacity to understand reality they afford, as well as the pertaining abilities to use the energies right, but this is done with a view to being able to better serve life, not with a view to the self. That is the basic attitude of all beings in higher kingdoms and the condition for the monad in the first triad of reaching the second triad. This of course contains the insight of where you can best serve with your small but growing powers, make your small and ever increasing contribution for mankind, evolution, and unity. By faithfully serving in small things, where you stand, you acquire the powers that enable you to make an ever greater contribution. This is part of the law of destiny and the inevitability of the very process of evolution. The tempo of development is determined by the will to unity and its purposiveness and, as for the rest, by the capacity of individual character to acquire abilities. All in higher kingdoms do as best they can without a thought of merit or recognition. The powers they acquire by service guide them to their place of work in the processes of manifestation.

20.7 The Esoteric Sense

¹In all esoteric instruction worth its name the attitude of the student is considered particularly important. How does he relate to the superphysical, to things still subjective and esoteric? He must assume and consistently hold the position of the observer, detached from the mechanism of observation and contact. He must recognize himself as essentially a spiritual entity, different in nature, objectives and methods of working from the envelopes which he considers it expedient to occupy temporarily and to employ. He must realize his unity and lines of contact with all similar workers and thus arrive at a conscious awareness of his position in the hierarchy of spiritual beings. So much misinformation has been spread abroad and so much emphasis has been unwisely laid upon status and position in the so-called hierarchy of souls, that sane and balanced disciples now seek to turn their thoughts elsewhere and to eliminate as far as may be all thought of grades and spheres of activity. It is possible to swing from one extreme to the other and to underrate the significance of these stages of activity. Foolish attempts have been made to determine the positions of individual human beings on the evolutionary ladder, and this has brought the whole matter into disrepute in the minds of the public. But if these stages are regarded sanely for what they are – states of extended consciousness and grades of responsibility – then such terms as “accepted disciple”, “initiate”, “adept”, and “master” can be freed from personality reactions. It must always be remembered that the individual is to keep his status strictly to himself and to demonstrate his level of development evolution by a life of active unselfish service and by a clear vision which is ahead of the general idea of mankind. Each worker is responsible only for himself and his service. The evolutionary status is to be gauged, not on claims made, but on work accomplished, love and wisdom shown, demonstrated knowledge of the plan for mankind and a manifested esoteric sense. What is meant then by the esoteric sense? The power to live and to function in the consciousness aspect, to possess a constant inner contact with the causal consciousness and Augoeides, which must work out through love and wisdom, actively shown, and through the capacity to include and to identify oneself with all that lives and breathes. This means an interiorly held mental attitude which whatever its object is controlled by will and intention. It can govern and control the emotional sensitiveness, not only of the disciple himself, but also of those whom he contacts. By the strength of his silent thought, he can bring light and peace to all. Through that mental power he can tune in on the world of thought and on the world of ideas and can discriminate between and choose those mental forces and those concepts which will enable him, as a worker under the plan, to influence his environment and to clothe the new ideals in that thought matter which will enable them to be more easily recognized in the world of ordinary everyday thinking and living. This mental attitude will enable the disciple

also to orient himself in the causal world and to discover his fellow-workers, communicate with them and cooperate with them in the working out of divine intentions.

²This esoteric sense is what the aspirant at this time need develop most. Until aspirants have somewhat grasped it and can use it, they can never form part of the new group of world servers, and the instructions given will remain for them theoretical and mainly intellectual, instead of being practical and effective.

³To cultivate this inner esoteric sense, control of consciousness is needed, and continuous control of consciousness, in the early stages of development. But as time elapses and a man's contact with the second self grows, this control of consciousness will give way to a steady orientation to the second self and then this control of consciousness will no longer be required. Then the detachment between a man and his usable envelopes will be so complete that he will live always in the "seat of the observer", and from that point and attitude will direct the activities of the intellect and of the emotions and of the energies which make physical expressions possible and useful.

⁴The first stage in this development and cultivation of the esoteric sense consists in the holding of the attitude of constant detached observation.

20.8 Our Debt to the Higher

¹The whole cosmos has been brought into existence in order to enable the unconscious monads in primordial manifestation (chaos) to acquire consciousness, omniscience, and omnipotence. The entire cosmos has been built by an inconceivably vast collective of I-selves. All the processes of manifestation are directed from the seventh divine kingdom in worlds 1-7. Involution and evolution, and everything pertaining to them in the matter of never-ending work at the three aspects of reality, are the results of the activity of higher kingdoms. It is an activity that in lower kingdoms has its reward in the form of help to a quicker consciousness development and knowledge given of superconscious worlds. It is a law of evolution that all must receive help and all must help with everything that all need, and this in all kingdoms. Anyone who does not see and realize this counteracts evolution.

²The individual is in debt of everything. He is in debt of the solar systemic and planetary governments who have provided him with a planet where to develop, have supervised his involution and evolution in the process of manifestation, given him his three triads, permitted him to pay his debts by instalments, debts that would otherwise make it well nigh impossible for him to continue his development. He is in debt of the different natural kingdoms (those of involution and evolution) that have lent him envelopes and their matter. He is in debt of all people who have in thousands of incarnations given birth to him, brought him up, etc. He should make the effort of thinking about all the processes which he has been made to go through and which were intended to arouse him to consciousness and self-control. He should be grateful for all the toil, all the work other beings have put in for him. He should realize that the only right attitude is to begin paying back, with gratitude and effort.