

COMMENTARIES ON THE SCIENCE OF THE ANTAHKARANA  
Such as Presented by Alice A. Bailey  
in *The Rays and the Initiations*, pages 441–530

*Brief Introductory Note*

The Commentaries put forth below are intended for students of Pythagorean hylozoics and practisers of Pythagorean methods of consciousness activation (light technology), who thus are already familiar with the hylozoic terminology used in these Commentaries. The Commentaries are far from exhaustive or systematic; they are aimed mainly at clarification of certain of the terms frequently used by Alice A. Bailey, in the work here commented upon and in others; and aimed also at affording the students some basic knowledge of the procedure to be applied on the first stages of the conscious building of the antahkarana. The present writer intends a fuller and more systematic treatment of the subject here dealt with in the latter parts (Part Seven and Part Eight) of *Fundamentals of Light Technology*.

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“a. His lower concrete mind and the higher abstract mind.”

Commentary No. 1: “Lower concrete mind” means 47:5 and 47:4; “higher abstract mind” means 47:3 and 47:2. 47:5 can activate and contact 47:3; 47:4 can activate and contact 47:2.

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“This visualization is not necessarily concerned with form and with concrete mental presentations; it is concerned with a pictorial and symbolic sensitivity which expresses interpretively the spiritual understanding, conveyed by the awakening intuition – the agent of the Spiritual Triad.”

Commentary No. 2 : “Pictorial” is whatever has to do with pictures, and picture is form, so picture not concerned with form does not exist. Visualization not concerned with form does not exist either. If it is visualization, then it is conception of some picture; and if it is a picture, then it is a form. The entire passage quoted thus appears devoid of meaning.

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“the imaginative quality of the soul, implementing desire and steadily becoming a higher creative faculty as desire shifts into ever higher states and leads to ever higher realizations.”

Commentary No. 3: If by the word “soul” is meant some kind of causal consciousness or second-triad consciousness, then imagination is no “quality of the soul”. Imagination is a union of emotional and mental consciousness. Imagination is not causal consciousness (47:1-3) or higher (46, etc.).

“the three aspects of his mind (the abstract mind, the soul or the Son of Mind, and the lower concrete mind),”

Commentary No. 4: The abstract mind = 47:1; soul or the Son of Mind = the causal envelope; the lower concrete mind = 47:4-7.

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“The human soul (in contradistinction to the soul as it functions in its own kingdom, free from the limitations of human life) is imprisoned and subject to the control of the lower three energies for the major part of its experience.”

Commentary No. 5: The “human soul” is the triad envelope (47:3); “the soul as it functions in its own kingdom” is the greater causal envelope (the collector envelope, 47:1-3) enclosing

the causal centre (the so-called egoic lotus); “the lower three energies” are the three energies of the first triad (47:4, 48:1, 49:1).

“When the five energies are beginning to be used, consciously and wisely in service, a rhythm is then set up between the Personality and the Soul.”

Commentary No. 6: The “five energies” are the energies of the etheric, emotional, mental, triad, and causal envelopes.

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“It must be remembered that the soul, in its turn, is a union of three energies of which the lower three are the reflection.”

Commentary No. 7: Here “the soul” means the second triad. That “the soul” here means also the second triad is clear from what is said further on in the text: “It is a synthesis of the energy of Life itself (which demonstrates as the life-principle within the world of forms), of the energy of the intuition or spiritual love–wisdom or understanding (this demonstrates as sensitivity and feeling in the astral body), and spiritual mind, whose reflection in the lower nature is the mind or the principle of intelligence in the form world. In these three we have the atma–buddhi–manas of the theosophical literature – that higher triplicity which is reflected in the lower three, and which focuses through the soul body on the higher levels of the mental plane ...”

“The energy of Life itself” here means the 45:4-energy; “the energy of the intuition or spiritual love–wisdom or understanding” is the 46:1-energy, and “spiritual mind” is 47:1, which interpretation is confirmed also by “In these three we have the atma–buddhi–manas of the theosophical literature”, for atma = 45, buddhi = 46, and manas = 47. Note also that “the soul body” = the causal envelope; thus here “soul” = causal.

“the energies which animate the soul. These are the spiritual mind, conveying illumination; the intuitive nature, conferring spiritual perception; and divine livingness.”

Commentary No. 8: “the spiritual mind” = 47:1, “the intuitive nature, conferring spiritual perception” = 46:1; and “the divine livingness” = 45:4.

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“He achieves a measure of mind control; he can turn the searchlight of the mind in two directions, into the world of human endeavour and into the world of soul activity.”

Commentary No. 9: “The world of human endeavour” = the physical world; “the world of soul activity” = the causal world.

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“His energy goes forth, through the medium of the controlled and directed mind, into the world of the higher spiritual mind and into the realm of the intuition.”

Commentary No. 10: “The controlled and directed mind” = 47:5 and 47:4; “the world of the higher spiritual mind” = 47:3 and 47:2; “the realm of the intuition” = 46:7 and 46:6.

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“as soon as the intuition and the mind are en rapport”

Commentary No. 11: “The intuition” = 46; here “the mind” cannot refer to mental consciousness in the restricted sense (47:4-7), but only to causal consciousness (47:2).

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“It should be noted here that the bridging has to be done in the consciousness aspect, and concerns the continuity of man’s awareness of life in all its various aspects.”

Commentary No. 12: “The bridging has to be done in the consciousness aspect.” This is the exact reason why work in the matter aspect, at building a bridge in emotional–mental matter, will lead you nowhere.

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“It is, therefore, the path of life, which reaches from the Monad to the personality, via the soul.”

Commentary No. 13: Here “the Monad” = the third triad, “the personality” = the first triad, and “the soul” = the second triad.

“The consciousness thread (antahkarana) is the result of the union of life and substance or of the basic energies which constitute the first differentiation in time and space; this produces something different, which only emerges as a third divine manifestation after the union of the basic dualities has taken place.”

Commentary No. 14: “the union of life and substance” – by “life” is meant the motion or force aspect and by “substance” is meant the matter aspect. However, they are indissolubly and eternally one; the one cannot exist without the other. Thus no “union” of them takes place. “Union” is the wrong word; “unity” is the only right word. In contrast, what “emerges as a third divine manifestation” in the proper sense is actualized consciousness, the third aspect of reality together with matter and force. It emerges, is actualized, for consciousness exists in the beginning only potentially.

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“When the astral body and the mind nature are beginning to function as a unit, and the soul also is consciously connected (do not forget that it is always unconsciously linked), an extension of this fivefold thread – the basic two and the human three – is carried to the throat centre, and when that occurs man can become a conscious creator on the physical plane.”

Commentary No. 15: This description turns the true state of affairs upside down. It is only at the emotional stage that the emotional envelope (the “astral body”) and the mental envelope (the “mind nature”) “function as a unit”; expressed more exactly: are in a state of coalescence with each other, so that emotionality usually dominates mentality, which at the emotional stage is still just faintly developed. Consciousness development at the mental stage implies that the individual learns how to control the emotional envelope through the mental envelope and, to the extent that this process is successful, the coalescence of the two envelopes is discontinued, so that the mental envelope can instead gravitate towards the causal envelope, receive inspirations from it, and begin to activate it.

“1. From the physical to the vital or etheric body. ... 2. From the physical and the vital,”

Commentary No. 16: The “vital or etheric body” is as much physical as the organism, so it is erroneous to call only the latter one “the physical body”. In fact, the etheric envelope is the more important one of the two physical envelope, and this on several grounds: 1) the matter aspect: the organism is constructed from the etheric envelope, and each cell has its own etheric envelope; 2) the consciousness aspect: physical consciousness (sense perceptions, physical brain consciousness) is consciousness in the centres of the etheric envelope, the etheric brain centres included; 3) the motion aspect: the vital force and mobility of the organism are due to energies conveyed by the centres of the etheric envelope. To sum up: Without the etheric envelope, its centres, and the energies conveyed through those centres, the organism is just a piece of dead meat.

“Advanced humanity is in process of linking the three lower aspects, which we call the personality, with the soul itself, ... The lines of force are then so interrelated that the soul and its mechanism of expression are a unity.”

Commentary No. 17: “The three lower aspects” = the three units of the first triad (47:4, 48:1, and 49:1) and the pertaining envelopes, that is, the mental, emotional, and etheric envelopes; “its [the soul’s] mechanism of expression” here means the same. When it is said that the “three lower aspects” are in process of being linked with “the soul”, that is, the causal envelope, it cannot mean a union of equal parties, but on the contrary the alignment of the three lower with the causal envelope, their being subjected to it, the control of the energies of the lower envelopes by the causal energies.

The triad envelope is left out of account here. This is due to an error in A.A.B.’s terminology, that is, her use of the word “personality” for three different things: 1) the three lowest of man’s envelopes of incarnation: the mental, emotional, and etheric envelopes (the organism being excluded); 2) the first triad; 3) the triad envelope (the lower or lesser causal envelope, the incarnating part). If, as here, the word “personality” is used in the first of the three meanings, it easily happens that subsequently in the account any of the other two things designated by the same word is lost. The triad envelope, however, is of the greatest importance in the process of alignment described, since the three lower envelopes of incarnation must first be aligned with the triad envelope before the latter can, in its turn, be aligned with the greater causal envelope. It is the alignment of the three lower envelopes with the triad envelope that A.A.B. in other connections calls the “integration of the personality”.

“thus producing a synthesis between consciousness, the soul and the life principle.”

Commentary No. 18: “Consciousness” = the monad consciousness, “the soul” = the consciousness of the causal envelope, “the life principle” = the third triad.

“the life or spirit aspect, anchored in the heart.”

Commentary No. 19: By “the life or spirit aspect” is meant the same as what in other places A.A.B. calls “the will aspect”, that is, energy from the third triad anchored in the etheric heart centre, not the organic heart.

“the consciousness aspect or the faculty of soul knowledge, anchored in the centre of the head.”

Commentary No. 20: By “the consciousness aspect” is meant the second triad, its consciousness and energy and, in particular, the 46-consciousness and -energy. “The centre of the head” = the crown centre.

“These two energy factors, which are recognized by the human being as knowledge and life, or as intelligence and living energy, are the two poles of his being. The task ahead of him now is to develop consciously the middle or balancing aspect, which is love or *group relationship*.”

Commentary No. 21: “The two poles of his being” = the first triad and the third triad; “knowledge” and “intelligence” = the first triad; “life” and “living energy” = the third triad.

“The middle or balancing aspect which is love or *group relationship*” means the second triad. On a lesser scale “the two poles of his being” refer to the knowledge and sacrifice petals, respectively, of the causal centre, the “the middle or balancing aspect” refers to the unity petals.

The reader’s attention should be called to the fact that the text displays a confusion of two different pairs. “These two energy factors ... are the two poles of his being” are not the two

threads of energy discussed in the three immediately preceding paragraphs, beginning “I can perhaps indicate the nature of this process ...” The pair discussed in the first three paragraphs are the sutratma and the antahkarana, which are most closely connected with the third triad (the will aspect) and the second triad (the consciousness aspect), respectively. In contrast, the pair discussed in the last paragraph (“These two energy factors ...”) is the third triad (the will aspect) and *the first triad* (the matter aspect), whereas the second triad (the consciousness aspect) is introduced subsequently as “the middle or balancing aspect” between these two. Facts have been put into the wrong context here by being connected with “These two energy factors”, for the two pairs have the fact that they are energy factors in common. Beyond that, they have only the third triad (the will aspect) in common.

“hitherto the work done upon the antahkarana has been entirely unconscious.”

Commentary No. 22: The part of the antahkarana built hitherto has concerned the mechanical functions of the envelopes of incarnation and so has not had anything to do with the monad consciousness.

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“the Self, the Knower, the Beholder, the Observer. ... to the conscious self-aware Identity, or to the self-contained, self-initiating Individual.”

Commentary No. 23: This has reference to the monad (in the Pythagorean sense, not in the A.A.B. sense) and its consciousness, self-consciousness.

“Previously I spoke of ‘knowledge–wisdom’ which are words synonymous with ‘force–energy.’”

Commentary No. 24: The pairs of words quoted are not synonymous but parallel. Because “knowledge” and “force” have reference to the first triad and the first self (47:4–49:7); “wisdom” and “energy”, to the second triad and the second self (45:4–47:3).

“until a man is a probationary disciple, and therefore becoming conscious of himself and not only of the not-self.”

Commentary No. 25: Extensive self-consciousness is acquired only at the stage of the probationary disciple, that is to say, the stage of humanity (the higher mental stage, 47:5 and 47:4).

“of this fact in nature his creative activity during the past two hundred years is an indication, so that today the creative thread is a unity, generally speaking, as regards humanity as a whole and specifically of the individual disciple,”

Commentary No. 26: This is not correct, for development is not that rapid where mankind as a whole is concerned, and this degree of consciousness evolution can have been attained by only a few per cent of the mankind now incarnated. The majority still lack creative ability.

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“These three major threads which are in reality six, if the creative thread is differentiated into its component parts, form the antahkarana.”

Commentary No. 27: A.A.B. arrives at the number six by making the creative thread consist of three and the antahkarana of two. The two antahkaranas are the consciousness thread and “the technical antahkarana, bridging between the threefold personality and the Spiritual Triad”, that is, bridging between the first triad and the second triad; see page 476!

“The personality then begins to bridge the gap which exists on its side between the manasic permanent atom and the mental unit, between the higher abstract mind and the lower mind.”

Commentary No. 28: It is not correct to say that “the personality” bridges the gap between (the manasic permanent atom =) the mental atom of the second triad (47:1) and (the mental unit =) the mental molecule of the first triad (47:4), but the monad does this when, having been centred in the mental molecule, it moves to the mental atom.

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“This antahkarana is the product of the united effort of soul and personality, working *together consciously* to produce this bridge.”

Commentary No. 29: Here the soul and the personality are said to be conscious beings. If so, “soul” can only mean Augoeides, working through the second triad, and “personality can only mean the human monad in the first triad. Here “soul” cannot mean the causal envelope, nor the second triad as such.

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“When it is completed, there is a perfect rapport between the monad and its physical plane expression, the initiate in the outer world. The third initiation marks the consummation of the process, and there is then a straight line of relationship between the monad and the lower personal self.”

Commentary No. 30: If there is to be a perfect rapport between the initiate in the physical world and the (“monad” =) third triad, that initiate must be a third self, the monad must be centred and self-conscious in the third triad. The third initiation does not at all mark the consummation of the process, only that the monad has become a causal self. This mistake of A.A.B. is due to her stumbling over her own terminology; she uses the term “antahkarana” in two different senses: 1) for the entire consciousness thread from the first triad to the third triad and 2) for only the part of the consciousness thread extending from 47:4 to 47:1. The third self has completed the antahkarana in the first sense; the causal self has completed it in the second sense. When the causal self is not (fully) conscious even in the second triad, how could it be conscious in the third triad?

“The fourth initiation marks the complete realization of this relation by the initiate. It enables him to say: ‘I and my Father are one.’ It is for this reason that the crucifixion, or the Great Renunciation, takes place. Forget not that it is the soul that is crucified. It is Christ Who ‘dies.’ It is not the man; it is not Jesus. The causal body disappears. The man is *monadically* conscious. The soul-body no longer serves any useful purpose; it is no more needed.”

Commentary No. 31: The fourth initiation means that the monad has become a 46-self, has centred itself in the 46-atom of the second triad with self-consciousness and group-consciousness, but the 46-self cannot be conscious in the third triad, cannot say “I and my father are one”, if “father” is 43-consciousness. 46-consciousness is not 43-consciousness. No kind of lower consciousness can identify itself with a kind of higher consciousness, cannot even understand higher consciousness. It is correct that the causal envelope dissolves (“the causal body disappears”, “the soul-body no longer serves any useful purpose”) in connection with the fourth initiation, but “Christ” does not die, for “Christ” is not the symbol of the causal envelope but of the either the 46-envelope or of the second triad, and both remain.

It is not correct to say that “the man is monadically conscious” after the monad has taken the fourth initiation. Firstly, the man is now irrevocably finished, the causal envelope is dissolved, and the causal envelope esoterically is the man. Secondly, the monad is now a 46-self, a superman, but not, therefore, “monadically conscious”, that is, conscious in the third triad. To be so, the monad must first be conscious in the entire second triad; and it is not immediately after becoming a 46-self. Only at the fifth initiation, when the monad becomes a 45-self, will it be conscious in the 45-atom of the third triad. A.A.B.’s mistake here, once

again, is due to her being confused by her own ambiguous terminology. If you constantly speak of the “soul” and then as often mean the second triad as the causal envelope, it easily happens when you describe the condition obtaining straight after the fourth initiation, the dissolution of the causal envelope, as if the “soul” also in the sense of the second triad had been dissolved, thus as if of the threefold of “monad (third triad) – “soul” (second triad) – personality (first triad) only “monad and personality” remained. Also the two charts on page 456 embody this error, the confusion of “soul” = the causal envelope and “soul” = the second triad; this error the logical consequence of which must be that you make both disappear at the fourth initiation, so that the monad as a fresh 46-self were left without a second triad and so could not be conscious either in 47:1-3, 46:1-7, or 45:4-7 – a patent absurdity.

“This body is will-created by the Master.”

Commentary No. 32: The 45-self need not undergo the process of incarnation if he wants to manifest himself in the physical world, but forms by will-power instantaneously out of physical etheric matter an envelope which by attracting gross physical matter can be made visible to all and is confusingly similar to an ordinary human organism.

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“In these you have the ‘nine of initiation’ or the transmuting of nine forces into divine energies:”

Commentary No. 33: The “nine of initiation” has no bearing on the three triads of three units each, for no initiations correspond to the molecules of the triads (47:4, 45.4, 43:4). The first seven initiations are concerned with consciousness and energy in the atomic kinds 49–43 within the solar system. The eighth and ninth initiations are concerned with the cosmic worlds 42–36 and 35–29, respectively. It is not correct either to describe the initiations as the “transmuting of nine forces into divine energies”. When the monad acquires the sovereignty of its own will against the energy of a certain atomic world and, consequently, against any kind of envelope of the matter of that world, this does not imply that energy of that envelope is transmuted, but that it is dominated, controlled, used by the now stronger energy of the monad. The highest degree of such domination manifests itself in the complete automatization of the envelope, so that the envelope performs its functions expediently, being sporadically supervised by the monad in a higher envelope.

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“He [the aspirant] can consequently undertake – in cooperation with his steadily awakening and focusing consciousness – to take the next step, which is that of accepted discipleship.”

Commentary No. 34: What, then, is the aspirant, if he is separated from his consciousness? According to hylozoics, the aspirant is a monad. And the three aspects of the monad is matter, consciousness, and will; that is to say, the monad *is* matter, consciousness, and will. Consciousness cannot be separated from the monad, consequently the monad cannot “cooperate” with consciousness, as though consciousness were something else than the monad, something outside the monad.

“he, through meditation and the mystical experience, does have occasional contact with the soul, and this happens with increasing frequency;

Commentary No. 35: “the soul” here means causal consciousness.

“at times, even if rarely, he has a genuine intuitive experience.”

Commentary No. 36: At this stage it cannot be a case of perceptible 46-consciousness but rather of inspiration from Augoeides.

“will evoke response from the soul on its own plane.”

Commentary No. 37: Here the “soul” means Augoeides.

“It will be obvious to you that when the personality is becoming adequately magnetized from the spiritual angle, its note or sound will go forth and will evoke response from the soul on its own plane. Later the personality note and the soul note in unison will produce a definitely attractive effect upon the Spiritual Triad. This Spiritual Triad in its turn has been exerting an increasingly magnetic effect upon the personality. This begins at the time of the first *conscious* soul contact.”

Commentary No. 38: The use of such terms as “personality”, “the soul”, and “the Spiritual Triad”, which by themselves refer to envelopes for the monad, is meaningless if you do not clearly understand that what is being dealt with are always self-active and conscious beings, acting through those envelopes. Only monads can be such self-active and conscious beings. Thus when “the personality” is said to do something, such as letting its “note or sound go forth”, it can only imply that the human monad is acting in this way through “the personality”, that is, through the first triad mental molecule (47:4) and the triad envelope (47:3). Likewise, the effect of “the Spiritual Triad” upon “the personality” must exclusively refer to the effect brought to bear by Augoeides, a self-conscious and group conscious deva monad, on the human monad in the first triad. “The first *conscious* soul contact cannot mean anything but the first contact of the human monad in the triad envelope with Augoeides in the causal envelope.

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“But there exists a *gap in consciousness*, though not in fact. The sutratmic strand of energy bridges the gap, and tenuously relates monad, soul and personality. But the consciousness thread extends only from soul to personality – from the involutory sense. From the evolutionary angle (using a paradoxical phrase) there is only a very little *conscious awareness* existing between the soul and the personality, from the standpoint of the personality upon the evolutionary arc of the Path of Return.”

Commentary No. 39: “In fact” means the matter aspect and the force aspect. In material respect, the triad chain is completely built. Likewise, the supply of energies down the chain works from the highest to the lowest unit. In consciousness respect, on the other hand, the chain works only as far as the monad has self-activated consciousness through its own work. If the monad has succeeded in becoming self-active in mental consciousness and mentally sovereign against emotional impulses (has acquired mental will that is stronger than emotional will), then it can centre itself in the mental molecule of the first triad, which implies that it has built its antahkarana up to 47:4.

“The sutratmic strand of energy bridges the gap, and tenuously relates monad, soul and personality.” Here “soul” means the second triad, just as “monad” means the third triad, and “personality” the first triad.

Further on in the same paragraph, however, it is said: “and the aspirant is then ready to bridge the gap and unite the Spiritual Triad and the personality, through the medium of the soul.” It is clear that here “the soul” does not mean the second triad, since this is mentioned separately. Here “the soul” means the causal envelope.

“A man’s whole effort is to become aware of the soul and to transmute his consciousness into that of the soul, whilst still preserving the consciousness of the personality.”

Commentary No. 40: This is true only as long as the monad is a first self, for to the extent that the monad conquers the consciousness of (the soul =) the second self (causal, 46-, and lower 45-consciousness), to that same extent it dispenses with the three kinds of first self consciousness (47:4-7, 48:2-7, 49:2-7); to be explicit, the emotional envelope of the causal self



is empty as is the mental envelope of the 46-self (KofR 3.3.25, KofL1 9.12.1, KofL3 9.1.28, WofM 10.18.3). The description of this process as one of transmutation of the consciousness of the first self into consciousness of the second self is not exact. It is not a case of transmutation of lower consciousness into higher, but of activation by the monad of hitherto inactive higher consciousness, which is made possible by the fact that the monad possesses triad units corresponding to those higher kinds of consciousness (45:4, 46:1, and 47:1 of the second triad), so that the monad through this self-activation can with increasing frequency be self-conscious in those higher kinds of consciousness. In the process, the lower kinds of consciousness (made possible through 47:4, 48:1, and 49:1 of the first triad) are gradually pushed aside, become less active, are eventually made unnecessary and can be completely dispensed with.

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“The clue to understanding this lies perhaps in the thought that hitherto the relation between soul and personality has been steadily carried forward, primarily by the soul, as it stimulated the personality to effort, vision and expansion. Now – at this stage – the integrated, rapidly developing personality becomes consciously active, and (in unison with the soul) starts building the antahkarana”

Commentary No. 41: Here “soul” means Augoeides, “personality” the human monad as a first self, as active in the first triad. It is thus a case of two individuals, two monads. Augoeides does not relate to the envelopes, but to the monad in its envelopes. It is the same with the initiations; not the envelopes are initiated, but the monad is (KofR 6.4.4).

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“You know well that upon the mental plane the three aspects of mind, or the three focal points of mental perception and activity, are to be found:”

Commentary No. 42: Here “the mental plane” means not just the mental world, but also the causal world, thus the entire world 47. This is clear from the subsequent detailing of the three focal points. Because “the lower concrete mind” is 47:4-7, “the abstract mind” is 47:1 (the lowest unit of the second triad), and “the Son of Mind” is the causal envelope, in particular its centre and Augoeides, who is the one using this centre as long as the human monad is unable to do so.

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“It expresses itself most fully through the love petals of its innate being.”

Commentary No. 43: Causal consciousness does not achieve its fullest expression through the love or unity petals of the causal centre and 47:2, but through the will petals and 47:1, because 47:1-consciousness is also the synthesis of all three kinds of causal consciousness (47:1-3).

“the second aspect of the Spiritual Triad”

Commentary No. 44: By this is meant the 46-atom of the second triad.

Commentary No. 45: The text speaks of “the eternal life of the soul” and says that the “Son of Mind”, which “is the soul itself” ... “is eternal in time and space.” “The soul”, however, whether the causal envelope or the second triad is meant by this, is not eternal, for no one of the many envelopes of the monad is eternal. Moreover it is said that this “eternal life of the soul is absorbed into that which is neither transient nor eternal but which is endless, boundless and unknown.” According to hylozoics, however, there is nothing corresponding to this description, for primordial matter alone is “endless, boundless and unknown”, but it is not correct to say that primordial matter is “that which is neither transient nor eternal”, for it is both permanent and eternal.

“The personality has by this time completely absorbed the soul, or to put it perhaps more accurately, both soul and personality have been fused and blended into one instrument for the use of the One Life.”

Commentary No. 46: It is impossible to give a correct account of this process without mentioning the monad in some way. In reality it is not a case of absorption of the soul, that is, the greater causal envelope, by the personality, that is, the envelopes of incarnation (either all of them or only the incarnating part of the causal envelope, the triad envelope – for in her use of the word “personality” A.A.B. vacillates between these two senses), but of the monad’s ability, after its acquisition of full self-consciousness in the mental atom of the second triad (47:1), of forming at need a causal envelope and lower envelopes for activity in the worlds of man. These lower envelopes (from 47:4 down) then execute the commands of the causal will without “will” of their own.

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“As this process is carried forward, three great aspects of divine manifestation emerge upon the theatre of world life and on the physical plane. These are Humanity, the Hierarchy and Shamballa.”

Commentary No. 47: A.A.B. overuses the word “aspect”. This word should properly be used only in reference to what is an inseparable part of something greater, such as a side of a triangle, one of the three aspects of reality, etc.

“The point which I seek to emphasize is that only when the aspirant takes his stand with definiteness upon the mental plane, and keeps his ‘focus of awareness’ increasingly there, does it become possible for him to make real progress in the work of divine bridge building, the work of invocation, and the establishing of a conscious rapport between the Triad, the soul and the personality.”

Commentary No. 48: Something similar is said on page 446 – “*the real building of the antahkarana takes place only when the disciple is beginning to be definitely focused upon mental levels*, and when therefore his mind is intelligently and consciously functioning.” – and on page 475: “6. This bridge has to be built by the aspirant who is focused upon the mental plane, because it is mental substance (in three grades) which must be used, and the three aspects of the mind – the manasic permanent atom, the Son of Mind or Ego, and the mental unit – are all involved in the process.”

The fact that the disciple or the aspirant is in this way “increasingly” and “definitely” focussed in mental consciousness, implies that he can be self-active in the higher mental, at first in 47:5 and later in 47:4. This higher mental, however, has no innate attraction to emotionality, to unification with it to devote itself to creations of imagination, but on the contrary seeks to contact causal consciousness in order to downscale its reality ideas. Work with creative imagination, such as building the bridge in emotional-mental matter, commands less and less the interest of such a disciple or aspirant.

“The period covered by the conscious building of the antahkarana is that from the final stages of the Path of Probation to the third initiation.”

Commentary No. 49: The same is said on page 455: “The third initiation marks the consummation of the process,”

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“having reached the developed human stage (integrated, aspiring, oriented and devoted), the man stands firmly upon the lower levels of that mental plane; he is then faced by the seven subplanes of that plane with their corresponding states of consciousness. He is therefore

entering upon a new cycle where – this time equipped with full self-consciousness – he has seven states of mental awareness to develop; these are all innate or inherent in him, and all (when mastered) lead to one or other of the seven major initiations. These seven states of consciousness are – beginning from the first or lowest:”

Commentary No. 50: By “the developed human stage” is meant the stage of humanity or the higher mental stage, for only at that stage does man activate his entire mental consciousness (47:4-7), that which A.A.B. calls the “lower mind” or the “concrete mind”. Causal consciousness is to A.A.B. the “higher mind”, for she calls the entire causal-mental world the “mental plane”, which is clear also from the statement “the man stands firmly upon the lower levels of that mental plane; he is then faced by the seven subplanes of that plane with their corresponding states of consciousness.” You could easily, therefore, conclude that the “seven states of mental awareness to develop” subsequently mentioned by her are precisely these 47:1-7. But when she goes on to describe these “seven states of consciousness ... beginning from the first or lowest”, it turns out that only the first three are mental or causal: “lower mental awareness” would rather be 47:4, “soul awareness or soul perception” 47:3 and 47:2, and “higher abstract awareness” 47:1. The four subsequent ones are “the full consciousness of the buddhic or intuitional level”, “the consciousness of the spiritual will as it is expressed or experienced upon atmic levels or upon the third plane of divine manifestation”, “the inclusive awareness of the Monad upon its own plane, the second plane of our planetary and solar life”, and “divine consciousness ... the awareness of the whole on the highest plane of our planetary manifestation”; that is, the highest four kinds of consciousness within the solar system: 46, 45, 44, and 43, respectively. Thus there seems to be a confusion of ideas here, that is, 47:7, 47:6, 47:5, etc. up to and including 47:1 have been confused with 47:4, 47:2, 47:1, 46, 45, 44, and 43. The expression “seven states of mental awareness to develop” is correct only in reference to the three first mentioned ones.

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“2. Soul awareness or soul perception. This is not the perception of the soul by the personality, but the registering of that which the soul perceives by the soul itself.”

Commentary No. 51: A Pythagorean would express this differently: when the monad temporarily maintains itself in the centre of the causal envelope, it possesses causal self-consciousness.

“3. Higher abstract awareness. The unfoldment of the intuition and the recognition of intuitive process by the lower mind.

#### *Buddhic Plane*

4. Persistent, conscious, spiritual awareness. This is the full consciousness of the buddhic or intuitional level. This is the perceptive consciousness which is the outstanding characteristic of the Hierarchy. The life focus of the man shifts to the buddhic plane. This is the fourth or middle state of consciousness.”

Commentary No. 52: There is no mention of the fact that the full acquisition of “higher abstract awareness”, that is, full objective self-consciousness in the 47-atom of the second triad, comes only after the acquisition of 46-consciousness, buddhi.

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“Before a man can tread the Path, he must become that Path himself. Out of the substance of his own life he must construct this rainbow bridge, this Lighted Way.”

Commentary No. 53: This can be expressed more clearly and more comprehensibly by using hylozoic terms: Man acquires ever higher kinds of consciousness and will in an unbroken succession from the lowest to the highest human level. These ever higher kinds of

consciousness and will are bound up with ever higher kinds of matter (molecular kinds and atomic kinds) in his envelopes, so that the process, as viewed from the matter aspect, is about the successive replacement of lower kinds of matter by higher kinds in his envelopes.

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“when his lower nature is ... recognising and reacting to soul contact and control ... sensitive to the first impression of the Monad.”

Commentary No. 54: Since A.A.B. uses the word “soul” in so many widely different senses, for example, 1) temporarily active causal consciousness (at the stages of culture and humanity), 2) the human monad self-conscious in the causal envelope (at the stage of ideality), and 3) Augoeides, the expression “his lower nature” and so the whole statement “when his lower nature is ... recognising and reacting to soul contact and control” must be understood in different senses. If the statement is understood with “soul” in sense 1), “his lower nature” will mean the human monad self-conscious in the first triad. According to sense 2), “his lower nature” is no longer the monad—the self but the envelopes of incarnation conceived by the self as non-self, and “soul control” is then the control by the monad of the envelopes of incarnation through the causal will. According to sense 3), “his lower nature” again is the monad in the first triad, while Augoeides uses the causal centre as an instrument for the transmission of impressions. On the other hand, “control” does not belong to this sense, because Augoeides never seeks to control the human monad, since that would run counter to the law of freedom. This last statement demonstrates the dangers involved in confusing different ideas in the term “soul”.

By “sensitive to the first impression of the Monad” is meant here sensitive to impressions from Protogonos through 45:1, the lowest unit of the third triad. This sensitivity is possible for man only at the stage of ideality (the causal stage).

“The highest aspect of the form nature.”

Commentary No. 55: 47:4 is meant here, for this molecular kind is the highest one in the first triad, the “form nature”.

“The individualized mind.”

Commentary No. 56: 47:2 is meant.

“The higher abstract mind.”

Commentary No. 57: 47:1 is meant.

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“There are necessarily other arrangements of these aspects in manifestation, but the above will serve to indicate the relation of Monad–soul–personality as they express themselves through certain focused stations or points of power *upon the mental plane.*”

Commentary No. 58: Here “Monad” means the third triad, “soul” the second triad, and “personality” the first triad.

“In humanity, however, the major realization to be grasped at the present point in human evolution is the need to relate – consciously and effectively – the spiritual Triad, the soul on its own plane and the personality in its threefold nature. This is done *through the creative work of the personality, the magnetic power of the Triad, and the conscious activity of the soul, utilizing the triple thread.*”

Commentary No. 59: In contrast to the above, here clearly “the spiritual Triad” or just “the Triad”, that is, the second triad, is something different from “soul”.

“You can see, therefore, why so much emphasis is laid by esotericists upon fusion, unity or blending;”

Commentary No. 60: The terms “fusion”, “unity”, and “blending” do not designate three different procedures but one and the same procedure, which should instead be termed “alignment”. “Alignment” is to be preferred because the procedure in question is concerned with making something qualitatively lower, that is the first triad and its envelopes, subordinate, completely obedient to, and an instrument of something qualitatively higher, that is, the monad when self-conscious in the causal envelope. A still higher stage of the procedure is of course attained by the monad when it is able to self-consciously centre itself in the essential envelope, the 46-envelope (as long as it remains at the causal stage, is a causal self, it is able to do this only in the lowest three molecular kinds of the 46-envelope, 46:5-7), and in addition to the envelopes of incarnation make also the causal envelope its perfect tool. The term “alignment” is especially suitable also because it alludes to the straight line in the secret symbol and the straight path in light technology.

“... only when this is intelligently realized can the disciple begin to weave the threads into a bridge of light which eventually becomes the Lighted Way across which he can pass into the higher worlds of being. Thus he liberates himself from the three worlds.”

Commentary No. 61: Thus it is said of the disciple that “he can pass into the higher worlds of being.” But who or what passes to those higher worlds? A Pythagorean replies: the monad. But what does anyone answer who starts from A.A.B.’s manner of presenting the process and her terminology? She speaks only of “personality”, “soul” and “(spiritual) triad”. However, these do not pass to higher worlds but remain in their respective worlds. And “the monad” is for A.A.B. what the Pythagorean calls the third triad; it too remains in its worlds (43–45), high worlds to be sure, and does not pass beyond them. It should be obvious that the recurring exclusion of the monad, in the Pythagorean sense, turns into equally recurring confusion.

“1. *The Shamballa Consciousness.*

Awareness of the unity and purpose of Life.  
Recognition and cooperation with the Plan.  
Will. Direction. Oneness.  
The influence of the Triad.

2. *The Hierarchical Consciousness.*

Awareness of the Self, the Soul.  
Recognition and cooperation with divinity.  
Love. Attraction. Relation.  
The influence of the Soul.

3. *The Human Consciousness.*

Awareness of the soul within the form.  
Recognition and cooperation with the soul.  
Intelligence. Action. Expression.  
The influence of the consecrated personality.”

Commentary No. 62: Here the triad and the soul obviously are not the same, since under 1) there is mention of “the influence of the Triad” and under 2) of “the influence of the Soul”.

What is meant by “the influence of the Triad” is 45:4, 46:1, and 47:1 and by “the influence of the Soul”, 47:2.

“The consecrated personality is a term for the highest kind of consciousness and will in the first triad, 47:4. This is always has some kind of conscious relationship to causal 47:2, is always in some measure aligned with it, “consecrated” by it. Consciousness and will in 47:4

are activated only by disciples of the planetary hierarchy, are not available to those who walk the left-hand path; this fact too explains the use of the word “consecrated”, which in its connotations is not far from the word “initiate”.

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“The man who finally builds the antahkarana across the mental plane connects or relates these three divine aspects, so that progressively at each initiation they are more closely fused into one divine expression in full and radiant manifestation.”

Commentary No. 63: “These three divine aspects” = 47:1, 47:2, and 47:4. “Fused”: it is better to say “aligned”; the monad, when centred in the 47-atom of the second triad, aligns 47:4 with 47:2 and 47:2 with 47:1. Thanks to this alignment the 47:2- and 47:3-molecules of the causal envelope can be gradually replaced with 47-atoms.

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“Putting it in other words, the disciple treads the path of return, builds the antahkarana, crosses the Lighted Way, and achieves the freedom of the Path of Life.”

Commentary No. 64: Who is the disciple who “treads the path of return” and “crosses the Lighted Way”? Is he “the personality”? Is he “the soul”? If he is something else than these two, A.A.B. does not mention it. We see once more the necessity of the Pythagorean teaching on the monad.

“The path of return” is a term often used by A.A.B. for evolution. It is misleading, however. If we view this from the matter aspect, we may certainly say that the monad returns to those higher worlds from which it once started as an involutory monad. If we view it from the consciousness aspect, however, it appears quite different, for the monad does not return to higher kinds of consciousness, since the passive, subjective consciousness possessed by involutory monads in worlds 43–46 cannot by any means be put on a par with the self-active, objective self- and group-consciousness in the same worlds possessed by the monads in evolution (or, rather expansion). And in evolution–expansion, the consciousness aspect is far more important than the matter aspect.

“One of the points which it is essential that students should grasp is the deeply esoteric fact that this antahkarana is built through the medium of a conscious effort *within consciousness itself*, and not just by attempting to be good, or to express goodwill, or to demonstrate the qualities of unselfishness and high aspiration. Many esotericists seem to regard the treading of the Path as the conscious effort to overcome the lower nature and to express life in terms of right living and thinking, love and intelligent understanding. It is all that, but *it is something far more*. Good character and good spiritual aspiration are basic essentials. But these are taken for granted by the Master Who has a disciple under training; their foundation and their recognition and development are the objectives upon the Path of Probation.”

Commentary No. 65: It is quite right that the “antahkarana is built through the medium of a conscious effort *within consciousness itself*”. That is also the reason why work at the matter aspect, such as the construction of emotional–mental material forms by means of creative imagination does not result in the construction of the antahkarana.

“It is all that, but *it is something far more*.” It is part of the aspirant’s training in discrimination to learn how to distinguish between necessary and sufficient conditions. Here is an example: Good character and good spiritual aspiration are necessary conditions but are not in themselves sufficient conditions.

“But to build the antahkarana is to relate the three divine aspects. This involves intense mental activity; it necessitates the power to imagine and to visualize, plus a dramatic attempt

to build the Lighted Way in mental substance.”

Commentary No. 66: “Intense mental activity” is correct. But what then follows, “the power to imagine and to visualize, plus a dramatic attempt to build the Lighted Way in mental substance”, is not correct. Such activity is of importance to the activation of the lower mentality (47:6,7) for its control of the lower emotionality (48:4-7) but is without importance to the activation of higher mental (47:4,5) and causal (47:1-3) consciousness.

- “1. Force, focused and projected from the fused and blended forces of the personality.
2. Energy, drawn from the egoic body by, a conscious effort.
3. Energy, abstracted from the Spiritual Triad.”

Commentary No. 67: Since there is talk of “the fused and blended forces of the personality”, it is clear that “the personality” means the first triad, not the triad envelope. This needs to be pointed out, since A.A.B. uses the term “personality” now in the one, now in the other of these two senses. “The egoic body” is the causal envelope, clearly not the same as the “Spiritual Triad”, which is the second triad.

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It [the work at building the antahkarana] is essentially, however, an activity of the integrated and dedicated personality. ... The work of the building of the antahkarana is primarily an activity of the personality, aided by the soul; this in time evokes a reaction from the Triad.”

Commentary No. 68: “The personality”, that is, the first triad – 47:4, 48:1, 49:1 – cannot be active in the centre of the causal envelope and so cannot build the antahkarana from 47:4 to 47:1. Not even if by the “personality” you mean the monad as active in the first triad can you assert that the personality builds the antahkarana all the way to 47:1. When the man has become an “integrated personality”, that is, a mental self, the monad can act self-consciously in the first triad mental molecule, 47:4, and from the highest kind of mental consciousness, system thinking in 47:4, achieve contact with 47:2 of causal consciousness. This, however, is not the same as that which the monad achieves when maintaining itself in the centre of the causal envelope and having self-consciousness in causal 47:2, for if so there would be no difference between mental consciousness (47:4) and causal consciousness (47:2), no difference between mental self and causal self, not difference between the stage of humanity and the stage of ideality. Only when it can be active in the causal centre is the monad able to build the antahkarana from 47:4 all the way to 47:1.

The expression “an activity of the personality, aided by the soul” must imply that “personality” and “soul” refer to two different individuals, two different monads, thus man, that is, the human monad in the first triad, and the deva monad Augoeides, active through the centre of the causal envelope. But to the extent that the human monad is able to maintain itself in the causal centre, Augoeides retreats from it.

“Esotericists must not take the position that all they have to do is to await negatively some activity by the soul which will automatically take place after a certain measure of soul contact has been achieved, and that consequently and in time this activity will evoke response both from the personality and the Triad. This is *not* the case. ... There is far too much inertia demonstrated by aspirants at this time.”

Commentary No. 69: Good and right remark against the tendency to passivity and inertia. Part of the blame for this tendency falls, however, on the manner in which the process has been presented, with “the personality”, that is, the empirical human being as being only a shadow of “the soul”, as if the latter were another individual. A sufficiently strong medicine against this tendency we have only in hylozoics teaching us that the monad, incarnated in lower envelopes, must do it; that the monad is the true, “inner man”, who must be self-active.

“The personality is beginning to transmute knowledge into wisdom, and when this takes place the focus of the personality life is then upon the mental plane, because the transmutation process (with its stages of understanding, analysis, recognition and application) is fundamentally a mental process. The personality is also beginning to comprehend the significance of love and to interpret it in terms of the group well-being, and not in terms of the personal self, of desire or even of aspiration. True love is rightly understood only by the mental type who is spiritually oriented.”

Commentary No. 70: It is not a case of knowledge being transmuted into wisdom but of knowledge being applied with wisdom. Knowledge is the content of reality concepts, reality facts, reality ideas found in consciousness. Wisdom is the ability correctly to use knowledge in action, to apply it in life.

“The mental plane” must be understood here in the sense of both the mental world *and* the causal world or rather the mental envelope *and* the causal envelope. This cannot be done in mental consciousness only, for without causal consciousness there is not wisdom worth mentioning.

The corresponding may be said of love and unity. There is physical, emotional, mental, causal, etc. love. “True love is rightly understood only by the mental type who is spiritually oriented” is better expressed: the highest kind of love comprehensible to man is causal unity (47:2)”. Mentality is no type (department), but a stage of development common to all the seven types. The same is true of causal consciousness.

“Sacrifice is really complete conformity to the will of God because the spiritual will of the man and the divine will (as he recognizes it in the Plan) is his will.”

Commentary No. 71: “God” means the planetary government headed by the planetary ruler – thus a collective, not an individual. “The plan” is the plan of the planetary government for consciousness development in the planet.

“*Knowledge–wisdom* must be superseded by intuitive [469] understanding; this is, in reality, inclusive participation in the creative activity of divinity.”

Commentary No. 72: Without knowledge there is no understanding worth mentioning. And if wisdom is skill in action, then this skill must be based on both knowledge and understanding. Mere participation in creative activity cannot be the same as understanding, whether intuitive or non-intuitive; activity belongs to the motion aspect, understanding to the consciousness aspect, and the one does not pass into the other. In fact, knowledge, understanding, wisdom are necessary, all three of them. The whole quoted statement is factually erroneous, an instance of confusion of ideas and dissolution of concepts.

“The divine idea must become the possible ideal, and this ideal must become unfolded and manifested in substance upon the physical plane.”

Commentary No. 73: “The divine idea” is the causal idea, “the possible ideal” is the imaginative conception, emotionally coloured and so impelling to action. Between them, however, comes the purely mental idea, not mentioned by A.A.B. It is part of the highest mentality (47:4) and because of that is capable of a clearer downscaling of the causal idea. And on the highest levels of the mental stage, where the disciple at least must be to be eligible for initiation, this clear mental idea is sufficient to impel him to action in the physical world, so that he does not need the emotionalized ideal any longer. To the highest mentalist (47:4), the mental idea is in fact more energizing than the ideal to the emotionalist.



“The consciousness thread, in cooperation with the creative thread and the life thread, awakens to a fully aware process of participation in the divine creative Plan – a Plan which is motivated by love and intelligently carried forward.”

Commentary No. 74: Here A.A.B. introduces one more conscious being for participation in the process: the consciousness thread. But the self—the monad (in the Pythagorean sense) she still leaves out of it.

“One of the indications that a man is no longer upon the Probationary Path is his emerging from the realm of aspiration and devotion into the world of the *focused will*. Another indication is that he begins to interpret life in terms of energy and forces, and not in terms of quality and desire. This marks a definite step forward. There is too little use of the spiritual will, as the result of right orientation, in the life of disciples today.”

Commentary No. 75: There are as many kinds of will as there are kinds of matter and kinds of consciousness; in the worlds of man (47–49) as many kinds of will as he has envelopes. Without defining the kind of will intended it is meaningless to speak of any particular world as “the world of the *focused will*”. A brigand, lying for hours in wait behind a rock in the wilderness, steeling himself against the heat and insects, and undivertedly gazing towards the horizon for the next traveller to rob, even such a one displays focused will.

“Spiritual will” is an undefined expression. With A.A.B. “spirit” usually means the third triad, its energy and consciousness. But this energy is inaccessible to man also at his highest stage, the causal stage, and so it is impossible to demand of disciples that they make more use of such “spiritual will”. “Right orientation” is possible from the higher emotional stage on, the stage of culture.

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“the critical aspect of this process is only arrived at when the distinction is sharply defined and recognized between the integrated and potent personality and the soul.”

Commentary No. 76: Here “the integrated and potent personality” means the first self at the higher mental stage where the monad, being centered in mentality, dominates emotionality, even the higher emotional (imagination), not just the lower emotional, which the monad is capable of doing at the higher emotional stage (the stage of culture). “The soul” here means the causal consciousness.

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“in the case of the disciple, it is ⊕ showing the ‘path across’ or the narrow razor-edged Path between the pairs of opposites, forming later the antahkarana.”

Commentary No. 77: “Between the pairs of opposites” is a wrong formulation. It must be either “between the opposites” or “across the pairs of opposites”.

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“Relatively speaking, and speaking in terms of the mental consciousness, the realization of duality is only to be found in the three worlds and on the mental plane.”

Commentary No. 78: “In the three worlds and on the mental plane” = 47:4–49:7. The causal world is not included in “the three worlds”, which is clear from the following sentence, “When the third initiation is taken, the power of the lower pair of opposites is no longer felt and exists no more.” By taking the third initiation the monad becomes a causal self.

“A liberated consciousness and an unrestricted awareness – unrestricted as regards the initiate, moving within the orbit of the planetary Logos (though not unrestricted as regards

that greater Life which moves within still other and greater defined limits) – are both understood and expressed. Within the planetary ring-pass-not the initiate moves with freedom and knows no limitation in consciousness. That is why the higher levels of our planetary and systemic planes are called formless.”

Commentary No. 79: “To causal consciousness there is, in planetary respect (the worlds of man, 47–49), neither distance nor past time.” KofR 1.20.10

“That is why the higher levels of our planetary and systemic planes are called formless.” This is an abortive formulation. Not the “higher levels” – properly the higher molecular kinds and the atomic kind – of our planetary and solar systemic worlds are called formless, but those higher worlds themselves; to be exact, the causal world and higher worlds. (PhS 2.8.22)

“Students would do well to consider the building of the antahkarana *as an extension in consciousness*. This extension is the first definite effort made upon the Path to bring in the monadic influence with full awareness, and finally directly.”

Commentary No. 80: The monadic influence” is the influence of the third triad, thus 45:3-influence at the lowest. There cannot be any full awareness of this influence, however, until in that 46-self who is so advanced in his development that he can expediently prepare for becoming a 45-self, can therefore sporadically maintain himself in the 45-atom of the third triad. A causal self and a junior 46-self cannot distinguish between 45:1- and 46:1-influences save by the aid of their teacher. It is a weakness of A.A.B.’s presentation that she seldom makes it clear where the limits are to what is possible for the monad in the human kingdom and, therefore, what is possible for the monad in the fifth natural kingdom only. If everything were possible for the human monad, then no higher kingdoms, superhuman kingdoms would be needed, no passing to them, and no teacher to aid the monad before and at its passing.

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“When the individual antahkarana has been successfully started, and there is even a tenuous thread of living energy connecting the threefold personality and the Spiritual Triad, then the inflow of the will-energy becomes possible. This, in the early stages, can be most dangerous when not offset by the love energy of the soul. Only one thread of the threefold antahkarana passes through the egoic lotus. The other two threads relate themselves directly with the Triad, and hence eventually with the Monad, the source of the triadal life.”

Commentary No. 81: “The threefold personality” = the first triad, “the (Spiritual) Triad” = the second triad, “the will-energy” – energy from the third triad, “the love energy of the soul” = at least 47:2-energy and its unity-will, but also possibly lower essential consciousness and will, 46:5-7, which the monad can contact when centred in 47:2.

From this section of the text it is clear that “the (Spiritual) Triad” is not the same as the “the soul” nor the same as “the egoic lotus”.

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“The initiate then ‘stands in the ocean of love, and through him pours that love; his will is love and he can safely work, for love divine will colour all his will, and he can wisely serve.’ Love and intelligence then become the servants of the will.”

Commentary No. 82: “The ocean of love” or “love divine” here means 46:5-7, which the causal self can contact. “His will is love” means that these 46-energies are mediated by 47:2, which causal energy becomes the causal self’s highest kind of will.

“Soul energy and personality force contribute to the experience of the Monad in the three worlds of life service, and then the agelong task of the incarnating spiritual man is finally accomplished.”

Commentary No. 83: “the experience of the Monad in the three worlds of life service” – here “Monad” means the same as the monad in the hylozoic sense. Also the “incarnating spiritual man” refers to the Pythagorean monad.

Then, and then only, is the *true dualism* of the divine nature apparent and the illusory duality disappears. Then you have Spirit–matter, Life–form. For this the triple experience of the unfolding consciousness is only preparatory.

Commentary No. 84: “Duality” should be used instead of “dualism” and vice versa, “dualism” instead of “duality”. A.A.B. has mixed up these terms. The term “duality” is properly used of a case where there are two opposing factors, but their opposition will be overcome; “dualism” when their opposition will not be overcome. Thus: Then, and then only, is the *true duality* of the divine nature apparent and the illusory dualism disappears. “Spirit–matter, Life–form” used to mean the duality between what is highest in the second triad, thus 45:4, and what is lowest in the first triad, 49:1. Nowadays, however, it means 45:1, what is lowest in the third triad, and 49:1, what is lowest in the first triad. The perfect 45-self, the initiate of the fifth degree, can eliminate all envelopes in worlds 46–48 and keep only an etheric envelope of atomic matter for activity in the physical world. The 45-envelope synthesizes all lower consciousness and energy.

This theme is resumed on pages 475, 483, 494, and 497.

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“Monad–Soul–Personality are being more directly related than has hitherto been possible.”

Commentary No. 85: Here “the (Spiritual) Triad”, that is, the second triad has been lost again.

“there are present in incarnation upon the planet many more initiates of the third degree than ever before; there are many more disciples being prepared for the third initiation; and in this third strictly human race, the Aryan (using this term in its generic sense and not in its prostituted German connotation), the three aspects of the personality are now so potent that their magnetic influence and their creative effect are making the building of the antahkarana an outstanding achievement, thus linking and aligning the three aspects in man.”

Commentary No. 86: “The three aspects of the personality” = the three units of the first triad, 47:4, 48:1, and 49:1. “The three aspects in man” = the three triads.

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“The building of the antahkarana (which is consciously undertaken upon the Path of Discipleship) is a process which is followed under certain ancient and proven rules.”

Commentary No. 87: In several places A.A.B. points out that the conscious or real building of the antahkarana begins only at the stage of discipleship, that is, at the mental stage at the lowest. See Commentary No. 103!

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“3. The life thread or sutratma proper is closely blended with these two. You then have atma–buddhi–manas (the latter being the agent of creation) functioning to a certain degree consciously in the aspirant.”

Commentary No. 88: It is impossible that atma and buddhi, that is, 45- and 46-consciousness should be “functioning to a certain degree consciously in the aspirant”, when only the causal self has some degree of 46-consciousness, but not of 45-consciousness. If aspirants, that is, people who are not yet being taught by teachers belonging to the planetary hierarchy, could acquire not only causal consciousness, but also 46- and 45-consciousness on their own, then they would not need discipleship nor the teachers from the hierarchy.

“Students would do well to learn that this process of building the antahkarana is one of the means whereby man, the trinity, becomes a duality. When the task is completed and the antahkarana is definitely built – thus producing perfect alignment between the Monad and its expression upon the physical plane – the body of the soul (the causal body) is completely and finally destroyed by the fire of the Monad, pouring down the antahkarana. There is then complete reciprocity between the Monad and the fully conscious *soul on the physical plane*. The ‘divine intermediary’ is no longer required. The ‘Son of God Who is the Son of Mind’ dies; the ‘veil of the temple is rent in twain from the top to the bottom’; the fourth initiation is passed, and there then comes the revelation of the Father.”

Commentary No. 89: “The trinity becomes a duality” when the monad becomes a third self and in so doing can dispense with the second triad but keep the first triad for activity in the physical world. This is possible only for the perfect 45-self, the initiate of the fifth degree.

The dissolution of the causal envelope, on the other hand, takes place when the monad becomes a 46-self, passes to the fifth natural kingdom, takes the fourth initiation, becomes a second self (second-triad self) and so can dispense with the first triad but in certain cases keeps it for further work in the physical world.

Thus it is apparent that A.A.B. here confused two quite different processes, two quite different stages of development or initiations. This confusion was due to her not keeping the causal envelope and the second triad apart but calling both “the soul” or “the son”, “the father” being the third triad.

This confusion reappear in several places in the text, for example on pages 476, 483, and 507, and earlier in *The Rays and the Initiations*, on page 101.

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“The Son has done His work. The task of the Saviour or of the Mediator has been completed. The unity of all things is known to be a fact in consciousness, and a human spirit can say with intention and with understanding: ‘I and my Father are one.’”

Commentary No. 90: The monad can say “I and my Father are one” only when it has become a perfect third self, a 43-self, but not when still a 46-self.

“Yet it is one and the same entity which participates in and is responsible for all the differentiated aspects, steps and stages – experimenting, experiencing and expressing consciously in every one of these stages or modes of life, until the fourth initiation.”

Commentary No. 91: “One and the same entity” is the Pythagorean monad.

“Then consciousness itself gives place to life, and yet remains itself.”

Commentary No. 92: “Consciousness” = consciousness in the second triad; “life” = consciousness in the third triad.

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“Two of the threads were functioning; one was not functioning at all. The bridge was *not* built.

3. In our *modern Aryan race* – modern as far as racial histories are concerned – the third thread, the creative thread, comes into active expression and use. I would remind you that all these threads exist from the beginning of human existence, and that all these three streams of energy have been indissolubly present from the beginning of human consciousness. But for the greater part of human history, up to the present, men remained unaware of them, and quite unconsciously made use of and continued to make use of their presence.”

Commentary No. 93: There is a contradiction in first saying that up to the appearance of the Aryan race only two of three threads were functioning and then saying that “all these three

streams of energy have been indissolubly present from the beginning of human consciousness” and that “up to the present, men remained unaware of them, and quite unconsciously made use of and continued to make use of their presence.” How have men been able to use something – the creative thread – that was not functioning?

“This produces the full activity of the mental unit, the integration of the three aspects of the personality, and the consequent awareness of the Son of Mind or soul.”

Commentary No. 94: “This produces the full activity of the mental unit, the integration of the three aspects of the personality” means the ability of the monad to activate 47:4-consciousness and in so doing to control all the envelopes of incarnation, the emotional envelope directly through the mental and the etheric envelope through the emotional. However, this does not automatically entail the “awareness of the soul”, that is, causal consciousness. Two different stages of development are covered for this: the higher mental stage, or the stage of humanity, and the causal stage, or the stage of ideality. All too often the higher mental consciousness (47:4,5) is in opposition to the causal consciousness, and there are highly developed mental selves who are quite without understanding of all “higher” things.

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“to convey to you an almost visual concept of the method whereby man has reached the stage of conscious life, of full self-awareness and creative expression.”

Commentary No. 95: Men in general have not reached “the stage of conscious life, of full self-awareness and creative expression.” Man does so as a causal self only.

“when man is upon the Fixed Cross”

Commentary No. 96: This means that the monad is centred and self-conscious in the second triad.

“the vertical line ‘reaching from Heaven to Hell.’”

Commentary No. 97: From 46 to 49. Hell exists only in the physical world, which H.P.B. pointed out as well. Only in physical life can suffering be irremediable.

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“A few – a very few in comparison with the untold masses of human beings – are utilizing the results of the triple construction of energy within their own aura of awareness and their area of influence, in order to build, construct and utilize the bridge which links the various aspects of the mental plane. These three aspects they *must* employ simultaneously, and then later supersede them in such a manner that personality and ego disappear and only the Monad and its form upon the physical plane remain.”

Commentary No. 98: The “three aspects of the mental plane” are the mental molecule of the first triad (47:4), the centre of the causal envelope (47:3 and, in particular, 47:2), and the mental atom of the second triad (47:1). The higher two units of the second triad, however, has been lost here by A.A.B. Without these higher two units the monad cannot become a 46-self and not a 45-self either.

“The physical plane is a complete reflection of the mental; the lowest three subplanes reflect the abstract subplanes, and the four etheric subplanes reflect the four mental concrete planes.”

Commentary No. 99: The statement that “the lowest three subplanes” of “the physical plane”, that is, the gross physical kinds of matter (49:5-7) is “a complete reflection” of “the abstract subplanes” of “the mental”, that is, causal matter (47:1-3) needs qualifying. The long

quotation from *A Treatise on Cosmic Fire*, page 789, cites as argument for this that the causal envelope, just as the organism, has not been formed directly by a triad unit but by an external force. So far the analogy holds. But there it ends as well. The conditions of life faced by the monad in the gross physical world and in the causal world, the kinds of consciousness possible in the respective worlds, etc., are so different that further attempts at analogy must cease. It should suffice to point out that the gross physical world is the world of irremediable suffering and the only one of the worlds of man to deserve that designation, whereas the causal world is the only one of the worlds of man that is entirely free from suffering.

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“I have earlier told you that the astral body is an illusion. It is eventually discovered to be non-existent by the man who has achieved the consciousness of the initiate. When buddhi reigns, the lower psychic nature fades out.”

Commentary No. 100: “The astral body” means the emotional envelope, “the lower psychic nature” means emotional consciousness, “the consciousness of the initiate” is causal consciousness, “buddhi” is essentiality (46). We must, just as Laurency does, object to calling the emotional envelope “non-existent” merely because its consciousness functions are meaningless to the causal self and do not make themselves felt any longer in his own consciousness. The hylozoic teaching on the three aspects of existence makes it impossible to speak of any one of the 49 worlds of the cosmos and of its material forms as “non-existent”.

“When the antahkarana is built, and the mental unit is superseded by the manasic permanent atom, and the causal body disappears, then the adept knows that the lower mind, the mental body, is also an illusion and is, for him, non-existent.”

Commentary No. 101: “The mental unit” is the mental molecule of the first triad, “the manasic permanent atom” is the mental atom of the second triad, “the adept” is the 46-self. Just as the emotional envelope of the causal self is empty and is without significance for his consciousness, the corresponding is true of the mental envelope of the 46-self: the mental envelope makes no resistance to the will of the monad, obeys the law just as the monad itself obeys the law. However, no more than in the case of the emotional envelope is there a justification for calling the mental envelope non-existent.

Commentary No. 102: The “Mutable Cross”, the “Fixed Cross”, the “Cardinal Cross” are the first triad, the second triad, and the third triad, respectively.

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“The task with which the human being in all his stages of unfoldment has been occupied might therefore be stated to be the bridging of the gap between:

1. The Mutable Cross and the Fixed Cross.
2. Humanity and the Hierarchy.
3. The lower triplicity, the personality, and the Spiritual Triad.
4. The Monad on its own plane and the outer objective world.

This he does through a process of Intention, Visualization, Projection, Invocation and Evocation, Stabilization and Resurrection.”

Commentary No. 103: The process comprising the six stages of intention, visualization, etc., is the process of the building of the antahkarana such as A.A.B. presents it. It is hardly correct to say that the human being “in all his stages of unfoldment” has been occupied with building the antahkarana. Even A.A.B. says in several places that this becomes possible only when man has his focus of consciousness in the mental envelope, that is, when he is at the mental stage. For example, she says this:

“First, let me assure you that the real building of the antahkarana takes place only when the disciple is beginning to be definitely focused upon mental levels, and when therefore his mind is intelligently and consciously functioning.” Page 446

“The point which I seek to emphasize is that only when the aspirant takes his stand with definiteness upon the mental plane, and keeps his ‘focus of awareness’ increasingly there, does it become possible for him to make real progress in the work of divine bridge building, the work of invocation, and the establishing of a conscious rapport between the Triad, the soul and the personality. The period covered by the conscious building of the antahkarana is that from the final stages of the Path of Probation to the third initiation.” Page 462

“The work of the building of the antahkarana is primarily an activity of the personality, aided by the soul; ... This becomes possible in its true sense only when the focus of the life is in the mental vehicle and the head as well as the heart is becoming active.” Page 468

“The building of the antahkarana (which is consciously undertaken upon the Path of Discipleship) is a process which is followed under certain ancient and proven rules.” Page 474

“This bridge has to be built by the aspirant who is focused upon the mental plane, because it is mental substance (in three grades) which must be used, and the three aspects of the mind – the manasic permanent atom, the Son of Mind or Ego, and the mental unit – are all involved in the process.” Page 475

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“There are two things which it is essential that the student should note: One is that unless it is borne in mind that we are concerned with *energy*, and with energy which must be scientifically used, this whole teaching will prove futile. Secondly, it must be remembered that we are dealing with a technique and process which are dependent upon the use of *the creative imagination*.”

Commentary No. 104: Here it sounds as if the entire process dealt only with the energy aspect and the matter aspect. Not a word on the consciousness aspect, self-consciousness, self-remembrance.

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“It is true of the activity of a solar Logos, of a planetary Logos and of a human being – the only conscious creators in the universe.”

Commentary No. 105: This statement is correct only when “solar logos” is understood in the sense of the solar systemic collective being, “planetary logos” in the sense of the planetary collective being, and “the universe” as the cosmos. But if you take “solar logos” or “planetary logos” as an individual, you are in error. Likewise if you limit “the universe” to our solar system. A.A.B. appears to have had rather hazy notions of the cosmic organization.

“This can be understood in a faint way when the disciple realizes that (after the third initiation) he too must learn to function as a duality – Monad (spirit) and form (matter) – in direct rapport with the consciousness aspect, the mediating soul being absorbed into both of these two aspects of divine expression, but not functioning itself as a middle factor.”

Commentary No. 106: “Monad (spirit)” means the third triad, “form (matter)” the first triad, and “the mediating soul” the second triad. As was said above (in Commentary No. 89), it is only as a third self that the monad can dispense with the second triad in this way, not immediately after the third initiation, as a causal self, but only after the fifth initiation, as a perfect 45-self.

“The initial step towards bringing about this dualism is the building of the antahkarana, and this is *consciously* undertaken only when the disciple is preparing for the second initiation.”

Commentary No. 107: “Dualism” should be replaced with “duality”. The second initiation implies that the monad has reached at least the higher mental stage, the stage of humanity. A.A.B. states in several places (on pages 446, 462, 468, 474, 475, and here) that the conscious work at building the antahkarana begins only at the stage of discipleship, thus at the higher mental stage at the lowest. See Commentary No. 103!

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In the process, however, the third divine aspect – that of the Creative Actor – comes into activity.

Commentary No. 108: This text speaks much about creative activity, such as creative faculty, creative imagination, creative work, etc. This has reference to mental self-activity of some kind. The important distinction, which must be recognized and upheld, between different kinds of such mental self-activity is concerned with the reality content, truth content, of its products. The ability of mental consciousness to formulate causal ideas, reality ideas, in concepts comprehensible to mental consciousness, ranks highest here. This ability begins to develop at the higher mental stage and is perfected at the causal stage. The process runs at first 47:3 → 47:5, later 47:2 → 47:4 → 47:5. In contrast, creative imagination, so strongly emphasized by A.A.B., belongs to the emotional stage. Its products are 99 per cent illusory and fictitious, their reality content hence is 1 per cent.

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“Because of his fixed orientation, that which he builds will ‘move upwards toward the centre of life,’ and not ‘downwards toward the centre of consciousness or toward light appearance.’”

Commentary No. 109: “The centre of life” = the third triad, “the centre of consciousness” = the second triad, “light appearance” = the first triad. However, no monad still remaining in the human kingdom can build something of that kind, which thus is higher than the second triad. The monad can perform such work only as a senior second self, in preparation for its passing to the third triad, in preparation for the fifth initiation.

Commentary No. 110: “The world of meaning” = the mental world (except the causal world).

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“These words cover a building technique or a process of energy manipulation which brings into being a rapport between the Monad and a human being who is aspiring towards full liberation and is treading the Path of Discipleship and Initiation;”

Commentary No. 111: There is no mention of the consciousness aspect here. Building technique concerns mainly the matter aspect, and energy manipulation has to do with the motion aspect, force aspect. Nevertheless the consciousness aspect is the central one in the building of the antahkarana, at least regarding that part which the monad builds in the human kingdom, that part which enables the monad to pass from the first triad to the second triad.

“when a sufficient number of the human race ... are increasingly soul-conscious and not just self-conscious.”

Commentary No. 112: “Soul-conscious” = causally conscious (47:1-3). Self-consciousness is one of the manifestations of “soul-consciousness”, or of causal consciousness. Expressed differently: the more often and the more intensively and more deeply the human individual is self-conscious, the more he progresses in his conquest of causal consciousness. The complete acquisition of causal consciousness entails constant self-consciousness. The corollary of what is said here is that no consciousness lower than the causal – not even the highest mental (47:4) – can entail self-consciousness. The material basis of self-consciousness is the causal



envelope or, expressed differently, it is thanks to its causal envelope, the gift of Augoeides, that the human monad can be self-conscious. In reality, therefore, the difference between self-consciousness and “soul-consciousness” disappears, in any case in the effective sense as for the early stages of its acquisition, which certainly are the most important where aspirants and junior disciples are concerned.

Pages 486–487

“1. *Intention*. By this is not meant a mental decision, wish or determination. ... prior to the later process of visualization and projection.”

Commentary No. 113: What it really is about is directed attention with simultaneous self-consciousness, but there is nothing said of this in the text.

Directed attention means attention directed by the monad. Directed attention cannot occur without effort, that is, the monad’s own will asserted against the automatic and mechanical reactions of the envelopes, the monad’s energy against the energy of the envelopes, “will against will”. Such directed attention can occur with or without self-consciousness. When it occurs with self-consciousness, it is of considerably higher quality. Self-consciousness cannot occur without directed attention.

The sixth lane of the noble eightfold path is called “right effort”. What is meant by this is directed attention.

The seventh lane of the noble eightfold path is called “right remembrance”. What is meant by this is self-remembrance. This is intentionally produced self-consciousness.

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“a. The achievement of right orientation; and this must take place in two stages: first, towards the soul as one aspect of the building energy, and second, towards the Triad.

Commentary No. 114: Here a clear distinction is made between “the soul” and “the Triad”. “The soul” here means the causal envelope, “the Triad” the second triad.

“b. A mental understanding of the task to be carried out. This involves the use of the mind in two ways: responsiveness to buddhic or intuitional impression and an act of the creative imagination.”

Commentary No. 115: By “the mind” A.A.B. means both causal consciousness (47:1-3) and mental consciousness (47:4-7). However, not one and the same mind can be used in the two ways mentioned, for mere mental consciousness (47:4-7) is not responsive to impressions from essentiality (“buddhi”), but only causal consciousness (47:2) is responsive to such ones. Causal consciousness, however, does not concern itself with creative imagination, but only mental consciousness does so, and moreover only its two lower kinds (47:6 and 47:7); the two higher kinds of mental consciousness (47:4 and 47:5) are uninterested in the products of the imagination, since they are increasingly receptive to impressions from causal consciousness with its reality ideas. The text quoted thus by “the mind” means partly 47:2, partly 47:6,7. Therefore, you miss in the text an account of the use of 47:3-5, the activation of causal consciousness through the higher mental consciousness.

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“When this has been accomplished there will be found to be present a focal point of mental energy which previously had been non-existent; the mind will be held steady in the light, and there will also be the alignment of a receptive attentive personality and a soul oriented towards the personality and in a state of constant, directed perception. I would remind you that the soul (as it lives its own life on its own level of awareness) is not always constantly aware of its shadow, the personality, in the three worlds. When the antahkarana is being built,

this awareness *must* be present alongside the intention of the personality.”

This shows no understanding of the fact that the monad is the one to effect this alignment. Instead a process of “soul” and “personality” is described, as though they were the acting individuals, “the personality” even as just a “shadow” of “the soul”, as if the latter were the real individual. The permanent, immortal self is conspicuous by its absence.

“by drawing upon the imagination and its faculties as they are to be found upon the highest level of his astral, or sensitive vehicle. This does not relate to the emotions. Imagination is, as you know, the lowest aspect of the intuition, and this fact must be remembered at all times. Sensitivity, as an expression of the astral body, is the opposite pole to buddhic sensitivity. The disciple has purified and refined his imaginative faculties so that they are now responsive to the impression of the buddhic principle or of the intuitive perception – perception, apart from sight or any recorded possible vision.”

Commentary No. 117: “The highest level of his astral, or sensitive vehicle” is the highest molecular kind of the emotional envelope, 48:2. Intuition is essential consciousness, 46-consciousness. 48:2 cannot apprehend 46, however. It is erroneous to say that that 48:2 “does not relate to the emotions”; all consciousness functions belonging to 48 are by nature emotions. Imagination is not intuition or even an “aspect” of it. An aspect of something is an inseparable part, element, or side of this, a side without which this something cannot exist, just as each of the three sides of a triangle. But fully developed 46-consciousness – as in the 46-self – exists without 48, does not need 48, does not need even 47:4-7.

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“According to the responsiveness of the astral vehicle to the buddhic impression, so will be the accuracy of the ‘plans’ laid for the building of the antahkarana and the visualizing of the bridge of light in all its beauty and completeness.”

“The creative imagination is in the nature of an active energy, drawn up into relationship with the point of tension; it there and then produces effects in mental substance. The tension is thereby increased, and the more potent and the clearer the visualization process, the more beautiful and strong will be the bridge.”

Commentary No. 118: Beautiful, complete, and strong, perhaps. But the truth content and reality value? What distinguishes such a beautiful, complete, and strong bridge from any beautiful, complete, and strong but untrue (not agreeing with reality) figment of the imagination? The truth (reality ideas) and self-consciousness can by nothing be replaced.

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“Consequently, you will have at this point:

The buddhic activity of impression.

The tension of the mental vehicle, as it holds the needed energy-substance at the point of projection.

The imaginative processes of the astral body.”

Commentary No. 119: But the monad, the causal envelope, and causal consciousness are not mentioned. Is it because they do not participate in the process? All three must participate, however, for the monad is both the impelling factor and the main beneficiary of the process, and it is about the development of the monad’s consciousness and will according to the law of self-activation.

“between these pairs of opposites”

Commentary No. 120: It should be either “between these opposites” or “across this pair of opposites”.

“Many aspirants reach this particular stage and – having developed a real capacity to visualize, and having therefore constructed by its means the desired form, and organized the substance which is to be employed in this later phase of the building process – find themselves unable to proceed any further. What then is the matter? Primarily, an inability to use the Will in the process of projection.”

Commentary No. 121: Since the capacity to visualize is creative imagination, an emotional–mental faculty, whatever it builds is a desire form, an emotional–mental form, not a mental–causal one. But the antahkarana is the connection between mental and causal matter, consciousness, and will, not a connection between emotional and mental matter, consciousness, and will. The capacity to visualize, therefore, builds in the wrong place, out of the wrong kind of matter, consciousness, and will.

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“he now projects a line towards the Monad.”

Commentary No. 122: The “Monad” means the third triad. The second triad is left out because A.A.B. fell victim to her own confusion of terms according to which the causal envelope and the second triad both are called the “soul”. The “soul” is mentioned just before the quoted passage, but there it means the causal envelope: “The disciple is focused in the centre which he has constructed upon the mental plane, and is drawing all his resources (those of the threefold personality and the soul combined) into activity;”

“The ‘veil of the Temple’ is rent in twain from the top to the bottom – that veil which separated the Outer Court (the personality life) from the Holy Place (the soul) and from the Holy of Holies (the Monad) in the Temple at Jerusalem.”

Commentary No. 123: The “personality life” = the first triad, the “soul” = the second triad, the “Monad” = the third triad. Besides, the scriptural analogy is abortive, since the veil of the Temple did not separate the three parts of the Temple in the manner indicated, but separated the Holy of Holies from both the the Holy Place and the Outer Court.

“In order, therefore, to bring about the needed projection of the accumulated energies, organized by the creative imagination and brought to a point of excessive tension by the focusing of the mental impulse (an aspect of the will), the disciple then calls upon the resources of his soul, stored up in what is technically called ‘the jewel in the lotus.’ This is the anchorage of the Monad – a point which must not be forgotten. The aspects of the soul which we call knowledge, love and sacrifice, and which are expressions of the causal body, are only effects of this monadic radiation.”

Commentary No. 124. The “resources of his soul” = the resources of this causal envelope, the “jewel in the lotus” = the inmost centre of the causal envelope; the “anchorage of the Monad” = the anchorage of the third triad.

It is not correct to say that the qualities and abilities of enduring value which are collected in the three-partite centre of the causal envelope (“knowledge, love, and sacrifice) are only effects of the radiation of the third triad. In fact, they are the quintessence of the worked-up experiences of the monad during thousands of incarnations in the human kingdom; they are the very reason why the incarnations of the monad in the human kingdom are necessary. If they were only radiations from a pre-existent triad, the incarnations of the monad would be without meaning. This blunder of A.A.B. is a logical consequence of her ignorance of the monad as the primordial atom–the self and of the centres of the causal envelope as products of the monad’s consciousness evolution in the human kingdom.

“Therefore, before the bridge can be truly built and ‘projected on the upward way, providing safe travelling for the pilgrim’s weary feet’ (as the *Old Commentary* puts it), the disciple must begin to react in response to the closed lotus bud or jewel at the centre of the opened lotus. This he does when the sacrifice petals of the egoic lotus are assuming control in his life, when his knowledge is being transmuted into wisdom, and his love for the whole is growing; to these is being added the ‘power to renounce.’”

Commentary No. 125: “The egoic lotus” = the centre of the causal envelope.

“This he does when the sacrifice petals of the egoic lotus are assuming control in his life,” is an erroneous way of presenting this condition. The sacrifice petals are the particular organ of causal will, which only the causal self can use, because only the causal self can use causal will. But then the monad is self-conscious in this part of the centre of the causal envelope. In other words, the monad itself controls its life in the worlds of man through the will centre of the causal envelope. The absurdity of the statement “this he does when the sacrifice petals of the egoic lotus are assuming control in his life” should be evident after reflection on the question what is the conscious and controlling being in this: is it the monad itself or is it the centre of the causal envelope?

“Sacrifice is, technically speaking, the achievement of a state of bliss and of ecstasy because it is the realization of another divine aspect, hidden hitherto by both the soul and the personality.”

Commentary No. 126: “another divine aspect” = the energy from the 45:4-molecule of the second triad.

#### Pages 492–493

“When the disciple has gained the fruit of experience which is knowledge and is learning to transmute it into wisdom, when his objective is to live truly and in reality, and when the will-to-good is the crowning goal of his daily life, then he can begin to evoke the Will. This will make the link between the lower and the higher minds, between spirit and matter and between Monad and personality a definite and existent fact. Duality then supervenes upon triplicity, and the potency of the central nucleus in the egoic vehicle destroys – at the fourth initiation – the three surrounding expressions. They disappear, and then the so-called destruction of the causal body has taken place. This is the true ‘second death’ – death to form altogether.”

Commentary No. 127: “Spirit and matter”, “Monad and personality” = the third triad and the first triad, “the central nucleus in the egoic vehicle” = the inmost centre of the causal envelope, “the three surrounding expressions” = the other three causal centres (the centres of knowledge, unity, and will). “Duality then supervenes upon triplicity” means that the second triad can be dispensed with after the monad has centred itself in the third triad and become a third self. But just as in many other places A.A.B. here confuses this process, this stage of the monad’s expansion, with the process that makes the monad a 46-self, the stage at which the monad after the dissolution of the causal envelope centres itself in the 46-atom of the second triad. This stage, the monad as a 46-self, is in fact the very opposite of the dispensing with the second triad.

So far it is correct that the monad at this stage, the stage of unity, the stage of the 46-self, approaches the third triad, its consciousness and will, more definitely and with clearer consciousness than before. 46-consciousness and 46-will nevertheless remain the dominant ones at this stage.

It is a recurrent demonstrated weakness of A.A.B.’s presentation that she in her mind flies from the first expressions of something, in this case the acquisition of the consciousness and will of the third self, to the completion and final result of the process, seemingly not being clear about the fact that several stages, and usually also several incarnations, intervene.

“The result is that his developed potency and its radius of influence are now sufficiently strong to call out a response from the Spiritual Triad. There is then a going forth towards the aspect of the antahkarana, constructed by the disciple, along which the life of soul and body can travel. The Father (Monad), working through the thread, now goes forth to meet the Son (the soul, enriched by the experience of personality life in the three worlds), and from the higher levels a line of responsive projection of energy is sent forth which will eventually make contact with the lower projection. Thus the antahkarana is built.”

Commentary No. 128: “The life of soul and body” cannot be anything but the monad, “the Father (Monad)” is Protogonos, “the Son (the soul)” is the causal envelope, “the experience of personality life in the three worlds” is the experience gathered by the monad during its incarnations in worlds 47:4–49:7, “the lower projection” is the first triad. Here Augoeides has been left out, since A.A.B. confuses him with the causal envelope (“the soul, the Son”), and “the soul” cannot here refer to Augoeides, since it is expressly said that it is “enriched by the experience of personality life in the three worlds”, and this is true of the causal envelope, but never of Augoeides, because he is a perfect 46-self and so has nothing to learn from experience in worlds 47–49. The omission of Augoeides is a serious error, since his participation in the process is necessary all the way until the human monad becomes a 46-self.

“This is not a contact between soul and personality (the goal of the average aspirant), but a contact between the fused soul and personality energy and the energy of the Monad, working through the Spiritual Triad.”

Commentary No. 129: Here A.A.B. apparently distinguishes between “the soul” and “the Spiritual Triad”, that is, between the causal envelope and the second triad.

“The bridge is now built. Thin and tenuous may be its strands at the beginning, but time and active understanding will slowly weave thread after thread until the bridge stands finished, stable and strong and capable of being used. It must perforce be used, because there is now no other medium of intercourse between the initiate and the One Whom he now knows to be himself. He ascends in full consciousness into the sphere of monadic life; he is resurrected from the dark cave of the personality life into the blazing light of divinity; he is no longer only a part of humanity and a member also of the Hierarchy, but he belongs to the great company of Those Whose will is consciously divine and Who are the Custodians of the Plan. They are responsive to impression from Shamballa and are under the direction of the Heads of the Hierarchy.”

Commentary No. 130: “The sphere of monadic life” has reference to the third triad (43:4–45:1). To “ascend in full consciousness into the sphere of monadic life” thus means to become at least a perfect 45-self. Here again A.A.B. has skipped several intermediate stages, for having been a mental self, which is the kind of self that can begin to build the antahkarana in an efficient sense, the monad must first become a causal self, then leave the fourth natural kingdom and become a 46-self, and subsequently a lower 45-self, before it can pass to the third triad and become a perfect 45-self. Then we can discuss what “full consciousness” means in relation to “the sphere of monadic life”, because not even the 45-self possesses full consciousness in the third triad, but self-consciousness in both the 44-atom and the 43:4-molecule remains to be conquered for the monad as a 45-self.

“What I have now to say is in the nature of a generalisation. I would like to indicate, as far as possible (asking you to remember that all generalisations are basically sound but erroneous in detail), the point where humanity stands in relation to the antahkarana. It might be said that

the whole goal of normal evolution is to bring humanity to the point where a direct line of contact is established between the personality and the Spiritual Triad, via the soul – or rather, through the medium of using the soul consciousness to achieve this awareness. This is consummated at the time of the third initiation.”

Commentary No. 131: Here “the personality” is the first triad, “the Spiritual Triad” is the second triad, and “the soul” is the causal envelope. The monad—the self is not mentioned, as usual, but the expression “through the medium of using the soul consciousness to achieve this awareness” must hylozoically mean that the human monad achieves this through self-conscious causal consciousness, self-determined activity in the causal envelope, through the knowledge and unity centres of the causal envelope. Capacity for such consciousness and activity is a very distant goal for mankind as a whole. Only about ten million years hence will, as calculated, about 60 per cent of the mankind then incarnated, mainly consisting of individuals of the sixth root-race, have attained active causal consciousness.

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“I would remind you that there is an analogy in the relation between personality and soul, to that between the Triad and the Monad. This is an analogy that is essentially complete, from the standpoint of consciousness, but not from the standpoint of form. What finally takes place at the most advanced stage of development is the complete fusion of the unified personality and soul with the unified Monad and Spiritual Triad. Only when this has been truly accomplished is there the complete release of the Lives informing our solar system from all form control.”

Commentary No. 132: Here “personality” is the first triad, “soul” the causal envelope, the “Triad” or the “Spiritual Triad” the second triad, the “Monad” the third triad. It is misleading to say that the first triad becomes “unified” with the causal envelope or, having become unified with it, undergoes a “complete fusion” with the second triad and the third triad, these latter ones being then already unified. In reality, it is not a case of equal parties undergoing fusion or unification, but on the contrary of higher and lower parties – higher and lower triads – and of the complete alignment of the lower with the higher, that is, of the lower being put in complete alignment with the higher, being made obedient to the higher and brought under their control, so that the lower have no “will of their own”, but are only obedient tools and channels of the ever mightier energies of those higher ones. Those energies of course are not the energies of such a higher triad itself, but the will-energies of the monad acting through the triad.

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“To bring about the at-one-ment of soul and body, through the medium of alignment.”

Commentary No. 133: Here “soul” means the second triad, and “body” the first triad.

Emphasis has been laid upon purification, upon the need for the development of the Christ life, upon the mystical vision and upon philosophy.

Commentary No. 134: “Purification” = the exchange of lower molecular kinds in the emotional envelope (48:5-7) for higher ones (48:2-4), “development of the Christ life” = increase of the receptiveness to essential (46) influences. These endeavours, along with the mystical vision and “philosophy”, that is, principle thinking (47:6), are characteristic of the higher emotional stage, the stage of culture, but not of the higher mental stage, the stage of humanity. They distinguished discipleship in olden times.

“The reason that I am giving out what was earlier regarded as some of the preparatory work prior to the third initiation is due to the fact that the race is now at the point of development which warrants complete change in the approach to divinity as taught by the Hierarchy.”

“The race *as a whole* stands now at the very entrance to the Path of Discipleship.”

Commentary No. 135: Mankind as a whole or even in its majority cannot by any means be said to be approaching discipleship. Discipleship is for individuals who have reached at least the higher mental stage, the stage of humanity. The majority of mankind now incarnated have not reached even the higher emotional stage, the stage of culture.

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“Humanity, therefore, as a whole stands ready for a general alignment process, and that is the *spiritual* reason which lay behind the world war.

Commentary No. 136: Alignment is at least the control of emotionality by mentality. It is true that this begins at the stage of culture as the individual wishes to overcome his lower, repulsive emotionality. In a wider sense, however, the control of emotionality through mentality becomes possible only at the higher mental stage, the stage of humanity. Only a minority of mankind, about 15 per cent, have reached the stage of culture; and an even lesser percentage, the stage of humanity. Thus it is hardly the case that mankind as a whole should be capable of such an alignment.

“the lash of pain must awaken the sleepy soul to exquisite life”

Commentary No. 137: Here “the soul” is rather the first self, the consciousness of which is synthesized by the consciousness of the triad envelope, “the personality”.

“Thus it points prophetically to the close of the Aryan Race – not a close in the sense of completion, but a closing of a cycle of mental perfecting, preparatory to a cycle wherein the mind will be rightly used as an instrument of alignment, then as the searchlight of the soul, and as the controller of the personality.”

Commentary No. 138: Here “the mind” means principally the highest mentality, 47:4. Compare this with what is said earlier in *The Rays and the Initiations*, on page 6:

“*The development of the faculty of mind control*, so that the Thinker grips and holds steady the mental processes and learns to regard the mind as the interpreter of the states of consciousness, as the transmitter of egoic intent to the physical brain and as the window through which the Ego, the real Man looks out upon vast and (to the majority) unknown fields of knowledge.” (“The Thinker” = the monad). Compare this with what Laurency says in *Knowledge of Life Two*, 7.15.17.

Of course this lies in a distant future.

“For the masses – under the slow processes of evolution – the next step forward is the aligning of the soul and the form, so that there can be a blending in consciousness, following on a mental appreciation of the Christ principle and its deep expression in the life of the race.”

Commentary No. 139: “The aligning of the soul and the form” = the alignment of the first self with the causal envelope or with the incipient second self. “The Christ principle = 46-consciousness. This, too, lies far into the future, at a time when the sixth root-race dominates the world.

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“the aspirant or probationary disciple will eventually find that he has succeeded in establishing a definite soul relation; he will have discovered that the path of contact between soul and brain, via the mind, has been opened, and that he has mastered the first stage in the needed alignment process.”

Commentary No. 140: Here “soul” = the causal envelope (47:2,3), “the mind = 47:4,5; “brain” – the crown and frontal centres of the etheric envelope.

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“Their intention is one, and they all have to attain the same measure of tension and of preparation for the construction of the bridge by gathering the needed energy from two sources – the personality and the soul.”

Commentary No. 141: “The personality” = the first triad and the triad envelope (the incarnating part of the causal envelope), “the soul” = the causal envelope.

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“It must, however, in some way be done, because the use of the visual imagination is an essential factor in the building process and one of the major means of focusing, prior to projection.”

Commentary No. 142: This assertion is one of the serious errors of A.A.B. in her account of the science of the antahkarana. In fact emotional–mental imagination is not at all an essential factor in the building process. In contrast, essential factors are esoteric knowledge, receptivity to and understanding of reality ideas (causal ideas), and self-consciousness. Creative imagination is used on the lower levels of the mental stage, but not even then in the work at building the antahkarana.

“a. He is aware of himself, personality and soul, as occupied with the process of bridge building. He never for one second loses his sense of conscious identity.”

Commentary No. 143: The disciple’s self-awareness is non-identity with either “personality” (= the three kinds of consciousness of the first triad and the lowest kind of causal consciousness, 47:3–49:7) or “soul” (consciousness in the unity centre of the causal envelope, 47:2), but the very monad consciousness, which at this stage must be capable of non-identification with both “personality” and “soul” to be able to apprehend the lowest kind of essential consciousness (46:7), which is in fact a condition of becoming if only an incipient causal self. To sum up: the monad’s self-identity is conscious non-identity with any envelope whatever, whether they belong to the first triad (“personality”) or to the second triad (“soul”).

“the lower concrete mind”

Commentary No. 144: At this stage it must be at least 47:5 but preferably 47:4.

“He is aware of as much of the consciousness of his ray energy as can enter into his awareness; this is his egoic ray energy and not personality force.”

Commentary No. 145: “His egoic ray energy” = the departmental energy of the greater causal envelope (the collector envelope); “personality force” = the departmental force of the lesser causal envelope (the incarnating part).

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“He endeavours to see himself as a point of particular energy coloured by his ray life, and carefully bears in mind that the energy of his egoic ray is the major energy through which the Monad is attempting to express itself, and also that his threefold egoic vehicle is a reflection of and closely related to the three aspects of the Spiritual Triad. It is this relation (and its conscious interplay and effect) which is evoked by the building of the antahkarana, and which eventually (when it is powerful enough) brings into radiant activity the ‘jewel in the lotus.’”

Commentary No. 146: “The Monad” = the third triad; “his threefold egoic vehicle = the three centres of the causal envelope before the inmost, fourth centre, “the jewel in the lotus”, has been activated.



“The only difference, scientifically speaking, is that the whole process is carried forward upon subjective levels and in the realm of consciousness, thus requiring a consciousness and a concentration not needed when working more tangibly on the outer plane of awareness.”

Commentary No. 147: By “subjective levels” A.A.B. means higher kinds of matter of which the individual in question is not yet objectively conscious. Of course there is no “subjective matter”; only the first, incomplete perception of higher material reality by consciousness is subjective. There is no exclusive “realm of consciousness” and no mere “outer plane” for all realms and worlds (“planes”) are matter as well as consciousness and motion. From the hylozoic teaching of the three aspects of existence it follows that all reality is material.

“II. Visualization, produced by:

1. The buddhic activity of ‘impression.’
2. The tension of the mental body.
3. The imaginative processes of the astral body.”

Commentary No. 148: It should be noted that the causal envelope and causal consciousness are left out. However, they must participate in all work at building the antahkarana at these stages of discipleship (the mental and causal stages). As long as the monad is in the human kingdom, no impressions from (the “buddhic activity” =) the 46-atom of the second triad can become perceptible consciousness to the monad without simultaneous causal consciousness. The condition is in some respect similar to that in people at the emotional stage who cannot perceive, take interest in, or receive guidance from pure mental ideas, unless these ideas have been vitalized by and been made attractive through emotional ideals.

“1. The calling in of the Will aspect.”

Commentary No. 149: “The Will aspect” here means energy from the 45-molecule of the second triad (45:4).

“a. The disciple is aware constantly of his own identity.”

Commentary No. 150: This means that he cannot be identified either with “the personality” (47:4–49:7) or with “the soul” (47:2,3), least of all after he has received and assimilated the hylozoic knowledge about the monad–self as separate from both.

“c. He is aware actively of his soul ray or his soul energy.”

Commentary No. 151: “Soul ray” or “soul energy” means the departmental energy of the causal envelope, which should be one of the first three ones. A disciple whose causal envelope belongs to some one of the four departments 4–7 must change this into some one of departments 1–3. To be aware actively of the departmental energy of your causal envelope means to perceive it as something separate from your own self-identity, perceive it in an act of non-identification. Since this energy is causal (47:1-3), this act of non-identification must be preceded by a state of causal self-consciousness, yet transcend, reach beyond it; this implies that the act of non-identification must involve a moment at which the monad achieves essential self-consciousness (at least in 46:7).

“1. Hold the mind steady in the light, i.e., preserving the point of tension at its highest possible point at any given time in the disciple's unfoldment and building activity.”

Commentary No. 152: The “light” is causal self-consciousness, achieved if only for a short moment. “Hold the mind steady in the light” means that the monad, when causally self-

conscious if only temporarily, aligns mental consciousness with this causal consciousness and so lets this causally controlled mentality dominate the whole first self (the mental controls the emotional, and the emotional controls the physical already before). Even if this higher state, this state of causal self-consciousness, is short and transient, yet it is of irreplaceable significance for the monad's consciousness development. The monad's further conquest of causal self-consciousness is about making these short moments come often, last longer and putting more into them.

“2. Register consciousness of soul contact, thus bringing about an increasing fusion between the soul and the personality, so that complete at-one-ment is increasingly attained. Technically, this means that the energy of the soul ray and of the personality ray merge together, with the soul ray dominating always.”

Commentary No. 153: The expression “register consciousness of soul contact” has reference only to a first, elementary step of the process, for as long as the “soul”, that is, causal consciousness is apprehended as something higher than the monad consciousness, something that the monad consciousness tries to contact, in which endeavour it is now successful, now unsuccessful, so long the individual remains at the mental stage, so long he is still just an aspirant but not a disciple. Only when the individual overcomes this contact-seeking with its implicit duality, only when he is causally conscious, however briefly this lasts, only then can this “increasing fusion between the soul and the personality” become efficient.

This “fusion” means that, at the individual's incarnation, the causal envelope is not any longer divided into a greater part (the collector envelope with the causal centre, the “egoic lotus”) remaining in the causal world and a lesser part (the triad envelope, A.A.B.: the “personality”) enclosing the first triad with the monad and surrounding the lower envelopes of incarnation, but that the causal envelope incarnates whole and undivided.

It is improper to say that “the energy of the soul ray and of the personality ray merge together”, for those molecules of the matter of the greater causal envelope which Augoeides has selected to form the triad envelope are principally of one and the same department, whereas molecules (and perhaps even atoms – depending on the individual's stage of development) of some other department usually dominate in the greater collector envelope, and when the causal envelope is not divided at incarnation any more, then no “personality” having a “personality ray” is formed either. All “personalities” ever formed out of the matter of the causal envelope have then merged with it.

“the Spiritual Triad and the personality.”

Commentary No. 154: Means here the second triad and the first triad.

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“The soul, therefore, as a separate entity, is fading slowly out of the picture because it is being absorbed into and by the personality, which is becoming more and more *the soul in incarnation*. Eventually the relation is established between spirit (Monad) and personality (form or matter), with a tiny point of consciousness eternally present which is aware of both these factors and yet preserves inviolate its own identity. This latter realization is the result of aeonian work, carried forward by the soul. Paradoxically, we say that the soul fades or drops out, yet in the last analysis it remains, for in this solar system there is naught else but only this consciousness of *being*.”

Commentary No. 155: As was pointed out above, it is not correct to say that “The soul, therefore, as a separate entity, is fading slowly out of the picture because it is being absorbed into and by the personality, which is becoming more and more *the soul in incarnation*.” Instead, the reverse situation obtains, that is to say, a separate triad envelope (“personality”) is

not formed any longer at the individual's incarnation, but the causal envelope ("the soul") incarnates whole and undivided.

"Eventually the relation is established between spirit (Monad) and personality (form or matter), with a tiny point of consciousness eternally present which is aware of both these factors and yet preserves inviolate its own identity." By "spirit" or "Monad" is meant the third triad, by "personality or form" or "matter" is meant the first triad. "A tiny point of consciousness eternally present which is aware of both these factors and yet preserves inviolate its own identity" is the monad in the Pythagorean sense, the self-atom. This place is one of the very few in Alice A. Bailey's works where the monad is mentioned, although of course not by its right name, since A.A.B., in imitation of Annie Besant, consistently uses the word "monad" erroneously to designate the third triad. This state, in which the monad maintains itself in the third triad with self- and group-consciousness, the monad achieves much later, only as a perfect 45-self (self- and group-conscious in the 45-atom of the third triad). Before that, the monad must have become a perfect 46-self (self- and group-conscious in the 46-atom of the second triad) and a lower (45-self (self- and group-conscious in the 45:4-molecule of the second triad). There are many incarnations of hard work from the stage of the causal self to that of the 45-self.

"This latter realization is the result of aeonian work, carried forward by the soul." Rather it is work performed by the monad through (the soul =) the second triad, hardly during eons but during a dozen incarnations on the average, after discipleship has been obtained.

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"Speaking specifically and from the angle of the disciple, the bridge which he builds between the personality and the Spiritual Triad is composed of seven strands of energy, or seven streams of force; he uses all the seven rays, having gained facility in so doing because again and again his personality has (in the long cycle of incarnations) been on all the seven rays many times. But his soul ray dominates eventually,"

Commentary No. 156: In the expression, "the bridge which he builds between the personality and the Spiritual Triad", "the personality" = the first triad and "the Spiritual Triad" = the second triad. In "his personality has (in the long cycle of incarnations) been on all the seven rays many times", however, "personality" = the triad envelope. Two different things are thus meant by the same word in the same paragraph. The personality = the triad envelope is formed anew before each incarnation. The personality = the first triad has lasted ever since the monad passed from involution to evolution and to the mineral kingdom, that is, almost 30 eons, each of which lasts about 4,3 billion years.

"The bridge built by humanity as a whole is one bridge composed of the multiplicity of individual bridges, built by the many disciples. It is therefore formed eventually of seven strands or streams of energy coming from the seven egoic groups (one group of each ray type). To this bridge the creative work of all human beings who reach the stage of soul contact contributes. Their dominant strands of light fuse into one whole and their lesser strands are lost to sight in the radiant light of the sevenfold bridge which *humanity* will eventually complete."

Commentary No. 157: "The egoic groups" means the groups (a kind of collective beings), to which the human monads are assigned according to the department (ray) to which their causal envelopes belong.

"As was pointed out above, "soul contact" is only a first perception of causal consciousness and, in fact, too faint, of too dualistic a character not to be in need of replacement with true causal self-consciousness, which technically is the ability of the monad to maintain itself with self-consciousness in the centre of the causal envelope. "The stage of soul contact" is only a preliminary stage, soon to be overcome.

“As we consider these seven ray techniques with their accompanying Words of Power, you must bear carefully in mind that we are dealing entirely with the Will aspect. This necessitates a higher process of alignment and the evocation of a divine aspect hitherto relatively quiescent, except in so far as the will finds its reflection in the activity of the sacrifice petals of the egoic lotus, plus its distorted shadow in the mind nature.”

Commentary No. 158: “The Will aspect” means with A.A.B not only one of the universal aspects of existence, to be found in all the worlds, but also the third triad, its consciousness and will. This is of course connected with the fact that the will aspect dominates in the third triad, just as the consciousness aspect dominates in the second triad, and the matter aspect in the first triad. “We are dealing entirely with the Will aspect” should imply that the ultimate goal of the whole process of building the antahkarana is that monad shall be able to centre itself in the third triad, become self-conscious in the 45-atom of that triad, become a perfect 45-self, and that this goal is not reached without the aid of the guardian of the third triad, Protogonos, just as the previous goal, that of the monad centring itself in the mental atom of the second triad and becoming a causal self, cannot be reached without the aid of the guardian of the second triad, Augoeides. “The evocation of a divine aspect” refers precisely to Protogonos.

Commentary No. 159: The chart on page 506. “Monad and its three aspects” = Protogonos and the third triad the three units of which are the manifestal molecule (43:4), the submanifestal atom (44:1), and the superessential atom (45:1). “Atmic principle” = the 45:4-molecule of the second triad, the connecting link to the 45-atom of the third triad. “Manasic permanent atom” = the mental atom of the second triad (47:1); “Mental unit” = the mental molecule of the first triad (47:4). The essential atom of the second triad (46:1) has been left out, as has Augoeides.

#### Pages 506–507

“This unity is consummated at the time of the fourth initiation, the Great Renunciation at which time the first aspect begins to dominate the other two.

Then the soul life – as hitherto understood – fades out and the causal body disappears. The sum total of memory, quality and acquirements is then absorbed into the Monad. The words ‘I and my Father are one’ become true. The astral body also vanishes in the same great process of renunciation, and the physical body (as an automatic agent of the vital body) is no longer needed, though it persists and serves a purpose when so required by the Monad. From the form aspect, you then have the Monad, the sphere of the Spiritual Triad and the etheric body upon the physical plane.”

Commentary No. 160: The fourth initiation makes the monad a 46-self. “The first aspect” is the will aspect. The 45-will possible in the second triad (extending to 45:4) is the will aspect of the second triad, and the corresponding 45-consciousness (45:4) synthesizes all three kinds of consciousness of the second triad. “The physical body” = the organism; “the vital body” = the etheric envelope; “the form aspect” = the matter aspect, the envelopes; “the sphere of the Spiritual Triad” = the envelope of the second triad; “the Monad” = the third triad.

It is correct to say that the causal body is dissolved at the fourth initiation. This does not mean, however, that “the sum total of memory, quality and acquirements is then absorbed into the Monad”, that is, into the third triad. They are absorbed into the second triad, for this is not dissolved along with the causal envelope but is kept, which is necessary to the further consciousness expansion of the monad as a 46-self (in the 46-atom of the second triad) and as a lower 45-self (in the 45-molecule of the second triad), and also for the full acquisition of mental atomic consciousness (in the 47-atom of the second triad), for this acquisition was not possible for the monad as long as it was a causal self.

A.A.B. appears to have let herself be led astray by her own terminology when, in this place just as on pages 101 and 475 of *The Rays and the Initiations*, describing consciousness activation from the first levels of the 46-self to those of the third self. Since she uses the term “soul” for both the causal envelope (47:1-3) and the whole second triad (45:4, 46:1, 47:1), confusion of the two, actually quite different things easily ensues, so that the renunciation and dissolution of the causal envelope, which is a condition of the individual’s transformation into a 46-self, is mixed up with the renunciation and dissolution of the entire second triad, a procedure that must imply that the individual can at once pass to the third triad, its lowest unit, the 45-atom, to be exact, thus immediately become a third self. The individual cannot skip the intervening stages of development, however, cannot skip 46:1-4 and 45:4-7, from being self-conscious in 46:5 becoming immediately self-conscious in 45:3 at the lowest.

*The Rays and the Initiations*, page 101: “The soul and the causal body no longer exist by the time the fourth initiation is undergone. What is left is the Monad and the thread, the antahkarana which it has spun out of its own life and consciousness down the ages and which it can *focus at will* upon the physical plane, where it can create a body of pure substance and radiant light for all that the master may require.”

A.A.B. has a manifest tendency, when making an account of a process in consciousness activation, to rush from the first stages straight to the final stage and pass over several necessary intermediate stages in the process. Such readers as have no previous information about all the stages of the process and their respective difficulties may in this way be made to believe that consciousness activation runs more swiftly and easily than it really does. No stages of consciousness activation can be skipped, however. Thoroughness in everything is required.

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“I would here remind you that the levels of conscious existence which we regard as formless are only relatively so, because our seven planes are the seven subplanes of the cosmic physical plane. The centre of consciousness is now in the Will nature, when this point of attainment is reached, and is no longer in the love nature. Activity and love are still present in full measure, but the focus of the initiate's attention is in the will aspect of divinity.”

Commentary No. 161: By “levels of conscious existence” or “planes” are meant the same as in hylozoics are called worlds; “our seven planes” = the seven atomic worlds of the solar system, 43–49. “The expression “the seven subplanes of the cosmic physical plane” has bearing on the fact that the seven lowest worlds, the atomic worlds of the solar system, 43–49, together make up the cosmic physical world, just as worlds 36–42 are the cosmic emotional world, worlds 29–35 are the cosmic causal–mental world, etc.

“The centre of consciousness is now in the Will nature” means that the monad is centred and self-conscious in the third triad but, as said, only as a perfect 45-self, not before. “No longer in the love nature” means, in a corresponding manner: no longer in the second triad.

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“The Father inspires response from the material aspect, or from the Mother,”

Commentary No. 162: “The Father” = Protogonos and the third triad, which is his envelope. According to the same interpretation of this symbolism, “the Mother” would be the first triad, but this is somewhat improper, for when the monad becomes receptive to inspiration from Protogonos, it is already a causal self, certainly still a human being, a first self, and so “mother” as viewed from the matter aspect, but at the same time busy transforming itself into a second self and is more and more often such a one as viewed from the consciousness aspect. Keeping the symbolism used here it would be more correct to say: “the son begins to listen to the father and seeks to get to know him while setting himself free from the care of the mother.” “The Son” = the second triad and the monad self-conscious and group-conscious in it.

“It is not possible for any disciple who has not taken the third initiation to ascertain his monadic ray, but any disciple building the antahkarana, and who has reached the stage of projection, *should know his soul ray and his personality ray, and should remember that their fused or blended potency must perform the act of projection.*”

Commentary No. 163: At the third initiation, the monad becomes a causal self. The causal self becomes, as was said above, increasingly receptive to the inspiration from Protogonos, and such inspiration includes definite knowledge of things having to do with the third triad, such as its department, “the monadic ray”. The “soul ray” is the department of the causal envelope, the “personality ray” is that of the triad envelope. A causal self is always a disciple of a teacher in the planetary hierarchy, and receives from him such data on the departments of his envelopes, but should nevertheless exercise himself in practical esoteric psychology by trying to ascertain “his rays”, before he is informed about them by his teacher.

“Any disciple ... *should know his soul ray and his personality ray, and should remember that their fused or blended potency must perform the act of projection.*” He should rather remember that he himself, the monad, self-conscious in the centre of the causal envelope, performs the act of projection by means of the potency mentioned.

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“The act of projection is the work of the ‘shadow and the reflection.’”

Commentary No. 164: What is called the “shadow” and the “reflection” are envelopes and so the instruments of the monad–self for consciousness and activity in different worlds, whether they are the instruments usually called envelopes, such as the causal envelope and the etheric envelope, or those which are not ordinarily called envelopes but nevertheless function as such ones and are actually more conscious, more intelligent tools than the envelopes, that is, the triads of three units each – three triads of nine units in all. Yet all these envelopes and triad units are only instruments, however, and the one who really does the work at activating higher, thitherto inactive consciousness, is of course the one using those instruments, that is, the monad–the self. The one acquiring active self-consciousness and group-consciousness in the ever higher kinds of matter (the six molecular kinds and finally the atomic kind) of the ever higher worlds is the monad – the self, all according to the law of self-activation. If not the monad–the self is the active one in the process, then this is without meaning. Therefore, the act of projection, in so far as it is concerned with the acquisition by the monad–the self of higher consciousness and will, is not the work of the “shadow and the reflection”.

“When, therefore, the ray of the soul dominates the ray of the personality, then the self becomes the acting agent, aided by the ray of the lower self. The rays of the three vehicles are no longer active, but only the basic duality of soul and personality remains, and there is no lesser differentiation.”

Commentary No. 165: There is no reason to assume that A.A.B. here by “self” means the same as the Pythagorean monad–self, the primordial atom and its consciousness, self-active in the envelope in a sovereign manner. On the contrary, the juxtaposition of the two pairs of opposites, the “ray of the soul” – the “ray of the personality” and the “self” – the “ray of the lower self”, shows that the “self” is used here in the sense of “soul” or “Ego” (the latter is the Latin and Greek word for I), that is to say, in the sense of causal envelope. However, to the extent that the monad becomes self-active and self-conscious in the centre of the causal envelope, to the same extent the lesser triad envelope becomes passive and its activity subordinate to the monad activity mediated through the greater causal envelope. Finally the monad is able to maintain itself permanently in the centre of the causal envelope and let the causal envelope incarnate whole and undivided, and then the triad envelope, A.A.B.:s “personality” or “lower self” of course is formed no longer. The condition thus obtained is,

therefore, the opposite of that indicated here by A.A.B., that is to say, the duality of “soul” and “personality” is dissolved, and the “lesser differentiation”, namely the mental, emotional, and etheric envelopes with their respective rays remain.

“a. The preparatory stage in which the consciousness becomes focused in the soul ray.”

Commentary No. 166: The consciousness of the monad can be focused, centred, only in some one of the envelopes of the monad – actually a centre in some envelope – which implies that it is simultaneously centred in some triad unit, since the monad, when using an envelope for consciousness in it and activity through it, always does so through the corresponding triad unit. In all these cases – envelope centres and triad units – it is about material forms, thus structures or atoms and molecules. “The soul ray”, however, is no such material form, no envelope for the monad. The expression “soul ray” has no reference to any concrete object at all, but is a linguistic abstraction denoting the fact that the matter of the causal envelope consists of atoms and molecules belonging to all seven departments, “the seven rays”, but that the atoms and molecules of a certain department definitely dominate in number those of the six others, so that this department is called “the department of the causal envelope” or the “soul ray” (“the soul” = the causal envelope), as if this department were the only one of the causal envelope. It does not occur, however, that the monad consciousness is focused in causal matter belonging exclusively to one department. On the contrary, when the monad has, for example, succeeded in activating 47:2-consciousness, it has access to all the 47:2-molecules of the causal envelope, thus of all the seven departments with all the reality ideas they represent. The limitation of this access to just one department of seven would not be very expedient.

“c. A focused activity of the will, according to the ray, in which a line of light or of living substance is imaginatively and creatively sent out or projected from the mental unit, as far as possible towards the Spiritual Triad, using constantly the creative imagination.”

Commentary No. 167: The mental unit = the mental molecule of the first triad (47:4). So far it is correct to say that a line of light is sent out from the mental molecule. The imagination, however, has nothing to do with this. Imagination is a union of emotional and mental consciousness. The emotional consciousness can be of a higher kind (48:3 or even 48:2). But the mental consciousness is of a lower kind, 47:6 at the highest, for higher mental consciousness – 47:5 and, in particular, 47:4 – is characterized by being set free from the dependence on emotionality and in this state of freedom striving after contact, unification, and alignment with causal consciousness instead. “As far as possible towards the Spiritual Triad” = as far as possible towards both the mental atom (47:1) and essential atom (46:1) of that triad. “As far as possible” requires the ability of the monad to activate and self-consciously maintain itself in the three-partite centre of the causal envelope. The causal centre is a necessary part of the antahkarana. The 46-atom of the second triad is activated through the highest emotionality, but not through the imagination, but through 48:2-energies engendered through unselfish service in the physical world, the overcoming of negative egoistic emotions. The higher emotional energies are to be controlled through the mental ones and be directed downwards, towards the world of physical action. The causal centre cannot be activated through the higher mentality alone, but also the higher emotionality must contribute to the activation of essentiality, for it is through this and the participation of Augoeides that the causal centre is activated.

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“Initiation falls really into three major expansions of consciousness.

a. The expansion of consciousness of the dedicated personality into that of the soul; this is completely consummated at the third initiation.

b. The expansion of this fused and blended consciousness into that of the Spiritual Triad,

completely consummated at the fifth initiation.”

Commentary nr 168: “The personality” = the triad envelope. “The soul” = the greater causal envelope with the causal centre. “The Spiritual Triad” = the second triad. The talk about the consciousness of these three envelopes, however, can according to hylozoics have reference only to the consciousness of the self—the monad in and through those envelopes. And according to hylozoics, initiation is expansion of the consciousness of the self—the monad, not of the consciousness of any envelope. (KofR 6.4.4) And when the causal envelope is no longer divided at incarnation, so that the consciousness of the causal envelope is called “this fused and blended consciousness”, then initiation is not the expansion of that consciousness either, but the expansion of the monad’s consciousness in and through that unified envelope. We see from this that the monad of Pythagorean hylozoics cannot be left out without the result being misleading and confusing, always in some respect.

At the fifth initiation, the monad is transformed from a lower 45-self into a higher or perfect 45-self having objective self- and group-consciousness in the 45-atom of the third triad, the lowest unit of the third triad, in so doing becomes a lowest third self and enters the first (lowest) divine kingdom. The reader should note that A.A.B. here presents the right description in this respect as against the one which was indicated as erroneous above; see Commentary No. 130!

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“Students today have made much progress towards the control of the personality, and the disciples in the world are now so numerous that the hierarchical emphasis is today upon the states of consciousness which follow the third initiation. Hence the giving out to the public of the teaching upon the antahkarana.”

Commentary No. 169: At the third initiation the individual (the monad) becomes a causal self. The acquisition of “the states of consciousness which follow the third initiation” makes the individual an essential self, a 46-self. A.A.B. thus seems to think that esoteric students and disciples today are so advanced that they have all but finished the causal stage and therefore can concentrate their efforts at becoming 46-selves. In reality, most of them have still the causal stage before them, not behind them, and for many of them, in addition, the higher levels of the mental stage remain to be conquered. Also, nobody can become a causal self by his own efforts alone, by mere self-study, without receiving help from a teacher in the planetary hierarchy.

“It [the following of the process] is dependent upon your ability to live more definitely in the world of meaning than hitherto, upon your knowledge of your soul and personality rays and upon your capacity to focus in your blended consciousness, and from that point – holding the mind steady in the light – utter the Word of Power which will carry your created thread of light forward towards the Spiritual Triad.”

Commentary No. 170: The “world of meaning” = the mental world, 47:4-7; the causal world, 47:1-3, not included. “Blended consciousness”, thus the unified consciousness of the triad envelope and the causal envelope, becomes unnecessary to the extent that the monad is able to maintain itself in the centre of the causal envelope. When later, at the causal stage, the whole causal envelope incarnates and, therefore, no particular triad envelope is formed, it is without meaning to speak of such blended consciousness. And it is only at the causal stage that the building of the bridge becomes really efficient, reaches from the causal centre to the mental atom of the second triad.

“Students should ponder upon the distinction between energy and force.”

Commentary No. 171 “Energy” = the energy of the second triad, “force” = the energy of the first triad.



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“Response to intuitional or buddhic impression.”

Commentary No. 172: “Intuitional or buddhic impression” = impression from essentiality, 46-consciousness. To be able to respond in a rational manner to this kind of consciousness, have some understanding of it, the monad must have reached the causal stage and be able to maintain itself self-consciously in the unity centre of the causal envelope (47:2). It is not sufficient to be an aspirant who has reached the higher mental stage (47:5).

“The simultaneous preservation of three lines of thought:

Awareness of the blended personality and soul.

Awareness of the point of focused tension.

Awareness of the Ray energy in its will aspect.”

Commentary No. 173: The question that must be asked here is, “who has this awareness of the blended personality and soul?” Obviously some third actor, who is neither the personality nor the soul. Hylozoics answers: the monad, the self, who is conscious at first in “the personality” (the triad envelope) and later in “the soul” (the causal envelope). With A.A.B. this, the true actor in the process of consciousness activation, is seldom explicitly mentioned and here just implicitly.

“The Ray energy in its will aspect” means the acquired ability of the monad intentionally and self-consciously to use, to direct the dominant departmental energy of the causal envelope as will, causal will characterized by its department.

“The blended soul and personality are now invocative, and their united intention is expressed in the previous three stages.”

Commentary No. 174: In that phase of the work at building the antahkarana, the monad must already have become a causal self, and at that stage there is no longer any “personality” with which the “soul” can have a united intention. Also, it is not about the intention of the “soul”, but of the monad.

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“Resurrection and Ascension.”

Commentary No. 175: By these terms A.A.B. means the fourth and the fifth initiations, those processes which make the monad a 46-self and a 45-self, respectively.

“It is the ability to think, to feel and silently to send out the call of quality to quality, of meaning to meaning, of nature to nature, of form to spirit which matters, remembering ever that that which is found upon the physical plane is *not* a principle.”

Commentary No. 176: It is hardly correct to say that “that which is found upon the physical plane is not a principle”, for that quality of not being a principle inheres in the lower three molecular kinds (49:5-7) only, those which constitute the organism. The higher three molecular kinds and the atomic kind (49:1-4), which constitute the etheric envelope, make up a principle, since the etheric envelope, in contradistinction to the organism, has its own energy supply and consciousness.

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“It should be borne in mind that from the angle of the Spiritual Triad the soul nature is definitely objective.”

Commentary No. 177: “The soul nature”, that is, the causal envelope, consists of matter (mental atoms, 47:1, and causal molecules, 47:2,3) and therefore is objective, no matter from what angle you view it. Everything in the cosmos has the three aspects matter, consciousness, and motion. There exists nothing mere subjective.

“When he has faithfully followed this outlined routine, personality and soul fusion has to be consciously attempted and to some measure achieved, and then these blended factors are held steady in the triadal light.”

Commentary No. 178: “He” is the disciple, mentioned in the previous sentence. But who is the disciple according to A.A.B.’s account of the participants in the process? Obviously neither the soul nor the personality, since the disciple is the one who has to consciously attempt the fusion of those two. The answer given by hylozoics to the question is that the disciple is the monad, since this is the essential participant in the process, who uses the triad envelope and the causal envelope as its instruments; and even the term “envelope” shows that it is an envelope or instrument for something.

However, this fusion of “personality” and “soul” is no special effort made by the monad beside its constantly ongoing effort of maintaining itself self-consciously in the centre of the causal envelope as much as possible, but its very transformation from mental self to causal self consists in precisely this effort. The “fusion” of “personality” and “soul” is no union of equal parties but is the process in which the monad, when self-consciously maintaining itself in the centre of the causal envelope, completely controls the triad envelope through the mental atom of the second triad and the causal centre, so that the triad envelope obeys the monad’s causal will with perfect automatism. Speaking of the “triadal light”, as if it were something unitary, is not correct, for the second triad, which is the triad intended here, consists of three units – the mental atom (47:1), the essential atom (46:1), and the superessential molecule (45:4) –, so that the “triadal light” means the three energies issuing from those three units. But the light issued by the mental atom is the light of the human monad itself when centred in that unit of the second triad. In contrast, the light issued by the two higher units of the second triad is the light of Augoeides. In neither case any triad unit is an independent participant but is an instrument for a self-conscious monad.

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“The relation between the fused and blended personality and the soul is a fact.”

Commentary No. 179: When there is no longer any triad envelope, when its molecules have been absorbed into the greater causal envelope, there is no longer any relation between the two either. This is true already in that incarnation in which the monad becomes a causal self and in which the triad envelope amalgamates with the greater causal envelope never to be separated from it again; it is true a fortiori in the following incarnations before which no triad envelope is even formed.

“The dual expression of the basic duality of manifestation – personality or form and Monad or Spirit – is a fact.”

Commentary No. 180: By “personality” A.A.B. means the first triad, by “Monad” the third triad. By “form” she means matter as an aspect of reality, by “Spirit” the motion or will aspect. We see that A.A.B. identifies the first triad with the matter aspect and the third triad with the will aspect. It is of course possible to do so considering the fact that the matter aspect is the most salient aspect in the first triad, and the will aspect is the dominant one in the third triad. If you do so, however, you should be clearly aware of the great risk of confusing terms and concepts to which you expose yourself and your readers. Because the fact that there is a particularly close relation between the matter aspect and the first triad on the one hand and between the will or motion aspect and the third triad on the other hand does not imply that there is identity between them. Relation between two things means that something that exists in the one also exists in the other; identity means that everything that exists in the one also exists in the other. Now, when A.A.B. identifies “personality” = the first triad with “form” = matter, she identifies one of the transient envelopes of the monad with one of the three aspects of reality.

But whatever is an aspect of something can never be separated from this something, no more than any of the three sides of a triangle can be separated from it. The monad can never be without matter; the monad *is* matter, just as it *is* consciousness and *is* will, or force. In contrast, the monad may very well be without the first triad; it was before it entered evolution and the mineral kingdom, and it will as a rule be when in evolution it leaves the fourth natural kingdom. The corresponding is true of the third triad; the monad will leave this triad when entering the cosmic expansion and leaving the worlds of the solar system (43–49). Would it then leave the will, too? No, quite the contrary: the expansion of the monad in the cosmic worlds 42–1 is a continuous expansion of its will into final cosmic omnipotence in world 1.

“5. The will of the Monad is the factor to be evoked.”

Commentary No. 181: “The Monad” means the third triad. However, since each triad is just an instrument for an evolutionary monad, “the will of the Monad” does not mean the will of the third triad but the will of that evolutionary monad when acting through its instrument, the third triad. And that monad is Protogonos. The participation of Protogonos thus is to be evoked. In this connection it must be asked why in this enumeration of seven points nothing is said of the corresponding evocation of the participation of Augoeides. This participation is the more natural for the human monad in its endeavour to be transformed from a first self into a second self, that is, to become that which Augoeides already is. Augoeides is the deputy causal self of the human mental self (the aspirant), so that part of Augoeides’ function is of course accomplished when man becomes a causal self. However, Augoeides is also the deputy 46-self of the human causal self, and that function becomes the more important when man, once become a causal self, has finally overcome that mechanical antagonism which previously, at the mental stage, too often characterized his relation to Augoeides. The answer to the question is that A.A.B was misled by her own confusing terminology, in which the same word, “Ego” or “soul”, was used now for the causal envelope, now for the causal self, now for the second triad, now for Augoeides, to overlook Augoeides as an independent and essential participant; she made him be absorbed and disappear, as it were, in “the Ego” or “the soul”.

“The knowing, purposeful One can be depended upon to contact the instrument of its will upon the physical plane.”

Commentary No. 182: “The knowing, purposeful One” means Protogonos.

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“The vivid light of the second ray soul (the most vivid in this second ray solar system) dominates the light of form and radiates out to the triadal light.”

Commentary No. 183: The “second ray soul” = the causal envelope in which the second department dominates. Its light = its energy; the energy of the second ray is said to be the most vivid in this solar system of ours, since it belongs to the second department. The “light of the form” = the three energies of the first triad. The “triadal light” = the three energies of the second triad.

As was said above (in Commentary No. 514), “the triadal light”, the energy of the second triad, cannot be spoken of as some independent actor and least of all in opposition to, or separate from, “the light of the soul”, the energy of the causal envelope. At that stage of the process of building the antahkarana which is discussed here, the human monad is centred in the mental atom of the second triad and is self-consciously active through the centre of the causal envelope, so that the difference between the “triadal light” where its lowest energy of three is concerned and the “light of the soul” disappears in reality, for it is the energy of the human monad itself acting through two instruments, one nearer or direct (the mental atom) and one more distant or indirect (the causal centre).

“It is the great obliterating light of reality itself, revealing the fact of the higher Lighted Way which leads to Nirvana.”

Commentary No. 184: “The great obliterating light of reality itself” = superessential reality ideas (45:1-3) inspired by, mediated through, Protogonos. “The higher Lighted Way which leads to Nirvana” = the transformation of the monad from 46-self to 45-self, the path from the fourth to the fifth initiation. Just as the participation and assistance of Augoeides is necessary to the human monad’s transformation from first mental self to causal self and then from causal self to 46-self, so the participation and assistance of Protogonos is necessary to the superhuman monad’s transformation from 46-self to 45-self.

“I am faced with difficulty in making these Words of Power clear to you, because essentially it is the Word made flesh or the soul in incarnation which at this point *registers power*; it is the symbol (the form aspect) and the power (the Spirit aspect) which acts as a great creative agency and bridges across all barriers and separative states of consciousness, thus establishing complete unity.”

Commentary No. 185: “The Word made flesh or the soul in incarnation” refers to the fact that the causal envelope of the causal self incarnates whole and undivided. That which “*registers power*” is not “the soul” but the monad, self-conscious in the causal envelope.

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“As the race passes more and more into the world of meaning, these word-forms assume less and less importance, and only the concentrated thought, based on understanding comprehension, can achieve the results. It is into this somewhat new form of work we are now pioneering.”

Commentary No. 186: “The world of meaning” = the mental world (47:4-7, thus excluding the causal world, 47:1-3). The talk of the mentalization of all mankind cannot refer the present mankind, which in its consciousness development by an overwhelming majority (99 per cent) is at the physical and emotional stages, but must refer to the mankind of a distant future, millions of years hence, when the sixth root-race dominates and the majority has reached the stage of humanity, or the higher mental stage.

“Always he works from the angle of that divine quality which characterizes matter; just as the second ray disciple works always from the angle of quality and the first ray disciple from the positivity of spirit.”

Commentary No. 187: “From the angle of quality” = from the consciousness aspect, “from the positivity of spirit” = from the will aspect.

“But once he intuitively comprehends and factually grasps the concept that spirit–matter are one reality, and once he has achieved within himself the sublimation of matter, then he can divorce himself from all that the human being understands in relation to form. He can then utter the Word of Power which will make possible his complete identification with spirit, via the antahkarana.”

Commentary No. 188: Here the pair of opposites, “spirit” and “matter”, is used in two different senses, as terms for two of the three aspects of reality, the will aspect and the matter aspect, and as terms for two of the three triads, the third triad and the first triad. “The sublimation of matter” = the overcoming of the first triad, its consciousness and will. “All that the human being understands in relation to form” = mental, emotional, and physical reality (47:4–49:7). “His complete identification with spirit” = the centring of the monad in the third triad.

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“This asserts the fact that the Universal Mind, the higher mind and the lower concrete mind are blended through the projected antahkarana.”

Commentary No. 189: The “Universal Mind” = 47:1, the “higher mind” = 47:2,3, the “lower concrete mind” = 47:4,5. The lower two kinds of mental consciousness, 47:6,7, have at this stage been abandoned as being too primitive, and in this process whatever is useful in their functions has been taken over by or been synthesized in 47:4,5, perspective and system thinking. 47:4,5 is the thinking of the stage of humanity (the higher mental stage) and corresponds to the second initiation, 47:2,3 is the thinking of the stage of ideality (the causal stage) and corresponds to the third initiation, 47:1 is the thinking of the stage of unity (the essential stage) and corresponds to the fourth initiation.

“Blended” is correct but corresponds only to a lower stage of the process. It would be more correct and characteristic of the goal and final point of the process to say “aligned”, for 47:5 is aligned with 47:3, 47:4 with 47:2, whereupon 47:3 and 47:2 both are aligned with 47:1. In material (“technical”) respect, this consciousness process corresponds to the causal envelope being expanded through the supply of 47:3-molecules, whereupon these are gradually exchanged for 47:2-molecules; when the envelope then consists equally of 47:3- and 47:2-molecules, both kinds of molecules are exchanged for 47-atoms.

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“the aspirant driving forward out of the Hall of Learning into the Hall of Wisdom,”

Commentary No. 190: “The Hall of Learning” = the stage of humanity, the higher mental stage; “the Hall of Wisdom” = the stage of ideality, the causal stage.

“realms of divine life – of which even the highest initiate on our planet has no conception.”

Commentary No. 191: This has reference to the fourth, fifth, sixth, and seventh divine kingdoms (in worlds 22–28, 15–21, 8–14, and 1–7, respectively).

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“Once the antahkarana is constructed and the higher initiations are taken, the initiate then cooperates with that purpose in full understanding and intention.”

Commentary No. 192: “The higher initiations” are in this connection the third, fourth, and fifth initiations, or the procedures through which the monad in succession becomes a causal self, a 46-self, and a 45-self.

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“Religion, the science of invocation and evocation as far as humanity is concerned, is the approach (in the coming New Age) of a mentally polarized humanity.”

Commentary No. 193: As was said above (in Commentary No. 186), this cannot refer to the present mankind, which is almost exclusively physically and emotionally polarized. “The New Age” is the age of Aquarius, the years 1950–4450. If this new age is to present a mentally polarized mankind, then the overwhelming majority of the clans now incarnated must be taken out of incarnation and be replaced with clans at the stage of humanity, the higher mental stage. This is in itself possible. The corresponding decision and its implementation lies with the planetary government.

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“The training given in preparation for them, and the consequent expansions of consciousness, reveal to the initiate the nature of the soul, the scope (widespread and universal) of the divine consciousness, and his relation to the Father, the Monad.”

Commentary No. 194: “The divine consciousness” so vague an expression that it can refer to any kinds of consciousness from, say, 45 or 44 up. “The Father, the Monad” refers to the third triad and to Protogonos.

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“They enable him to become the soul in manifestation to such an extent that his awareness is definitely and unalterably that of the soul;”

Commentary No. 195: This has reference to the fact that with the causal self the whole causal envelope incarnates and causal consciousness dominates all lower kinds of consciousness.

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“It is the method to be followed by average humanity at this time, because men are largely Atlantean in their approach and their natures;”

Commentary No. 196: “Atlantean” = emotional. The Atlanteans, the fourth root-race, are the emotional root-race, just as the Aryans, the fifth root-race, are the mental root-race.

“Then the light which he has generated from within himself, and is learning rapidly to use, reveals to him the Way of the Higher Evolution, the fact of a still greater goal further on ahead – called by the Christ ‘the Father’s House.’”

Commentary No. 197: “The Father’s House = the third triad, the monad’s three kinds of consciousness and will in it – 45:1, 44:1-7, and 43:4-7 – and the initiations connected with the conquest of those kinds of consciousness and will: the fifth, the sixth, and the seventh. Actually, the seventh initiation entails the monad’s transition from the 43:4-molecule of the third triad to the 43-atom of the monad’s atomic chain, but the condition of this transition is full consciousness in the 43:4-molecule, consciousness which was not conquered in connection with the sixth initiation.

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“Great as is this mystery to you and impossible as it is for you to comprehend that whereof I speak, it is wise to establish the fact in your consciousness that at the Crucifixion initiation, the Master Jesus took the fourth initiation and the Christ took the sixth initiation.”

Commentary No. 198: “Master” is an incorrect title. The monad who in that incarnation became known as Jeshu was then a causal self who became a 46-self. This monad became a 45-self or a master in the esoteric sense only in a following incarnation as Apollonios of Tyana. A.A.B. makes incompatible statements in *The Rays and the Initiations* about the initiation that Christos–Maitreya took at that time. Here and on page 44 as well as on page 548 she says that he took the sixth initiation. Also the chart on page 525 says it was the sixth. On page 386 she says that it was the fifth and sixth at the same time. On page 730 she says that it was the seventh.

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“Soul-consciousness”

Commentary No. 199: Here “soul-consciousness” means the three-fold consciousness in 47:1, 46.1, and 45:4 made possible through the centring of the monad in the second triad.

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“They have been chosen for Their aptitude to respond to invocation, to manifest certain divine qualities, and to attract around Themselves those who had latent the same divine qualities;”

Commentary No. 200: “Those who had latent the same divine qualities” should be “those

who had potentially the same divine qualities.” Latent are all such qualities as the monad once had but at present does not have actively accessible. Potential are all such qualities and abilities which yet remain to be conquered by the monad.

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“He pointed the way through ‘the needle’s eye’ which gives entrance to the passage through the Pyramid (the symbol of the Spiritual Triad in this case. A.A.B.) which leads out on to the Way which terminates in Shamballa.”

Commentary No. 201: “The Pyramid” – preferably the double pyramid, or the octahedron. This is the Pythagorean symbol of world 46 and also of Augoeides.

“Shamballa” = the planetary government. It is not correct to say that the higher initiations necessarily lead to functions in the planetary government. The majority of those former human monads who have undergone the seventh initiation and so have gained liberation from solar systemic consciousness leave our planet never to return. Seven paths lie open to those monads of which only one, the fourth, lead them to work in the government of our planet.

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“Previously, I dealt with the process as it applied to the disciple invoking his soul; later I carried the concept farther, and we considered the disciple invoking his Father in Heaven, the Monad.”

Commentary No. 202: “His soul” = Augoeides; “his Father in Heaven” = Protogonos.

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“We have carried our study of the esoteric aspects of mental unfoldment to a point where we have lifted the entire spiritual man into realms which are neither those of the soul nor of the personality; they are those which make him an integral part of monadic experience.”

Commentary No. 203: The “soul” = the second triad, the “personality” = the first triad, “monadic experience” = experience made possible through the third triad. The “entire spiritual man” is the self—the monad in the Pythagorean hylozoic sense; it is erroneous, however, to introduce the concept of man here, for the monad leaves the human kingdom when entering the fifth natural kingdom, and the “realms” alluded to here are those of the sixth natural kingdom and higher.

“that the soul per se has been lost to consciousness in the sea of universal realization has also been made clear;”

Commentary No. 204: The “soul per se” = the causal envelope. This is dissolved at the fourth initiation, when the monad becomes a 46-self. As a 46-self the monad can then when need arises form instantaneously, through the mental atom of the second triad, a causal envelope consisting of 47-atoms only.

“I have indicated the method whereby the mind, trained in meditation, and therefore soul-conscious, can – through the construction of the antahkarana – reach heights and stages of inclusiveness which will introduce to it certain aspects of the so-called Universal Mind, the mind of God, as it is familiarly called.”

Commentary No. 205: “Soul-conscious = causally conscious (47:2,3). Not the intellect becomes causally conscious, but the monad itself. It is correct, however, that the real aim of meditation is to provide the monad at the higher mental stage (47:4,5) with methods by which it can acquire causal consciousness. The conquest of the “universal mind”, mental atomic consciousness (47:1), is only at its first beginning in the causal self (with subjective consciousness) and is concluded in the 46-self (with the acquisition of objective self-consciousness).

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