

PAPER ON ESOTERIC PSYCHOLOGY

Introductory note

The present text is the first English version of *Paper on Esoteric Psychology*. Some improvements and expansions of the text are planned for later versions.

Students are recommended to familiarize themselves with the basic hylozoic knowledge system and its terminology (for instance in Henry T. Laurency's *The Knowledge of Reality*, Sections One and Two, before studying this Paper.

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Exoteric and Esoteric Psychology

Exoteric and esoteric psychology differ from one another as regards origins, purposes, areas of study, and working methods. Exoteric psychology has a purely human origin; its purpose is to be an instrument of man's adaptation to gross physical reality; its study area is restricted to the gross physical (the organic brain and the nervous system in a general sense); its method is inductive.

In contrast, esoteric psychology has a superhuman origin; its purpose is to be an instrument of the human monads' evolution of consciousness, it studies all of reality, the consciousness aspect in all worlds of the cosmos, and its method is deductive.

Western psychology walks the path of induction using experiment and analysis. It can of course ascertain a lot of interesting and important facts. It can also discover much using the "introspective" method. Its most serious limitation, however, is its stubborn adherence to physicalist views and its refusal to consider the superphysical factors.

The basic psychological problems will never be solved using the introspective (subjective) method. The phenomena of the various envelopes of man are simultaneously both subjective and objective. Anyone who wants to solve the psychological problems must possess at least causal objective consciousness to be able to study the matter and motion aspects of the pertaining phenomena.

It is characteristic of esoterics that it preeminently applies the deductive method. Deduction alone affords axiomatic certainty. Esoterics can be deductive because it possesses factual knowledge of the factors that are required for this.

Esoteric psychology is first and foremost the science of the consciousness aspect of existence, of individual and collective consciousness, of man's different kinds of envelope consciousness, of the different kinds of molecular consciousness in his envelopes, and of the consciousness development possible for man.

Exoteric psychology and esoteric psychology define the normal and abnormal psyche quite differently. To exoteric psychology anyone is normal who is adapted to the current society and the physicalist conception of reality that is dominant in it; anyone who is not adapted to this is considered abnormal. To esoteric psychology there is not the mere distinction between abnormal and normal, but there is also the category of supernormal; or expressed more exactly: esoteric psychology distinguishes subnormal, normal, and supernormal. The criterion used here is the individual's ability to develop his consciousness beyond the normal. A normal individual is capable, has the potential, of developing his consciousness – whether he does it or not is another matter, however. A subnormal individual does not have this potential, is hindered in some way or other. A supernormal individual has already worked at his

consciousness development purposively and efficiently and in so doing has reached a higher stage than mankind's general one.

Exoteric psychologists, psychiatrists, etc., believe they are able to assess the individual. Only 45-selves, however, are able to make a fair assessment of the monad's level, latent qualities, etc.

In order to assess an individual correctly, you must have some knowledge of his five envelopes and their consciousness, the quality of the envelopes and which of their centres are vitalized, the departments of the envelopes, the monad's individual character (acquired in involution and in the lower natural kingdoms) and past incarnations, acquired (latent) dispositions (qualities and abilities) and how much of all of this has been actualized anew in the present incarnation, and, in addition, the "cosmic vibrations" influencing man.

Self-knowledge is above all knowing one's own level of development and one's own limitation.

Esoterics alone is able to give the requisite explanations of consciousness, by which term is meant the different kinds of consciousness which life-ignorant man apprehends as the organism's consciousness. The esoterician learns how to distinguish those different kinds. What is the most important is that he does not identify his monad consciousness with the other kinds of consciousness there are in his envelopes. The monad consciousness, the self's consciousness, is the self's power of attention. The rest is the consciousness of the envelopes. This explains why you can say: this is the will of my envelopes, it is not my will.

What is lacking in all religions is the knowledge of the meaning of life: consciousness development. Christianity knows of nothing but eternal bliss in heaven. The yoga philosophy thinks that evolution has reached its final goal with man and what remains for man is to become god, to enter the "absolute". It knows nothing of higher kingdoms, of the fact that man's next goal is to attain the fifth natural kingdom.

Exoteric psychology knows nothing of the meaning of existence, the consciousness development of the monads, which for esoteric psychology is the very main subject of its study. Exoteric psychology thereby stands out as the psychology of life-ignorance, whereas esoteric psychology is the psychology of the knowledge of life.

Esoteric psychology can never be just an end in itself; a mere theoretical, academic study as the exoteric one. It must always be also an instrument for man's transformation of his consciousness.

By explaining the difference between memorized knowledge and knowledge resulting from the perception of ideas esoteric psychology should be capable of bringing about a complete revolution in education as well.

As is indicated by its name, esoteric psychology is reserved for initiates. This does not mean, of course, that it is kept entirely secret or hidden from the uninitiated. But it does mean, as is true of esoterics in the widest sense at mankind's present stage of development, that the greatest and most important part of that psychological discipline is kept secret from all others than initiates. This is true in particular of everything that has to do with the activation of higher kinds of consciousness. Only when in a distant future the majority of mankind has reached the stage of ideality (the causal stage), will it be possible to publicize this secret science as well.

Hylozoic psychology is a particular formulation of esoteric psychology. Hylozoic psychology stresses the three aspects of reality, starts from the matter aspect (the envelopes and their kinds of matter) in divisions and definitions of the different kinds of consciousness, emphasizes that the self is the consciousness of the primordial atom (monad).

An obvious example of how hylozoics divides the kinds of consciousness according to the kinds of matter is how man's different stages of development are indicated by reference to the molecular kinds in his emotional and mental envelopes that are activated principally or at the

utmost at those stages: 48:5-7 and 47:7 at the stage of barbarism; 48:4-7 and 47:6,7, at the stage of civilization; 48:3-5 and 47:6,7, at the stage of culture; 48:2 and 47:4,5 at the stage of humanity; and 47:2,3 at the stage of ideality.

The Energy Aspect of Consciousness

Everything is simultaneously matter, energy, and consciousness. It is basically matter in lower kinds of matter and lower molecular kinds, and basically energy in higher kinds. This expresses itself differently in the different departments. Add to this the fact that consciousness is extravert or introvert due to whether the department concerned is odd or even, and also due to the molecular and atomic kind in question. In these respects, everything remains to be discovered by the esoteric psychology of the future. The planetary hierarchy has given us the fundamental knowledge of reality (the three aspects, envelopes, worlds, etc.). It is up to mankind to seek and find those realities in the worlds of man (47–49), the worlds of the first self.

Still science has not discovered that expressions of consciousness are simultaneously material energies. Many kinds of disease arise when these energies do not get a suitable outlet but take their own courses, following the law of least resistance. They can affect any organ whatever, also the nervous system, so that overstimulation easily ensues.

Energies find their way chiefly to centres already vitalized (below the diaphragm), the navel centre or the sacral centre. This easily results in (the navel centre) the activation of useless emotional or imaginative life or (the sacral centre) the overstimulation of sexuality.

Unceasingly active people generally get an outlet for their energies as well as those who live creative lives (in science, philosophy, literature, art, etc.: the throat centre).

Through the envelopes of man (the etheric envelope, the emotional envelope, and the mental envelope) pour vibrations from without which influence the tendencies acquired by the envelopes in past incarnations. The monad has to learn how to control those tendencies as well as the impulses coming from the subconscious of the triad (47:4, 48:1, 49:1). As long as the vibrations from without are stronger than those of monad, the monad is impotent and the slave of its envelopes.

The two terms, “virtue” and “vice”, have their special esoteric meanings. Virtue is the result when the monad has learnt to control all the tendencies of its envelopes of incarnation, vice is the outcome as long as those tendencies are stronger than the monad (the monad is their slave).

Every envelope as well as the organism has its tendencies. If the envelopes control man in turn, the ignorance of life talks about a “split personality”.

Life-ignorant man is the victim of the inherent consciousness of his various envelopes. The monad does not want to feel fear, but it is carried away by the vibrations of its emotional envelope and identifies itself with them. Man has to learn to note the existence of these vibrations and then ignore them, refuse them any attention. To fight them is to strengthen them. The command to fight them is one of the many perversions of theological and moral psychology.

The methods of meditation taught in the occult sects are by no means without risks, since their authors do not understand that they are dealing with energies and do not know how to handle them. As the knowledge of the three aspects of reality is nowadays publicized, they will probably be more careful when teaching their methods of meditation. Man is an unconscious magician, unaware of the fact that an expression of consciousness is simultaneously a manifestation of energy, which always affects some kind of matter. Thus all people are magicians, whether they know it or not. According to the motives of men’s actions, mankind can be divided into white, black, and grey magicians.

The great difference between knowledge (comprehension) and realization lies in the fact

that it is a matter of energies that we must learn to use through our own experience: acquire them automatically, use them automatically, and automatize them, since the knowledge of them cannot be given out to others than those who have entered into unity.

The Consciousness Aspect

The consciousness aspect is the domain of subjective consciousness, and the matter aspect is the domain of objective consciousness.

Esoteric psychology studies the consciousness aspect in the widest sense. Exoteric psychology only deals with the expressions of consciousness in physical reality, so called behaviour. However, behaviour belongs to the matter and motion aspects, not to the consciousness aspect.

It is not in the matter aspect that mankind will solve its many problems, but in the consciousness aspect. All the categories of human thought have been taken from the matter aspect, and these categories always involve conflict.

Teachers of esoterics assert with vigour that we should as far as possible consider the consciousness aspect, since the matter aspect has been allowed too dominant a position in people's thinking, and this is especially true of Western people.

The Monad Consciousness

The monad consciousness can be potential, actualized, passive, activated, self-active, latent, subjective, objective.

The monad's potential consciousness is roused to life (is actualized) in the cosmos. Once actualized, consciousness is at first passive, then becomes activated in the process of evolution, until it becomes increasingly more active in the vegetable and animal kingdoms, becoming self-active in the human kingdom and thereby acquiring consciousness of itself as its own self.

By the term "monad" is meant the individual as a primordial atom; and by the term "self" is meant the individual's consciousness aspect.

The term "self" also refers to those envelopes in which the monad has acquired self-consciousness, with which the self identifies itself, at the time regarding them as its true self. The self is the centre of all self-perceptions. Attention indicates the presence of the self.

Different Kinds of Consciousness

Self-consciousness (individual consciousness, self-consciousness in the envelopes), collective consciousness, and ultimate self-consciousness must be distinguished. (Technically, cosmic, systemic, and planetary consciousness can be distinguished.)

Since the ultimate components of the universe are primordial atoms, the cosmic total consciousness is an amalgamation of the consciousness of all primordial atoms, just as the ocean is the union of all drops of water (the closest analogy possible).

The most important insight is that all consciousness is at the same time collective consciousness. This is so because there is no personal isolation, although only those who have acquired essential consciousness (46) can live in the collective consciousness.

There are innumerable kinds of collective consciousness: atomic, molecular, aggregate, world, planetary, systemic; and after these, different kinds of cosmic consciousness. The higher the kingdom attained by the monad, the more is embraced by the collective consciousness in which the self, with its self-consciousness preserved, experiences other selves as its own larger self.

Or, to put it differently, all consciousness in the whole cosmos constitutes a common, inevitable, indivisible unity in which every individual has a smaller or greater part, depending on the level of development he has attained.

Just as a higher kind of matter penetrates lower kinds, so a higher kind of consciousness apprehends lower consciousness. On the other hand, a lower kind cannot apprehend higher kinds, which always appear non-existent.

The capacity of consciousness increases with each higher atomic kind in a progressive series the products in which are squared (thus $2 \times 2 = 4$, $4 \times 4 = 16$, $16 \times 16 = 256$, 256×256 , etc.).

When the monad has attained the highest divine kingdom and has thereby acquired full cosmic collective consciousness, it no longer needs envelopes in which to develop consciousness. Then, for the first time, it will know itself to be that ultimate self which it has always been. Until then it has identified itself with one or other of its envelopes. It is thus not to be wondered at that the ignorant search in vain for their selves and many of them, indeed, deny that there is such a thing.

All forms in the whole cosmos, also those in the highest divine kingdoms, are only envelopes for primordial atoms – the selves. The forms which we call “soul”, “spirit”, “god”, etc. are the envelopes which the self uses at its different stages of development.

The different kinds of consciousness also include subjective and objective consciousness, self-consciousness in the individual’s different envelopes, super- and sub-consciousness, memory, and the individual’s experiences of the manifestations of the will.

The Nature of Consciousness

Consciousness makes up a unity. At the same time it is bound up with different kinds of matter. Everything conscious is simultaneously matter. An idea is a mental molecule (six kinds) or a mental atom. As seen from the matter aspect, consciousness appears to be graded, but from the consciousness aspect it is impossible to grade it. It merges but can be divided. This is one of the many paradoxes obtained when reason attempts to comprehend reality.

When trying to understand higher realities, higher worlds, you may apply the law of analogy, “as above, so below; as below, so above”, in respect of the matter aspect. Where the consciousness aspect is concerned, however, this is not possible, but all knowledge of higher, superhuman consciousness must be conveyed from this higher consciousness to mankind to the extent that this is possible at all. But even when it is possible to convey some knowledge of a higher consciousness to a lower one, the result always is deficient, superficial, and misleading, for consciousness must be experienced to be understood, and this is particularly true of all consciousness higher than that of the individual himself.

Consciousness is something quite different in each higher world, and nobody is in any way able to understand a consciousness that is beyond his own experience. The planetary hierarchy asserts that the consciousnesses of the second triad are so totally different from those of the first triad that even the word “consciousness” is misleading.

Consciousness is one and a unity. This is the most important understanding of the nature of consciousness: there is only one consciousness in the whole cosmos: the cosmic total consciousness, which is the amalgamation of the consciousness of all monads. Every monad has an unlosable share in this after its consciousness has been actualized in the cosmos.

In collective consciousness of higher kingdoms, the monad keeps its self-consciousness, its self-identity, while experiencing the consciousness of other monads as its own, larger self.

The meaning of life is the consciousness development of the monads. This development (activation) takes place in natural kingdoms. It begins in the mineral kingdom, goes on in the vegetable kingdom, animal kingdom, human kingdom, etc. Esoterically this is expressed in the symbolic saying, “consciousness sleeps in the stone, dreams in the plant, awakens in the animal, and becomes self-consciousness in man”.

How to make consciousness development lucid is a matter of presenting the process of evolution in the most intelligible manner, how individual consciousness gradually acquires an

ever increasing conscious participation in the collective consciousness.

A higher kind of consciousness embraces a lower one. What is meant by this is that an individual who has reached the collective consciousness of a higher kingdom can experience the consciousness of individuals of lower kingdoms as his own consciousness whenever he wishes.

Just as a higher kind of matter penetrates a lower kind of matter, so a higher kind of consciousness apprehends a lower kind of consciousness. In contrast, a lower kind of consciousness cannot apprehend a higher kind of consciousness, but this higher one always appear non-existent to the lower one.

From the viewpoint of matter everything is matter, even “empty space”. The whole cosmos is one being. What, then, is everything from the viewpoint of consciousness?

Obscurity and confusion of ideas will be the result of ignorance of the following facts:

consciousness is one: the cosmic total consciousness in which every primordial atom (monad) has an unlosable share;

consciousness is of totally different kinds in the different atomic kinds;

a higher kind of consciousness contains, besides its own kind, all the lower kinds;

consciousness is by nature both analytic and synthetic, sees both what separates and unites;

attraction and repulsion are qualities of matter (the motion of positive and negative atoms) as well as a particular tendency of emotional matter, and also the tendency to identification and elimination in higher atomic consciousness;

the higher the kind of consciousness, the more clearly is seen the meaning and goal, means and purpose of life;

a higher kind cannot possibly be understood by a lower kind;

the fifth natural kingdom and higher kingdoms are able to use their lower kinds of consciousness in their activity and do not use higher kinds than are necessary.

Collective Consciousness

What is the most important to understand about the consciousness aspect of existence is to know that there is only one consciousness in the cosmos. The whole universe is a living whole, a cosmic total consciousness. Of this cosmic total consciousness every monad has an inalienable part. This consciousness is an amalgamation of the consciousness of all monads in the cosmos. The monads (primordial atoms) acquire participation in this as their potential consciousness is actualized (awakened) into passive consciousness in the process of involution. This fact can also be expressed thus: the passive consciousness of every monad makes its contribution to the cosmic total consciousness, becomes like a drop in the ocean of consciousness, increasing its extent.

It follows from this that all consciousness is by nature both individual and collective. The collective consciousness is the primary one, and common to all monads in all kingdoms. The individual must acquire individual self-consciousness by himself throughout ever higher natural kingdoms, this being possible because of his very participation in the collective consciousness. It depends on the monad's level of development how great the share is.

Every material aggregate in the cosmos (atom, molecule, material form, planetary world, solar system, cosmic world) is ultimately composed of monads, primordial atoms. Every aggregate, every material world has a collective consciousness, the sum total of all the monad consciousnesses belonging to this world. It is practically impossible to enumerate all kinds of collective consciousness. Anything that can form a collective consciousness by reason of some kind of relatedness, automatically constitutes one. Where two or three atoms are united, they automatically make up a collective consciousness.

The seven atomic worlds of the solar system make up seven main kinds of collective world consciousness. The six molecular worlds within each atomic kind form six sub-groups of

collective consciousness within each of the main kinds. All worlds have their memories, the higher containing the lower. Universal soul is the collective consciousness in the highest world of the planet (46) and the solar system (43).

The monads making up an aggregate can be, and usually are, on different levels of consciousness and have very different ability to participate in the collective consciousness. Often the monads making up an aggregate belong to different natural kingdoms. Often there will be in the aggregate one monad far ahead of the others in consciousness development; this one can then with a certain right regard the aggregate as its envelope.

The cosmic total consciousness is what the ancients called the “universal soul” or “god immanent”. Some speak of “the soul’s merging with the universal soul”. However, one cannot merge with something of which one is already a part. “God immanent” implies that every monad is a potential god, a god in becoming (besides, participating of cosmic “divinity”). “God transcendent” is all higher, superhuman kingdoms which cooperate for evolution.

The instinct of reality is inherent in the collective consciousness, an instinct that manifests itself as flair, divination, enabling the monad consciousness to slowly and imperceptibly catch what from the very beginning is ineffable. In emotional mysticism this tendency finds its first, very fumbling expression.

The individuals of the lowest three natural kingdoms have collective consciousness, although they do not understand it, of course. This collective consciousness manifests itself in the group consciousness of the “group souls”.

Man is limited to his individual consciousness, the condition of acquiring self-consciousness, self-determination, trust in self, etc. Not understanding it, he also is a being sharing in the collective consciousness, since this is primary and unlosable and the condition of the very individual consciousness. The isolation in causal consciousness is the cause of the feeling of loneliness (“the incurable loneliness of the soul”, which is an “illusion”).

The higher the kind of matter, the higher is the kind of consciousness; the higher the world, the more comprehensive is the collective consciousness, which penetrates all lower consciousness and incorporates the individual consciousnesses.

Higher kinds of consciousness apprehend all lower kinds of consciousness. The causal world, for instance, also includes mental, emotional, and physical consciousness. To 43-consciousness, all the seven kinds of atomic consciousness of the solar system (43–49 within the solar system) are like one single consciousness.

The higher the kind of matter, the greater its energy in relation to lower kinds.

Collective consciousness is passive but can be activated. Anyone who is able to activate it can utilize its consciousness content. That is how omniscience is acquired.

Anyone who is able to activate consciousness in higher kinds of matter knows more than the one who is only able to activate lower consciousness.

The ruler in any world is the monad possessing the greatest powers of activating the collective consciousness of that world, thus the one who has activated a higher kind of consciousness than other monads.

Collective consciousness always contains more than individual consciousness. Collective consciousness is superior to individual consciousness in respect of consciousness as well as energy. The individual develops his consciousness by activating his passive consciousness in ever higher molecular kinds, this passive consciousness from collective consciousness. The individual expands his consciousness by directly acquiring ever higher kinds of common active collective consciousness, by becoming an ever larger self with ever more selves. From this follows the renunciation of all separative tendencies. Perhaps you now understand why unity is necessary, aspiration to ever greater unity, ever widening common consciousness and why exclusiveness is the real hindrance to expansion.

The disciple of the planetary hierarchy discovers who have reached the same level of development, who are striving towards the same goal, and that their work is in fact a striving to community. These discoveries do away with the illusion that there is any loneliness.

Mankind is the fourth natural kingdom. There are twelve natural kingdoms in all. Each higher natural kingdom implies for the monad an enormous increase in consciousness, in intensive as well as in extensive respect. His share in the cosmic total consciousness increases until the individual in the highest kingdom has incorporated this totality in his individual consciousness.

In its totality, mankind makes up a collective consciousness; every race, nation, family as well. The same is true of all organizations, associations, etc.

Every individual belongs to an immense number of collective consciousnesses, from the lowest group on the same level of development to ever greater units, planetary, systemic, cosmic units and, finally, the cosmic total consciousness.

The fact that there is only one consciousness implies that we are all one, we all make up a unity. That is why everybody shall reach the goal at last. All monads in all lower kingdoms are on their way towards the highest kingdom and will reach it some time. And those at higher stages receive all the help that is necessary to further development, but then they must do what they can to help those on lower levels. We are all dependent on each other and should then realize our responsibility for this community of life.

The very fact that collective consciousness is the primary one makes it clear that collectivity is the essential thing and the existence of the individual is made possible through collectivity. Without collectivity and the experiences it has collected, no culture could exist. It is the cultural heritage that affords the individual a knowledge of reality and life. Without this heritage mankind would remain at the stage of barbarism.

It is erroneous to believe that consciousness of community would preclude individuality. On the contrary, the higher the kind of world and consciousness, the more developed the individuality. On one thing there is only one, incontrovertible opinion, however: the absolute necessity of possessing knowledge of the requisite laws of nature and laws of life that are in force in the worlds attained, and the ability to apply this knowledge and insight.

Everything is individuality, individual character. Not until mankind has realized this will it realize the significance of individuality in all collectives. Every primordial atom has its individual character. Every combination of atoms has its individual character. Every collective has its individual character, a synthesis of the characters of the individuals making up the collective. Every world has its individual character. Every cosmos has its individual character. Every individual's apprehension of the individual characters of others has its individual character. There is nothing but individual character. Understanding is what is common in everybody's individual character. Nobody can give up his individual character, should not do it, even if it were possible. But ever higher kinds of consciousness in ever higher kinds of matter are accompanied by increasing understanding of the particular in the general and the general in the particular.

The individual as a self is a unique, absolute individual character while at the same time he is a part of a collective and of an ever larger collective and finally a cosmos. It is thanks to this ever larger collective that his consciousness can reach ever higher, embrace ever more, finally the all. Without the collective there would be no ascension, no consciousness expansion, for the collective can embrace the consciousness of others. By entering into ever higher, ever larger groups, his individuality is strengthened into universality without which the individual is doomed to wither away. He becomes ever richer by entering into planetary consciousness, solar systemic consciousness, ever greater cosmic consciousness.

Those who have entered into collective consciousness need not "ascertain facts" by themselves any more but have access to everything which everybody has ascertained and

which thus exists in everybody's consciousness. Since everybody is a specialist and simultaneously a "universalist", there is always special expert knowledge available if needed.

The more the individual's share in collective consciousness is increased through consciousness expansion, the larger is the content of the individual's total consciousness. As long as the process of manifestation lasts, everything undergoes change, and so knowledge can never be anything established and concluded once and for all. Therefore, research is endless in all worlds, and this must be studied by the planetary hierarchy as well as the planetary government. This means that the scientific research of mankind is both taken into account and promoted in every way by the planetary hierarchy, which assimilates the definitive results of all research.

Omniscience is relative, due to the fact that it is a result of experience and working up of experience, and this in all worlds in the whole cosmos. Since all material processes, events, etc., just as all expressions of active consciousness, are preserved in collective consciousness, so everything past is accessible to research. Every individual ever since the mineral kingdom is, and becomes eventually in ever higher kingdoms, something of a specialist (a special worker at the three aspects of reality), and the work results of this speciality of his are available in the collective consciousness. When the individual has reached so far that he can begin working up what exists in this collective consciousness, he assimilates everything in this that concerns his own specialty and so doing becomes the true specialist. This benefits everybody. The consciousness of community makes it possible to obtain any special knowledge whatever as need arises.

When the specialist has acquired interplanetary consciousness (45), he assimilates the corresponding knowledge of specialists inhabiting other planets; and when he has acquired interstellar consciousness (42), the corresponding knowledge in those of other solar systems. In that way cosmic specialists are educated. And everybody's knowledge is at everybody's disposal when need arises.

Omniscience in the different worlds is the activated collective atomic consciousness common to all. This knowledge is a result of the experiences of all atoms ever since the planet came into being, preserved in the atomic memory, in subjective as well as objective respect. For consciousness is both subjective and objective, a truth that subjectivists have never been able to see. The material of knowledge is subjective as well as objective facts. It is only in the causal world, in the world of Platonic ideas, that these facts have been put in their right contexts into systems or Platonic reality ideas. The world of ideas contains the collected, systematized experience of the three lowest atomic worlds (47–49). These ideas are the work of all those who have become causal selves and higher selves all the way up to 43-selves. All those individuals work at the consciousness and energy of causal matter for evolution. The world of ideas does not contain the "absolute" knowledge, only the result of evolution obtained hitherto. The ideas of the world of ideas are constantly increased and reshaped through new experiences in an ongoing process of manifestation.

Collective Beings

Each material world, each molecular kind in a world, etc., makes up a unit in respect of consciousness. Every group of collective consciousnesses has one individual as its dominant in this collective being, an individual who in his consciousness sums up all consciousnesses within this "envelope of his", and is the representative of law for the envelope. The entire planet, the entire interplanetary area, the whole solar system, etc., the whole cosmos, make up an "endless" series of such collective beings at different stages of development, a unitary organization.

All monads, both those of involution and those of evolution, are always held together in groups within the same kingdom, elemental kingdom or natural kingdom. Where evolutionary

monads are concerned such groups within the lowest three natural kingdoms are called “group souls”, in the fourth natural kingdom they are called “clans”, and in the superhuman kingdoms they are called “collective beings”. The highest group in a collective being is the “god” of that collective being.

The risk of communicating such a fact about mankind is that all at once think they can decide who belong to their own clan and also assign other individuals to definite clans. Therefore it must be emphatically made clear that men are unable to settle that matter. However, it is part of the esoteric knowledge that also human beings belong to collective beings of a human kind.

All 46-selves and higher selves belong to expanding collective beings, groups of their own with consciousness of community. Such a group eventually receives (according as the individuals from lower kingdoms have acquired consciousness of the corresponding kind) ever more individuals. To begin with (in the fifth natural kingdom), the division into groups is made on the basis of the seven departments. In the sixth kingdom, the seven have merged into departments 1–3.

Collective Consciousness in Mankind

Men belong to collective beings. In these collective beings there are groups, clans, families. These monads had experiences together in group-souls in the mineral, vegetable, and animal kingdom and finally causalized together. These esoteric clans, etc., make up groups that are united in the causal world (potential, future collective beings), groups that as a rule incarnate together in all possible relationships. In times of transition between zodiacal epochs they have other, necessary experiences with other clans, families, etc., and then sense their alienation.

Those small groups in particular which have ever and again formed families are attached to each other with unseverable ties: where the same individuals have alternately been father, mother, brother, sister, son, daughter. In fact only those people have a right to speak of love at first sight. That love stands all strength tests in all the vicissitudes of life. Sometimes they are not “related” but just friends on this one true basis of friendship. If an individual is mistaken in this respect and his illusion suddenly is shattered, this probably is among the most difficult things to overcome in the tragedy of life.

Separation from true friends seldom lasts long. They are present with you in the mental world and you will meet them again in a new incarnation. The mental form of them you make for yourself is vitalized by a molecule from the causal envelope of the friend. It is true that it happens that if you have become too much dependent, so that you have lost your independence, some incarnations may pass without meeting them. Then you seek your friends in vain and lead a lonely life.

Consciousness is one, the cosmic total consciousness in which every individual has an unlosable share. In order to rouse consciousness to life and subsequently to make the individual acquire an ever greater share in the total consciousness, solar systems with planets have been made and the individuals on the planet are made to go through evolution in a series of ever higher natural kingdoms. For the individual to be able to acquire collective consciousness and to purposively apply the laws of life requisite to this, it is necessary that he acquires individual consciousness. The intellectual élite of mankind has developed so far as to see the necessity of individual power of judgement, self-reliance, and self-determination. This is not the goal of development, however, but only a condition of collective consciousness, ever more comprehensive sovereignty.

Collective consciousness begins with consciousness of community in a few individuals: an esoteric family. It expands eventually to comprise an esoteric family, an esoteric clan, increasingly larger groups beyond the limits of race and nation.

Every nation has a “soul” consisting of a greater and a lesser causal envelope. These two

envelopes are formed by those incarnating. In ordinary cases, one causal molecule (47:3) is attracted from the incarnating individual's lesser causal envelope to the national envelope. The individual then is a casual guest in the nation, as it were. If the individual is so enamoured with the nation, however, that he does not want to incarnate in any other, then a mental atom (47:1) is attracted to the greater national envelope. Then he becomes somewhat of a national type, as a rule with pronounced national traits.

Group souls are always formed at meetings. The thoughts and feelings of those attending are thrown out of their envelopes in a constant stream. Molecules of a common affinity are attracted to each other in these mental or emotional forms and make up a material form, a collective soul binding together those attending the meeting, the more strongly the more elaborated and vitalized the form becomes. The collective soul of the Catholic Church, for instance, is of such a size and vitality that very few Catholics can evade its power and "seekers" are easily hypnotized by it.

Man becomes conscious of his collective being only when he has entered the fifth natural kingdom. When the individual is able to perceive his world as his own self, he has developed from an individual to a collective self, although he will always remain an individuality.

In fact mankind consists of seven collective beings (who are still at an embryonic stage) of whom individuals are aware when they have become collective selves. This fact is the basis of the universal brotherhood of mankind.

Blavatsky, mentioning this fact in *The Secret Doctrine*, calls those collective beings "Heavenly Men". It is an unsuitable term, since the individuals making up such collective beings have left the human kingdom behind them. The individuals making up collective beings have long since left the human kingdom behind them.

Men must learn to think collectively. What everybody learns, each particular experience, enters into the general fund of experience of life, enriches the ideas of the causal world and increases their number, increases the knowledge of the planetary hierarchy, which is a result of the experience of all monads in the planet. We must learn to rejoice at all people who think independently at all and are not talk robots. All who strive to develop contribute to the universal development.

Everything develops. Even the solar system is developing, with everything which that connotes. When everything has reached the degree of perfection possible to reach in the system, this has achieved its final purpose for further development in cosmic kingdoms. Understanding this you will take another view upon life than the one taken by the ignorance of life hitherto. All monads make their little contributions to development, and it is the accumulated product of these contributions that in the long run makes the system increasingly purposeful. It is clear from this how envy counteracts development and is hostile to life, how short-sighted is moral judging, how erroneous is that view of life which concentrates on imperfections and so doing hampers and counteracts the striving inherent in life.

Whenever formation of groups is possible, and it is possible nowadays, it must have priority over individual treatment. Collective phenomena are increasingly manifest in economical, social, and political respect. The fact that conflicts exist is still inevitable and must not obscure the fact that a mass movement for cooperation is on foot for the welfare of class, nation, mankind. Mankind has entered onto the stage of collectivity as a preparatory stage to general physical-etheric objective consciousness as well as causal group intuition. The "incurable loneliness of the soul" is at an end. All members of the group awaken to consciousness of community.

Such a large percentage of mankind has reached such a stage of development that the hierarchy has deemed the time is up to change from individual to collective treatment of mankind. Thus it is no longer the individual, but the individual in the group that is the object of special attention. It is emphasized with vigour that the first thing the individual must

observe when striving to develop is the group community. We all belong to a group even though in most cases we are still unaware of the fact. And it is no use speculating about who are possibly members of it. We must start from the assumption that everyone we meet who has the same striving to development, service, and possibility of a common understanding belongs to the group.

Every kind of collective has a common collective consciousness. If people saw this, they would not, as presently is the case, be so strongly oppositional but more willing to cooperate and understand each other. This in no way precludes “criticism”, if this means matter-of-fact, impersonal analysis of the views of other people. On the contrary, it is of advantage, if it is taken in the right spirit. Strictly speaking, you cannot analyse too much. The more analysis, the greater clarity, which benefits all in the collective. But as long as envy, self-assertion, desire for power, vulnerability hold sway, nobody has any use for collective consciousness.

When man has reached the stage of humanity and has in the human kingdom acquired all the requisite qualities and abilities so that he stands a good chance of passing to the fifth natural kingdom within rather few (relatively speaking) incarnations, when he has had all the necessary experiences so that practically nothing remains for him to be learnt from human experience, when he demonstrates by his serving attitude to life and mankind that he wishes to put all his powers at the service of evolution, volunteers as an aspirant to the planetary hierarchy, then he stands a good chance of being accepted as a disciple of a 45-self. From his teacher he will receive the necessary instructions of how to acquire collective consciousness, in doing which he makes his entry into the planetary hierarchy.

By his teacher he is given to know that he has been brought together with some individuals unknown to him to form a “group”. It is his task to acquire consciousness of community together with those people, a group consciousness of their own, a common emotional and mental consciousness so that whatever one of them is feeling and thinking is perceived by the others as their own feeling and thinking while at the same time they know from whom those vibrations are coming.

When the individual has been successful in this endeavour, he is made to join a greater group and in ever greater groups, until he is ripe to enter the common essential consciousness of the planetary hierarchy.

Since collective consciousness is the primary one and consciousness of community is a condition of entering into unity, it follows from this that the individual should seek a group whose members possess understanding of life and strive to acquire the ability to communicate mentally. This is the first step towards causal and essential objective “vision”, the possibility to see, hear, etc. in all worlds what you want to experience of something present or past within the planet. A 45-self is present in the same moment he directs his attention to this object. To those possessing six-dimensional vision everything is within their range of vision.

Group Consciousness

We all belong to a group, whether we know it or not. The sense of loneliness is an illusion. If in a certain incarnation we perhaps have not met any member of our group, this does not mean that the group does not exist. We are fully justified to think that it exists, and we should assume that it exists, for it does exist.

On the other hand it is wrong to include in the group persons whom we have met and wish belonged to the group. Perhaps they do, but it is not the individual’s business to start setting up his own group until he has become a causal self, can study his previous incarnations, and can ascertain who have most frequently been with him in these.

The group is no imagined group but a material reality. Thus it has what could be called a group soul, mostly embryonic. The essential world (46), the lowest world of unity, is largely made up of such groups. Small groups merge into ever larger groups, until the groups have

become so large that they can merge into the essential world. Every group gives birth to a common collective with atoms from all the individuals in the group. This collective makes up the unity of the group.

When a man becomes a disciple of the planetary hierarchy, he is to form, together with some other disciples, a small collective being with a consciousness of community, the first beginnings of ever expanding group consciousness and finally essential world consciousness.

The smallest group that can exist as a group consists of three individuals at the least and nine individuals at the most. Their feelings (48:2,3) and thoughts (47:4-6) about community, unity, shape in the essential world unconsciously, gradually a material form that grows ever stronger.

Nine disciples are brought together into a group and are made to jointly form an essential being. This is done in such a manner that mental atoms and emotional atoms from their envelopes are brought together into an envelope of essential matter, supervised by an essential self, who becomes the centre of the collective causal and emotional consciousness.

The essential being has the effect that the nine disciples' feelings and thoughts become shared. Everyone contributes his qualities and abilities, which benefit all, so that everyone has the potentials of consciousness and energy of the collective being at his disposal to use them in the service of evolution.

Of course this conduces to a great extent to the facilitation of everybody's individual development. Individuals in this manner help each other and collectively learn how to solve existing problems collectively.

Since all know what the others feel and think, the condition of this is that all have acquired control of consciousness, so that there will occur no consciousness expressions of an "unsuitable" kind, disturbing others.

Thus the group members even at this stage (the highest emotional, 48:2,3 and the higher mental, 47:4,5) learn to "enter into unity", which to a great extent facilitates their entry into the world of unity (46).

These small groups are supervised by a 46-self until they have reached such an extent that they can merge into ever greater groups, so that they must be taken charge of by a 45-self, whereupon the individuals stand a chance of acquiring causal consciousness.

The envelope of community, which the individuals in the group construct jointly, consists of mental, causal, and, eventually, also essential molecules. Like all envelopes it has a unitary consciousness, in this case characterized by the consciousness of all the individuals attached to it, and it grows by being supplied with charged molecules. The envelope dissolves when the members enter the fifth natural kingdom. Of course the envelope remains through all the incarnations of the individuals; and as long as it exists, it is personified by a member of the planetary hierarchy.

There is an important difference between the individual's centralized monad consciousness and his partial consciousness decentralized in group consciousness. The individual's prospect of really efficient service depends on his seeing this. In group consciousness his efficiency is a hundredfold greater.

To those who see that consciousness of community is a condition of consciousness expansion the individual in his isolated individuality seems to be an instrument of no use. The planetary hierarchy is looking for co-workers who are able to join and merge with a group whose task, when it has acquired group consciousness, is to achieve a certain work with all the greater efficiency (the "group power").

Then the individual has given up his isolating attitude, his sense of opposition to other individuals. In subsequent incarnations his opposition to the external world vanishes gradually altogether when he has realized that every living creature has a share in the cosmic total consciousness, that all the monads of the cosmos make up a unity.

Consciousness development during the current zodiacal epoch (of Aquarius) will lead to formation of groups, as the epoch just past brought about an intensive “individualization”. We shall have group work, group institutions, group idealism, etc. If in this work the idea of universality is not the dominant one, there will be a very dangerous time. For the group brings about a combination of wills and energies that has an immensely greater effect than has the individual energy. If the group motive is of a repulsive nature instead of attractive, then evil will increase in the world. “Conscience” (the individual sense of responsibility) is suppressed, the individual is carried away by the group psychosis, in which dishonesty and the tendency to distortion contribute. We all have experience of such things already (blacklisting, etc.). It will be worse if not everybody alerted to the “group risks” and offers energetic resistance to persecutions of any kind. People must learn to distinguish between ordinary kindness, goodwill, and will to the good, which does away with passivity, puts an end to expressions of hate of any kind, and creates the world anew.

Telepathy

Man’s four aggregate envelopes (the etheric, emotional, mental, and causal envelopes are live receiving apparatuses that are unparalleledly sensitive to vibrations of all kinds.

The individual is submerged in an ocean of vibrations. It depends on his level of development how much of these vibrations he is able to perceive. The more developed consciousness in the different envelopes is, the more vibrations can be perceived by consciousness. A mental self perceives the mental vibrations and particularly those touching his sphere (consciously or unconsciously). The law of cause and effect rules even in the unconscious.

How much man actually perceives of what he should be able to, depends on his power of attention, and of simultaneous attention, in all four envelopes.

All vibrations which are above the individual’s level almost always pass him by unnoticed. They belong to his superconscious, and he does not even suspect that it exists.

We influence those around us by our emotional and mental vibrations without realizing it.

The vibrations that active consciousness throw out into the emotional world can be apprehended by those whose attention is momentarily directed at the same wavelength. The “thought-forms” (forms of emotional and mental matter) produced remain, however, in the emotional envelope of their manufacturer, exerting an inevitable influence in it: poisoning (arousing hatred), blunting or sharpening the intellect.

The expressions of man’s emotional and mental consciousness can be divided into two groups: self-activity and robot activity (including “habitual thinking”: automatized emotional and mental associations originally his own).

Over 90 per cent of most people’s consciousness activity is emotional and mental robot activity.

The vibrations the robots receive are mostly vibrations reproduced from what others have felt and thought, which man receives and through his attention amplifies to re-emit them into the emotional and mental worlds.

What the individual apprehends is usually and most generally what touches his domains of knowledge and interests, things he has recently heard or read of, etc. The rest passes him by unnoticed.

Human thinking is largely mass thinking: group, clan, class, or nation thinking, of which man takes part without knowing it, imagining that he is thinking “independently”, unaware where it all comes from.

Lichtenberg (18th century) had a glimpse of this idea when he wrote: “One ought not to say: ‘I think’, but ‘it thinks in me’.”

The simplest explanation of telepathy is that all consciousness is collective and common to

all to the extent that they have acquired the ability to apprehend. We all have a share in the collective consciousness.

Most thinking (more than 80 per cent) in most people is telepathic reception. Telepathic phenomena cannot be counted among the unconscious processes, as many think they can. They belong to neither the subconscious nor the superconscious. They are among the vibrations that pour through the envelopes of all people in immense numbers every second. If the individual's receiver is tuned to his particular wave-length (determined by knowledge and experience) and his attention is not occupied with other things, then he experiences thoughts and feelings which he believes to be his own but which can come from without. All are telepathic without knowing it. The lower the stage of development, the lesser the ability of self-activity in the individual's envelopes, the greater the share of subjective experiences received from without. Mass thinking, mass suggestion, psychoses are telepathic phenomena. We are much more dependent on collective impulses than we suspect. Only when the individual has acquired a mental control and can by himself determine the content of consciousness in his envelopes will he become free from those influences from without. Those who deny the possibility of telepathy have no idea of what telepathy is. Telepathy is the most common of all common things.

Therefore it is not unimportant what we feel and think. All consciousness expressions have their effects also on others, since they give rise to vibrations in the worlds of man and material forms in the emotional and mental worlds, vibrations that are received by others.

People are still too ignorant of life to comprehend what sowing they sow and prepare for reaping with their thoughts and their chatter. Every consciousness expression has its effect. And since what most people think are repulsions, the reaping is the effects of hatred in all respect: lies, murders, wars.

Much is given to us for nothing through telepathy. The ignorant man believes that he has thought this out himself and deems himself very wise, which is always a demonstration of ignorance and manifests itself to the knower as stupidity. Anyone who is mentally "easily moved" can pick up lots of passing fancies from other people. All too many people fall victim to these vagaries and take them to be their own brainwaves.

There are two kinds of ordinary telepathy: emotional and mental. Thanks to emotional telepathy dogs and cats, for example, are able to find their way home from immense distances. They are guided by vibrations from their homes. Those vibrations are received by the solar plexus centre.

In man, there are three kinds of telepathy: emotional, mental, causal. Emotional telepathy manifests itself most strongly at the stage of barbarism, diminishes strongly at the stage of civilization (due to the increasing activation of mental consciousness 47:6,7). The solar plexus centre of the etheric envelope receives vibrations in 48:4-7, the heart centre in 48:1-3, the throat centre in 47:6,7, the eyebrow centre in 47:4,5, the crown centre in 47:1-3. Conscious telepathy is obtained only after the vitalization of the eyebrow centre (symbol: the triangle with the eye). The lowest kind of conscious collective consciousness is obtained in essential (46) consciousness. A typical manifestation of unconscious collective consciousness is so-called mass psychosis.

The planetary hierarchy does not allow its disciples to make experiments on their own with vitalization of centres (chakras) in the envelopes of incarnation. Those who need the faculty of telepathy for the service of life are taught the method.

Telepathy is a discipline of the future. Within a few hundred years, the élite will not need to use words but will be able to transfer their mental ideas directly to the mental consciousness of other people. Then those misconceptions will be removed which are caused by our putting different meanings into words (at present so common and ordinary that you are amazed and joyed when you are not misunderstood).

Before man can acquire consciousness of unity with everything in the essential (46) world, he must have acquired emotional and mental telepathic consciousness in a group supervised by some member of the planetary hierarchy who brings together a number of suitable disciples in groups with different missions in life and in mankind. This group community facilitates the acquisition of the qualities that are required for essential (46) consciousness unity. It is in those groups that telepathy is methodically and systematically developed.

The condition of telepathy is emotional attraction and, further on, essential striving to unity. You cannot apprehend the cosmic total consciousness without being a conscious part of it, and then you have entered unity.

Stages of the Awakening of Monad Consciousness

Monad consciousness can be potential, actualized, passive, activated, self-active, latent, inactive, subjective, objective, self-conscious. These are the different states of monad consciousness.

The states enumerated determine the different stages of the awakening of monad consciousness and its further development in the great process of manifestation. Therefore, it is necessary to have a clear conception and discrimination of these states and the corresponding stages to understand consciousness, manifestation, and the meaning of existence.

Absurdities are the result if these different states and stages are confused with each other. Some examples of such confusions: 1) Confusion of inactive and self-active consciousness. 2) Confusion of subjective and objective consciousness. 3) Confusion of self-active and self-conscious consciousness. 4) Confusion of potential and latent consciousness. Wherein lies the absurdity of these four confusions? Answers: 1) The confusion of inactive and self-conscious consciousness equals non-differentiation of self-initiated monad consciousness and mechanical envelope consciousness. This confusion prevails in those who without discrimination say “I” and “me” of everything: “I was angry”, “I feel so hurt”, “I can’t stand that type of people”, etc.. 2) The confusion of subjective and objective consciousness is the consistent and methodical error of subjectivist Oriental and Occidental philosophy. That philosophy has subjectivized the whole of objective reality, turned matter into illusion, mere inner experience. 3) If there were no difference between self-activity and self-consciousness, even animals would possess self-consciousness. 4) If potential and latent consciousness were the same, there would be no difference between superconscious and subconscious, between the ever higher kinds of consciousness conquered by the monad in ever higher kingdoms and the lower kinds of consciousness already left behind by the monad.

From the beginning, before its introduction into the cosmos, the monad has only potential consciousness. Then the monad is unconscious like primordial matter. The monad’s potential consciousness is roused to life, is actualized, in the cosmic process of involution. Subsequently, during the whole of its participation in the process of manifestation, the monad has actual consciousness.

During the process of involution, the monad’s actualized consciousness remains but passive. This does not mean that the monad is inactive in its consciousness, but it means that it is incapable of self-active consciousness. Thus the word “passive” is in this connection a synonym of “non-self-active”. During involution, the monad is able to reproduce the vibrations that accompany the consciousness expressions of self-active monads, but it cannot consequently produce such expressions itself. That is why such mere passive consciousness is also said to be “reflective”.

During the process of evolution, the monad consciousness becomes self-active. This self-activity is enhanced as the monad passes through the lower three natural kingdoms.

Evolutionary monads, too, often are in non-self-active states just as involutory monads. As for evolutionary monads, however, this is not called “passivity” but “inactivity”. There-

fore, a distinction must be made between necessary and non-necessary states: involutory monads must be non-self-active because they cannot be self-active; evolutionary monads, however, can be self-active, and must be if they are to develop further. Every human being who wants to develop his consciousness has something very important to consider here: he (the monad) is all too often inactive so that, instead, his envelopes represent “his” consciousness activity. Therefore, the fact that in the human being, non-desirable emotions and non-desirable thoughts every now and then is not the problem. The problem is not the activity of the envelopes, but the inactivity of the monad; the fact that the monad allows itself to be carried away, to be identified with the consciousness expressions of the envelopes, so that the self (the monad consciousness) says “I” and “me” of those mechanical manifestations of the not-self.

All matter is active (activated through the atomic currents of primary matter). All activity simultaneously becomes consciousness. However, only with self-consciousness is purposiveness obtained. Active consciousness without self-consciousness is robot activity. As directed from without it can appear as self-activity due to possible purposiveness. One example of this is hypnosis, another is mass psychosis.

A sharp distinction must be made between active consciousness, self-consciousness, and active self-consciousness. Mineral, vegetable, and animal monads display active consciousness without self-consciousness because they cannot be self-conscious. Even if human monads can be self-conscious, yet in “normal cases” they are so only seldom and then usually just very briefly. This is so because a more permanent, self-initiated self-consciousness is the exclusive result of purposive work using esoteric methods of activation. Generally, the monad starts to take an interest in learning such methods at the higher emotional stage (the stage of the mystic) only.

It is important to distinguish between a contact with a certain kind of consciousness and the pertaining activated subjective and objective self-consciousness. At the higher emotional stage, a contact with the unity centre (47:2) of the causal envelope is achieved. At the mental stage, a contact with the knowledge centre (47:3) is achieved. Contact is a condition of activation. Activation is unconscious and conscious. Centres are activated unconsciously through application of the laws of life. Conscious activation is a process that is directed through an individual method of meditation the knowledge of which is imparted to man when a disciple of the planetary hierarchy.

Mentality is still inactive in most people and is directed from emotionality. That is an old insight, which has not yet been applied by educators.

Activation of Consciousness

Consciousness activation in the lowest three natural kingdoms is an unconscious and automatic process. In the human kingdom, consciousness activation gradually becomes conscious. In higher kingdoms it is the result of self-initiated consciousness activity.

There are limits to the consciousness of all evolutionary beings. Those limits are determined by the individual’s ability to activate passive consciousness in ever higher atomic kinds.

The monad consciousness is activated in and through envelopes. Every form of nature, also a form of the highest divine kingdom, is an envelope for an evolutionary monad inhabiting and dominating it. The forms of nature are living beings having a collective consciousness. The envelopes consist of monads involved into atoms and molecules, monads that are behind the dominant one by at least one natural kingdom.

The monad cannot be conscious except in its envelopes and in the molecular consciousnesses which the monad has itself activated.

The activated consciousness of the monad must not be confused with such higher

consciousness as the monad can contact temporarily. The monad is able to sporadically contact higher kinds of consciousness than the ones it has activated or for which it has envelopes. Such a contact is made possible by the fact that all the higher atomic kinds are always involved into the lower ones. Since such contacted higher consciousness is not part of the monad's self-activated consciousness, it is not conceivable to the monad.

The animal can contact mental consciousness but does not possess mental consciousness because of that. Correspondingly, man can contact causal and essential (46) consciousness, yet such a contact does not entail consciousness that is conceivable to the self.

The consciousness process of the monad, actualization in the process of involution and activation in the process of evolution through all the 49 atomic kinds, takes immense spaces of time.

Only a higher kind of consciousness can clearly see the limitation of a lower consciousness. Only the second self can see the limitation of the first self. Only the third self can see the limitation of the second self. Only a higher selves can determine the limits of the capacity of lower selves. The gist of what is said here is that nobody knows his own limitation until he is informed about it by a higher self.

Higher consciousness dominates a lower kind when the higher kind has become as activated as the lower one. There is a relation of correspondence in this. Principle thinking (47:6) cannot control the two highest emotional consciousnesses (48:2,3). In order to control emotional imagination in those molecular kinds, as a rule perspective thinking (47:5) is required.

In the animal kingdom, the monad acquires objective consciousness of the lowest kind (physical).

In the human kingdom, the monad's consciousness becomes self-active, and by this it can acquire self-consciousness.

Active consciousness is a condition of objective consciousness.

Objective consciousness is a condition of self-consciousness.

The clairvoyant cannot know that there is a mental world, since he cannot acquire mental objective consciousness. Subjective consciousness is not sufficient, but unshakable knowledge is had only through objective consciousness.

By "self" is meant not only the monad's consciousness in a general sense, but also its consciousness in an envelope in which the monad has succeeded in becoming at first self-active and later self-conscious. The monad identifies itself with such envelope consciousness calling it "self", while realizing that all lower kinds of consciousness are not "self". For example, an emotional self apprehends its emotional life as its "self, while realizing that sense perceptions refer to something external to it, the "non-self". The mental self apprehends its intellectual life as its "self", viewing both sense perceptions and emotions as the "non-self". The causal self knows that not even ideas are its self, but these are the content of his self-consciousness. The causal self apprehends its intellectual and emotional life as well as its sense impressions as "non-self", a realization that is reinforced by the fact that the causal self is able to observe objectively both emotional and mental forms.

The self is the centre of all self-perceptions. Attention indicates the presence of the self.

One must distinguish between self-consciousness (individual consciousness, self-consciousness in the envelopes), collective consciousness, and ultimate self-consciousness.

Atomic consciousness is world consciousness and implies omniscience in that world.

Only the 46-self can acquire atomic consciousness in worlds 49, 48, and 47, and so become omniscient in those worlds as in world 46 as well.

Omniscience does not mean that the individual knows everything about everything, but that he is able, when need be, quickly to find out anything he wants to know in his worlds, independently of space and past time.

All divisions are deficient, since the capacity of consciousness is individual and due to the acquisition of faculties by individual character. Therefore, the boundaries between the different selves given here should not be understood as distinct.

When the monad has attained the highest divine kingdom (1–7) and has thereby acquired full cosmic collective consciousness, it no longer needs envelopes in which to develop consciousness. Then, for the first time, it will know itself to be that ultimate self which it has always been.

The energies issuing from the highest cosmic kingdom are the fundamental cause not only of the formation of matter but also of the development of consciousness by means of the attractive force of energies from higher worlds. Consciousness development can be considered as the individual's gradual conquest of ever higher kinds of consciousness. It can be seen as the result of influence issuing from higher worlds, an attraction without which the initial impulse of consciousness development would not exist. The impelling force in development issues from higher kingdoms and, in the last analysis, from the highest cosmic kingdom (the goal of evolution). It is the task of all kingdoms to serve each other in the ways they are able to in the great cosmic barter economy. It has been the fatal mistake of mankind that it has considered everything to exist for man's sake, demanded and wilfully taken everything not understanding that all life is a mutual give and take. We are all links in the stupendous chain of evolution, we are all dependent on each other and exist for each other. Mankind's perverse attitude to life has had the result that the energies that would have had a constructive effect instead have had a destructive effect. The history of mankind's suffering is the effect of causes that mankind itself has originated. Our world history needs to be rewritten, to teach us something rational instead of conveying the illusions and fictions of ignorance.

The Will

The will is dynamis acting through active consciousness. Active consciousness is thus the ability of consciousness to let dynamis act through it. The "will" is energy's individualized mode of acting through consciousness, in doing which the essential things for ever higher worlds are the consciousness content's accordance with law, accordance with plan, purposefulness, onepointedness of purpose.

The different kinds of will are acquired simultaneously with full subjective and objective self-consciousness in the respective worlds, or with the self's ability to centre itself in the pertaining envelopes.

Evolution is the monad's acquisition of will.

Where there is consciousness, there is simultaneously energy. In the case of passive consciousness, the energy derives from another being; in the case of active consciousness, the energy derives from the self-active being.

Rightly it is said in the *Laws of Manu* (Chapter 4, 160§): "Evil is all that is due to an alien will, good is all that is due to one's own will. It is necessary to know this concise definition of good and evil." By "alien will" is meant here the mechanical and automatic suggestions that arise in or are conveyed by the envelopes, which for the self-conscious self is the "not-self" and thus "alien".

The Evolution of Consciousness

The evolution of consciousness is intended to bring about the activation of passive consciousness into self-activity in physical, emotional, and mental matter.

The evolution of consciousness is a continuous process of liberation from lower consciousness and simultaneous identification with higher consciousness.

To gain a deeper understanding of the nature, essential characteristics and conditions of the

evolution of consciousness it is necessary to avail oneself of certain intellectual tools.

Such an intellectual tool is thinking on different scales. Something said may be true on a large scale, but not on a small scale, and vice versa: “Everything that happens has a meaning” is true on a very large scale: the manifestation of the entire cosmos, since the existence of every monad is meaningful. It is not true, however, on the very tiny scale that is represented by daily chance events in the life of any individual: I have a tooth ache; I slip accidentally and get hurt; I lose my keys in a state of distraction, and trying to find them I miss my bus. We should ask ourselves very often: “On what scale are we talking now?”

Another such intellectual tool is the ability to think dynamically, beyond the limitation to the present. To such a thinking it is not as interesting to ascertain the static condition of the present as its tendency into the future. Does it increase? Or decrease? How fast? And in which direction? Such a thinking is connected with the realization that each process describes a curve that has a second derivative. This is the “steepness”, the degree of change, in each given point.

Such an intellectual tool of a third kind is the ability to think in a multi-valued way. To a less undeveloped person, there are more words than concepts. To a more developed person, however, the opposite is true: words do not suffice or do not even exist for all the concepts he is trying to express in words; and thus often many concepts must be crammed into one word. Therefore, in esoterics it is often seen that one word has several, even many different meanings. The word “consciousness” cannot mean the same when used of the capacity of mineral monads, human monads, and 45-monads, respectively.

The use of such intellectual tools implies a mental effort for many people, since the collective thought forms of mankind have the tendency of swinging people’s thinking into simpler lines.

The evolutionary level of the human individual is a function of his activated emotional and mental (including causal) consciousness.

In esoterics there is mention of “integration”, which has reference to several different kinds of processes. What they all have in common is that the individual by means of a higher envelope learns how to control the next lower one. We may speak of the integration of the first self, the causal self, the 46-self, etc. When the individual controls his etheric envelope by his emotional envelope and his emotional envelope by his mental envelope, then the first self is integrated. The causal self adds to this integration the control of his mental envelope by his causal envelope. The 46-self does not need to incarnate any more, but if he does so, he shapes a causal envelope by himself, and by this controls all his lower envelopes, directly or indirectly.

Evolution appears from below as a series of sacrifices and from above as a series of gains. Sacrifice, renunciation, liberation, elimination is the same process and the condition of further acquisition of consciousness.

All primordial atoms from the beginning have potential consciousness (possibility of consciousness). In the process of cosmic manifestation, this becomes first actualized passive consciousness, later gradually activated, active, self-active consciousness, and finally self-determined self-consciousness.

When the potential monad consciousness has been actualized into passive consciousness, nothing of what the monad experiences can be lost. The monad consciousness is like a mirror which mirrors everything but which moreover preserves everything it has ever mirrored. It is a quite different matter that this cannot quite simply be recalled in the waking consciousness. What is important in this respect is the understanding that the concept of “past time” does not exist in the consciousness of the monad—the self and that, therefore, everything that has been exists in the cosmic total consciousness. To this consciousness the past is part of the present.

The self in the lower develops by activating consciousness in the higher. Under normal

conditions (on other planets), this process of activation is quite sufficient. On our planet, however, those in higher kingdoms must try to collaborate in this activity. The initiative originates from 43-consciousness and influences 49-consciousness, from the third triad to the first triad. When the animal in a certain peak experience has reached 48:3, such a contact can be achieved between the second and first triads that a causal envelope is formed where both triads enter into the centres of this envelope. Then it remains for the self to activate them, so that a self-conscious connection between both triads is obtained.

Emotional consciousness develops in the emotional world, which is the particular world of the animal kingdom in consciousness development. The mental world is the world of thought and the particular world of men. Since most people have not yet conquered full consciousness in the lowest mental molecular kind (47:7) and true researchers work with 47:6, perhaps you understand how much remains if you consider that each higher molecular kind also implies an immense expansion of consciousness.

In some respect the expansion of consciousness may be likened to a sphere with an ever increasing radius. It becomes ever more extensive in all directions, both towards the consciousness of higher molecular kinds and towards that of lower ones. The difference is in the fact that where the higher kinds are concerned, expansion occurs only extensively, whereas in the lower kinds intensity is enhanced. This also has the result that the individual experiences the sufferings of other people, which would be unbearable unless the faculty of impersonality had been acquired.

Consciousness is one and indivisible. This means that there are no demarkable limits. But the individual's perception of consciousness expresses differently in different kinds of matter, and this makes a division possible. With each higher kind of matter the self's potential of consciousness expansion is increased. This is perhaps the best way of explaining the process of consciousness.

The acquisition of higher kinds of consciousness is a process, which, like all kinds of processes, comprises all three aspects, beside consciousness also matter and energy, even if the consciousness aspect is the only one that mankind stands a chance of using without risking a catastrophe.

The acquisition of higher kinds of consciousness is not done from below but from above. The individual prepares to receive those higher energies, which he does through the right use of energies already existing and a life of service that enables him to have a right attitude and creates the need of ever more purposive service. From the beginning the process is largely more instinctive than clearly conscious.

The proper task of the monad in the human kingdom is to acquire self-consciousness, individuality. This becomes possible only for the causal self, the self as self-conscious in the causal envelope. Until then, the self is conscious in some one of its envelopes of incarnation and thereby the victim of the erroneous view of reality and life inherent in the pertaining envelope consciousnesses. An exact perception of reality will be possible only when the self is able to experience the ideas of the causal world, the "Platonic ideas".

When the monad acquires essential consciousness, it ceases to take itself for granted and becomes collectively conscious instead. If the monad is to be collectively conscious on a factual basis, it must have acquired self-consciousness. Else the monad would not be able to rightly judge the content and functions of collective consciousness. The monad can become a collective self precisely because it has self-consciousness. It is true that the monad ceases to start from itself, but without self-consciousness it would be incapable of collective self-determination, unable during its further consciousness expansion to identify itself with an ever increasing part of the cosmic total consciousness, would lose its faculty of self-identity in the collective.

The more we identify ourselves with the matter aspect, have our attention directed to

material forms and consider them to be essential, the less we are able to understand the meaning of life. It is our task to develop consciousness, to acquire ever higher kinds of consciousness, and we can do this only if we identify ourselves with the consciousness aspect. Our motto should be: we are our consciousness, not our bodies. The monad is a primordial atom, an exceedingly tiny part of matter. But the task of the monad consciousness is to identify itself with the cosmic total consciousness. That is a thing most people do not know and the others constantly forget.

Men would like to prolong their physical existence indefinitely, not understanding that in so doing they would impede their own development. They do not realize that their emotional consciousness consists of illusions, and their mental consciousness, of fictions, and that it is necessary that they are set free from those things, which is practically impossible, since they cannot be made to realize that their illusions and fictions are useless, but cling to them as though they were something else than crutches on which they drag themselves along.

To make a fresh start again and again, with ever increasing prospects of understanding, to develop your powers in ever changing conditions (with erroneous views, it is true, but nevertheless a wee bit more rational, since understanding can grow with each new life) – that is the only way of developing consciousness.

The further consciousness development progresses, the more rapidly the pace of development increases. What required tens of thousands of incarnations when all mankind was at the stage of barbarism can nowadays be gained by an individual at that stage in a couple of hundred lives.

The acquisition of a higher kind of consciousness is a slow process, relatively speaking, from the first instinctive groping to full subjective and objective self-consciousness in the corresponding kind of matter. Generally, when there is talk of the individual's kind of consciousness, what is meant is the full subjective consciousness he has acquired. A mystic, for instance, can possess causal consciousness to some degree, whereas this does not warrant calling him causally conscious. Only when the the authorities of mankind recognize esoterics as a "science" will there be any sense in elaborating a detailed terminology for the description of unknown kinds of matter, various processes, etc., all of which being within the grasp of human comprehension.

Since the whole cosmos, in respect of consciousness, is a gigantic process of evolution, it follows from this that the individual, when he has become able to reflect at all, will remain the untiring seeker and realizer in order to reach ever higher levels, enter ever higher kingdoms. That tendency is a basic instinct in all monads, a never-ending, unconscious striving towards understanding, an ever-increasing capacity for assimilating the consciousness energy of the atoms that unceasingly pour down through his envelopes, energies that effect evolution. That process may appear infinitely slow. The esoterician applies other concepts of time, however, (millennia, millions, billions of years) and an involution and evolution that goes on without interruption through countless forms of life until consciousness awakens and seeks its way.

The individual affects with his vibrations not just the consciousness of his own envelopes (the triad envelope, etc.) but all matter in his environment as well.

The worlds and matters of the planetary hierarchy become gradually more "dynamized", and the same is true of all higher kingdoms. The whole cosmos becomes an ever more efficient process of development, the consciousness of matter ever more easily activated in lower kingdoms as well, so that towards the end development is an ever-accelerating process.

By continually refining their art, artists (painters, composers, etc.) draw closer to the causal world and the world of unity and in those worlds have use for the abilities they have developed, not knowing of the contribution they are able to make in worlds where all colours and notes are energies. This may serve as an illustration of how each individual character develops, unknown to itself, a capacity that will some time avail unity. Each individual is

something unique, and it is enriching to think of the contribution that everybody will make in his own way to the benefit of all. When faced with any creature we are standing before a miracle in a cosmos of exhaustless possibilities, a cosmos where ultimately there is no failure.

The causal energies pouring down from the causal envelope into man's envelopes of incarnation find entirely different expressions depending on which centres in those envelopes they vitalize. The causal energies mentioned issue from the three units of the second triad. When man has acquired the ability to assimilate them in the right way, they will activate consciousness in ever higher molecular kinds, subjective consciousness to begin with, and then objective consciousness, until the individual has become a causal self. This is the ground of self-realization. At the present stage of mankind's development (its total life ignorance as to higher kingdoms, higher worlds, man's envelopes and their various centres, the consciousness and motion aspects), the individual who does not wish to follow along in general evolution during millions of years is obliged to learn from the teachers in the fifth natural kingdom how to develop in the most rapid way. Nobody is forced to do so. Everybody is to decide his own pace of development. This is the individual's absolutely private decision according to the law of freedom.

The Self

The self exists but it looks in vain for itself as a material, objective reality. It has always caused people great difficulty to understand what the self is, and much acute and profound balderdash in verse and prose has been wasted on explaining the self, especially in Oriental literature. The self has been said to be all and nothing, illusion and the universe.

The self is a monad, a primordial atom. The primordial atoms can be studied by those who have reached the highest cosmic kingdom (1–7). Until then the monad—the self remains inaccessible in material, objective respect. What we can apprehend of our self is its subjective consciousness aspect, the very self-identity.

The three triads of the monad, everything that can be ascertained objectively, everything material, everything is only envelopes for the self. The self can be ascertained only as self-identity.

In the monad (the primordial atom) there is the possibility of atomic, molecular, aggregate, world, planetary, solar systemic consciousness and ever higher kinds of cosmic consciousness.

Self-identity, once acquired (in the human kingdom), can never be lost. Self-identity is not enough, however. Continuity of consciousness is required, so that the self is conscious of its identity through all its incarnations. This can be acquired by the self as a causal self only, when it is able to study all its incarnations as a man.

From the beginning the monad consciousness (the monad as involved into primary rotatory matter) is potential individual self-consciousness and universal collective consciousness. In the process of involution consciousness becomes actualized passive, and becomes active in the process of evolution. Thereupon the monad is to acquire by its own activity everything that remains to be conquered: self-consciousness, subjective and objective consciousness in ever higher molecular kinds and worlds, continuity of consciousness, telepathy with incipient collective consciousness, group consciousness, departmental consciousness, world consciousness, etc., until objective consciousness has been acquired in and of all the 49 cosmic atomic worlds.

Having essential (46) unity consciousness the self enters into the planetary collective consciousness (comprising atomic consciousness in worlds 46–49). In this consciousness, the self finds it even easier to preserve its continuity of consciousness, since this has been actualized in the collective consciousness.

As a 43-self the monad has the collective solar systemic consciousness at its disposal. Even

in this case, however, its continuity of consciousness can be lost, as it does for all in the lower worlds of the solar system at its dissolution. To preserve cosmic continuity of consciousness you must have entered the second divine kingdom (or the first cosmic natural kingdom), worlds 36–42. This is not as dangerous as it seems, however. For the collective consciousness of the dissolved solar system lives on in the 42-atomic consciousness (42-atoms involved into 43-atoms), and by its means it will be possible for the new planetary hierarchy in the new system to reacquire continuity of consciousness. It will also be possible for the lower selves to study, in higher kingdoms, their past in the previous system.

The lower is always enclosed in the higher. And in the highest cosmic world exists the memory of all processes of manifestation ever since this cosmos came into being. The collective memory is annihilated only when the cosmos is dissolved.

Different Kinds of Consciousness

There are 49 cosmic atomic worlds of ever higher kinds. Corresponding to them are 49 ever more extensive cosmic total consciousnesses, the higher comprehending all the lower.

There are seven cosmic atomic worlds within the solar system and seven cosmic atomic consciousnesses. Each one of these atomic worlds has been divided into six molecular worlds with corresponding systemic and planetary total consciousnesses.

The following survey of the different kinds of consciousness within the solar system will perhaps make it easier to understand the fact that ever higher kinds of matter, material envelopes, material worlds, correspond to ever higher kinds of consciousness.

- 49 physical (including etheric) consciousness
- 48 emotional consciousness
- 47 mental-causal consciousness
- 46 essential consciousness
- 45 superessential consciousness
- 44 submanifestal consciousness
- 43 manifestal consciousness

What has been said hereby about consciousness is equally true of the different kinds of cosmic, systemic, planetary energies. All matter has its correspondence in consciousness and energy.

Depending on the three aspects of reality there are seven kinds of cosmic, systemic, and planetary department consciousnesses and department energies in the cosmic, etc. worlds and consciousnesses previously mentioned.

There is only one consciousness, the cosmic total consciousness. Due to the material structure of the cosmos, however, there are countless kinds of matters, consciousnesses, and energies. There is only one “primordial force”, the dynamic energy of primordial matter.

To explain to ignorance such things as are totally beyond people’s own experience is a well-nigh impossible task. You can resort to similes, but these are all too easily directly misleading. Sometimes attempts must be made. Perhaps some idea of what the matter is about can dawn on someone.

You may perhaps venture to liken consciousness in some respect to the ocean. The greater the “depth”, the greater the “pressure”. With matter, it is the other way round. Primordial matter is absolute density and absolute pressure. In manifestational matter (atomized primordial matter) the “pressure” is highest in the highest world and lowest in the physical world (49). Where consciousness is concerned, this can in one respect be said to be analogous. It is “weakest” in the physical world and increasingly greater intensively and extensively the higher the atomic kind and the atomic worlds. It becomes ever more difficult

to conquer. When this is done, however, the capacity is multiplied by itself.

Causal consciousness (dynamis in the causal world) dominates matter in worlds 47–49.

Atomic essential consciousness (46:1) has access to all consciousness in worlds 46–49, everything past as well.

Atomic consciousness implies the possibility of world consciousness within the world of the atom.

You should once and for all make it clear to yourself that the “past exists in the present”, that the motion of every leaf millions of years ago can be studied as though you were standing before it.

Man's Envelope Consciousnesses

During incarnation in his organism, man is the centre of material envelopes of five different kinds in all. Man is a very composite phenomenon. He consists of five different beings, his five envelopes. These undergo constant change. The material envelopes consist of six physical, six emotional, and six mental-causal molecular kinds. All primordial atoms have their own consciousness, all envelopes have collective consciousness. Man's material envelopes thus have five main kinds of consciousnesses, sharing in the total consciousness of their planetary worlds.

The collective consciousness of an envelope corresponds to that of its own world as well as to the ability of molecular consciousness to apprehend. Those who identify themselves with their envelopes easily become their victims. The collective consciousnesses of the envelopes are by nature passive but can extremely easily be activated by vibrations from without or by the human monad. If the vibrations coming from without are stronger than those initiated by the monad itself, man is a slave to his envelopes. If the vibrations of the monad are stronger, the envelopes are the obedient servants of the monad.

It is a difference between (collective) envelope consciousness and the self in the envelope. Man is the central monad, the central consciousness, in his envelopes.

The five envelope consciousnesses are those of the etheric envelope, the emotional envelope, the mental envelope, the triad envelope, and the causal envelope. With man at the stage of civilization, the self can be active and self-conscious in the etheric, emotional, and mental envelopes.

Man's possibility of apprehension of vibrations in the emotional world and mental world depends on which kinds of molecular consciousness he has activated himself.

A mental idea is a mental molecule. Since there are four different kinds of mental molecules, there are four different main kinds of mental ideas. The corresponding is true of causal consciousness: three different kinds of causal ideas.

Man's consciousness is divided into waking consciousness, subconsciousness, and superconsciousness.

It is not only through his organism that man is related to the animals. The animals, too, have emotional and mental envelopes. The worlds of man are those of the animals as well.

What makes up the essential difference is the causal envelope, which the individual acquired at his transition from the third to the fourth kingdom. That is also the reason why man can never incarnate as an animal. The animal has no causal envelope. It is deeply to be deplored that such things still must be pointed out. But you must go on nagging until it goes home in the blockheads.

The aura, surrounding the organism, is considered to be the sum of attractive energies within the sphere of the individual's activity. It is through the aura that the individual influences his environment. The three aggregate envelopes making up the personality are transformers, radiation devices, and have other functions as well.

Those who are at the emotional stage take their emotions to be their true being. Such a

person takes his feelings to be his self, is an emotional self. Only mental selves are able to distinguish feelings and thoughts in a proper sense. It is characteristic of emotional selves to confuse emotional and mental, calling feelings “thoughts” and thoughts “feelings”. A causal self is self-conscious in his causal envelope. Causal selves live in the “world of Platonic ideas”, the world of intuition. To them, mental consciousness is only a mode of communicating by concepts with their fellow human beings. Only causal selves are able to be self-conscious permanently. Submitting to esoteric training, higher emotional selves and mental selves can learn how to become self-conscious, for very short times at first, then increasingly longer. Such esoteric training with the aim of engendering self-consciousness must entail knowledge, understanding, purposive effort, and non-identification.

When the monad has acquired self-consciousness in the causal envelope, it views its envelopes of incarnation as valuable tools to be used in the lower worlds. Until the monad has become conscious in its own permanent envelope, it is disoriented in existence. The great problems of life are insoluble in the mental world and are solved only in the causal world.

When man has realized that all his consciousness expressions are phenomena in his various envelopes and that he is something different from his envelopes, he has learnt more than most people are able to realize. When later he has realized that these envelopes are intended as instruments for his true self and when he is able to apprehend all vibrations in his envelopes and purposefully utilize these energies, he is ready for the next kingdom.

To life-ignorant man, his organic envelope is of “irreplaceable value”. To the planetary hierarchy, who knows that the monads are indestructible and the self is immortal, the envelopes of the selves are of minor importance. If the envelopes have become hindrances to the self’s consciousness development, then it is a benefit for the self that they dissolve.

The following facts are highly illustrative of the normal individual’s mode of reaction. Also from the viewpoint of consciousness the self functions quite differently in its different envelopes. It identifies itself so completely with the envelope in which it is temporarily centred that the other envelopes appear more or less strange. The self feels in its own way sovereign in each particular envelope. It feels like quite different selves in the different envelopes due to the fact that its capacity for vibration is considerably increased with each higher envelope. Each envelope is aware of the existence of the lower envelopes and unaware of the higher ones. When in a state of trance the self has become centred in the emotional envelope, it demonstrates a manifest disdain of the “organic self”, calling this the “idiot”. To the self centred in the mental envelope, the emotional envelope as well as the physical envelopes appear to be totally lacking in judgement. And when centred in the causal being, the self considers all the lower envelopes to be utterly deficient.

Man in incarnation is first and foremost his envelopes of incarnation. It is true that in addition he is a monad in a triad in a causal envelope. But as long as the monad—the self cannot dominate its envelopes of incarnation, the self is largely just an onlooker of the creations of its envelopes.

Each envelope has its own consciousness. It lacks will but not a tendency, a normal tendency and an acquired tendency. Its passive consciousness is activated by the faintest vibration from without or from the self. If the vibrations coming from without are stronger than those of the self, the individual is impotent. If the individual is on a low level of development (lacking insight, understanding, and ability), then he allows the envelope (with vibrations from without and tendencies brought along) to decide and even approves of the suggestions of the envelope. The vibrations are material and rouses consciousness, so that the emotional envelope feels, and the mental envelope thinks, in accord with the vibrations received.

Energies pour down from higher worlds and return in an eternal cycle. Energies pour through the envelopes from higher envelopes and from the worlds of the envelopes. If those

energies get their natural outlets through the right centres, man feels healthy and free from complexes. If frictions arise between energies of different kinds, however, this results in disturbances of the matters and consciousnesses of the envelopes: consciousness conflicts and all manner of defects in one envelope or several of them, and finally in the organism as well.

Among the countless vibrations pouring through the envelopes from without, the following ones are the most important:

- the horoscope vibrations (cosmic and planetary ones)
- the vibrations from the environment (received from parents, brothers and sisters, friends, teachers, colleagues, acquaintances, etc.)
- the vibrations conveyed through newspapers, literature, radio, TV, etc.

These vibrations coming from without, such as they can be apprehended on his level (activated atomic kinds), largely determine his view of life and way of life.

It is clear from this that the individual on lower levels is largely a robot, a reactive centre under external influences. It is only when the individual has become sovereign in his envelopes that he can be called a true “personality” with a personal responsibility. (One more fact to be considered by the life-ignorant moralists.) Even on very high levels the individual is not always sovereign. The hypersensitive mechanism is often out of order.

It is a great mistake to believe (as the theologians do) that everything the envelopes urges the self to do is the self’s will. At lower stages, the self accepts and approves of the content of its envelopes, all the hate impulses of evil. When the self is tormented by it, however, this is a sign of the self’s disapproval. The envelopes are activated by vibrations from without, and if there are lower kinds of matter in the envelopes, the latter are influenced by the former. Whatever man experiences in his consciousness may quite simply be the thoughts and feelings of the lowest human stage, consciousness expressions which he has outgrown a long time ago. Anyone who is not tormented by these phenomena can learn much from observing impersonally what the envelopes receive in their passive consciousness. It will remind him of the fact that by meditating on their opposites he will gradually eliminate those molecular kinds in the envelopes which can record such vibrations.

The envelopes can be of different departments and can be antagonistic to each another.

The tendencies of the envelopes can be reinforced by horoscope vibrations (“bad reaping”), by vibrations from the environment, by an “unserviceable” organism, by unsuitable envelope departments, etc.

The departments of the envelopes indicate to which ones of the 49 (7 x 7) existing types the individual’s five different envelopes belong. All five can belong to different departments.

The number of incarnations indicates the age of the causal envelope. The individual’s path of development (conditioned by his individual character), the level of development he has attained, the quality of his etheric envelope, and the functionality of the centres of his etheric envelope are also connected with the age of his causal envelope.

The so-called cosmic vibrations appear from the horoscopes that must be cast for all five envelopes. Modern exoteric astrology tries to cast horoscopes for the human organism but is not in a position to cast horoscopes for the other four envelopes.

Subjective, Objective, and Absolute Consciousness

It is typical of the superficiality of philosophic speculation that esoterics must call philosophers’ and psychologists’ attention to the fact that consciousness, which by its true nature is subjective, can be objective as well. From of old, unphilosophical thinking made a distinction between subjective consciousness (reason) and objective consciousness (sense). The understanding of this difference was lost as philosophical speculation supplanted the faculty of unconfused reflection.

Consciousness as consciousness is subjective. Sense perceptions, emotions, and thoughts

are subjective. Consciousness as “inner” consciousness, as awareness of its own content, is subjective.

All that consciousness apprehends without itself is material and thus objective. Thus objective reality is material reality. The philosophers subjectivized the term “objective” to mean matter-of-fact, impersonal.

Consciousness is objective when it apprehends something that is “external” to consciousness, something that is independent of consciousness, something that belongs to material reality.

All facticity concerning subjective and objective consciousness is absolute. The concept as concept is absolute according to the law of identity. Every fact is absolute. Every deductive conclusion is absolute. Every principle, which has been given an exact definition and, because of that, a correct content, is absolute. In conceptual respect, absolute therefore means that the conception of consciousness is exact.

Many esotericians call such matter as is non-observable, imperceptible, “invisible” to normal human consciousness (at the present stage of mankind’s general development) “subjective”. From the logical point of view, this is erroneous. Not matter is subjective, but consciousness (at the stage in question). When consciousness can perceive the corresponding matter aspect as a material reality, its perception will be objective.

The contrariety of objective consciousness (the experience of the matter and motion aspects) and subjective consciousness (the individual’s own self-consciousness) is not perceived in the fifth natural kingdom as a contrariety in the proper sense.

Consciousness development in ever higher natural kingdoms involves an ever increasing intensive and extensive subjective and objective consciousness in ever higher, ever more embracing and penetrating worlds.

In the “odd” departments 1, 3, 5, 7 and in the “odd” worlds 43, 45, 47, 49, the monad consciousness works most easily with the objective matter aspect.

In the “even” departments 2, 4, 6 and in the “even” worlds 44, 46, 48, the monad works most easily with the subjective consciousness aspect.

Emotional (48) and essential (46) consciousness normally ascertain only the subjective consciousness aspect, not the objective facts belonging to the matter aspect.

If matter in the envelopes of man mainly belongs to the odd worlds, individuals are spoken of as extravert objectivists; and where even worlds are concerned, individuals are spoken of as introvert subjectivists.

With each higher kingdom the motion aspect (the energy or will aspect) has an ever greater importance.

Philosophical, epistemological subjectivism (“idealism”) has too long been allowed to idiotize mankind with its seductive pseudo-proofs. Its assertion that everything existing in consciousness is a product of consciousness is so patently false that you would be surprised at the fact that such things could be accepted, if you did not know the human incapability of solving even the simplest problems of knowledge. The subjectivists have not even been capable of separating things inner and outer, consciousness as the apprehending agent and outer, material reality independent of apprehending consciousness. Its assertion, “consciousness alone is immediately given”, is false. The material objects and their motion are as immediately given as consciousness. The understanding that whatever apprehends outer reality is an inner reality, consciousness, is the final result of a long, circumstantial reflection and by no means immediately given. It is outer reality that rouses consciousness. All atoms, all material forms, radiate energy that makes a sufficiently strong impression on both the passive consciousness of involution and the active consciousness of evolution to make apprehension of existence possible. Those ignorant of esoterics know nothing of this, however. Without outer reality man could never acquire common sense, for it is the matter

aspect that sets limits to the extravagances of imagination. It is outer reality that makes those definitions of concepts possible which make up the content of our conception of everything concerning two of the aspects of reality: matter and motion.

Subjectivism, denying the existence of matter, always refutes itself when speaking about atoms or energies, which it must do to explain real things.

Consciousness is by its very nature subjective. Consciousness becomes objective when directing itself to the material outer world and apprehending objects in this. Thus there is gross physical, physical etheric, emotional, mental, causal, etc. consciousness.

The faculty of distinction begins in the physical organism and the etheric envelope. We can acquire objective consciousness only by developing the sense organs, by learning to use them and by their aid to develop those centres in the emotional envelope from which they originate. When physical and emotional objective consciousness has been acquired, the sense organs can be dispensed with, since those faculties are preserved which have been developed with and through these organs.

The faculty of vision presupposes mental consciousness; touch, emotional consciousness; and hearing, physical consciousness.

Much of what consciousness believes to be mere subjective is the result of vibrations in higher molecular kinds in which the self has not yet acquired the ability of objective consciousness.

To the extent that the self can activate the passive consciousness in ever higher molecular kinds, to the same extent it acquires subjective consciousness in these to begin with. When the self can activate, for example, the higher emotional molecular kinds, in which the vibrations have an attractive nature, the self acquires the capacity for love.

All consciousness expressions (even those which the self believes to be subjective only) are the results of vibrations in some kind of matter and bring about changes in that matter.

There are as many kinds of subjective and objective consciousness as there are molecular kinds. At his present stage of development, the normal individual (the majority) in physical incarnation is objectively conscious in molecular kinds 49:5-7 and subjectively conscious in 49:2-4; 48:4-7; 47:6,7. Those who have reached the highest level of the stage of culture or of the mystic have acquired subjective consciousness in 48:2. Those who have acquired perspective thinking are conscious in 47:5.

In the emotional world after the end of the physical incarnation, the normal individual is from the beginning objectively conscious in the lowest three molecular kinds (48:5-7) and later in the mental world not objectively conscious at all. But his mental imagination “conjures up” mental images which he takes for objective reality.

Thus one can be subjectively conscious in higher molecular kinds without objective consciousness in the same matter. The first self can receive “inspirations” with material energy from the second triad without being aware of its existence.

In man there can exist (beside the apprehension of the lowest three physical molecular kinds, 49:5-7, by the general objective consciousness) three kinds of objective consciousness in all: physical-etheric (49:2-4), emotional (48:2-7), and mental (47:4-7).

Etheric objective consciousness is innate or can (without guidance) be acquired by the individual if it does not exist as a predisposition from previous acquisitions. Emotional objective consciousness (so-called clairvoyance) can be innate or acquired. Mental objective consciousness is not innate and can be acquired only in connection with objective causal consciousness and only by disciples of the planetary hierarchy (at the so-called third initiation).

Clairvoyance is the term used to denote emotional objective consciousness within the lower four emotional molecular kinds (48:4-7). Thus it is unjustified and misleading to call the other kinds of objective consciousness “clairvoyance”. This needs to be pointed out, for as the

esoteric knowledge increasingly spreads, ever more fantasists will fantasize about their “cosmic consciousness” and all other visionary gifts. We must also expect incarnations of ancient magicians (most closely related to the hatha yogis of India) who will astound the superstitious masses with their experiments and be trumpeted as “prophets”.

No self-tutored seer ever acquired mental objective consciousness, not Swedenborg, not Rudolf Steiner, not Ramakrishna. What they saw were their own and other people’s imaginative creations in the emotional world. The highest regions in the emotional world are not accessible to others than those who are approaching the stage of the saint. Such a one was Ramakrishna. What he saw, thus apprehended objectively as reality, were phenomena in those regions, material forms which all are creations of the imagination. You could call the highest three emotional regions (48:1-3) the world of imagination. Anyone who forms an idea of how “reality” must be made up and is in a position then to visit the world of imagination will find his assumptions confirmed there.

Those monads which made up the matter of the originally formed solar system need a total of three successive solar systems to conclude their consciousness development. In the solar system of the first kind, the lowest three physical molecular kinds were automatized. This makes automatic development from seeds and eggs possible, by which process plants and animals can automatically receive the standard form achieved. In the solar system of the second kind, the monads pass to a higher natural kingdom (46). In the solar system of the third kind (which evinces an enormously heightened speed of development), the mineral monads reach the causal stage (the second triad), and the other ones the third triad (43–45) or cosmic consciousness (at least 42).

Man’s Consciousness

In all natural kingdoms there are different age classes, determined by the time of the monads’ entry into the natural kingdom. In mankind there are eight main classes: those who causalized in the four last eons of the previous seven-globe and those who causalized in the four eons of our seven-globe.

This is the general division, which can be misleading if applied to individual cases. Individuals develop more or less rapidly, depending on their individual characters and the degree of self-activity they display in their consciousness. There are those who have experiences but learn nothing from them, since they do not bother to work these experiences up.

The problem of the conflict between the masses and the elite, the workers and the capitalists, has its origin in the age classes of mankind, in the difference in developmental stages between those who causalized in the previous seven-globe and those who causalized in our present seven-globe.

Man must acquire all qualities and abilities in physical incarnation. In the emotional and mental worlds between incarnations, no qualities and abilities are acquired.

A feeling is beside consciousness also an emotional molecule; a thought is beside consciousness also a mental molecule; molecules consisting of the matter of the respective worlds. If the feeling or thought is strong enough and the molecule thus has vibrational power, in addition an emotional or mental material form is produced.

As a first self and before the monad has become a causal self, it is unconsciously a victim of the energies of the matters of its worlds. Man is the prey of these energies, since he, lacking objective causal consciousness, cannot see the causes and origins of those energies and therefore identify himself with the energies, “I was angry”, etc. He does not as easily identify himself with his organism as with his emotional or mental envelope because his physical objective consciousness makes him perceive the organism as something separate from the “self”.

When superconsciousness is discussed, consciousness in activated and non-activated molecular kinds must be distinguished.

Since the monad is centred in its emotional atom and emotional consciousness is without comparison the most active, the individual is the most conscious of his emotional states. Most people are indeed controlled by these states.

Differences in intellectual talents between human individuals can in certain cases depend on the quality of the brain. Mostly, however, they are due to the age of the causal envelope and the individual's level of development.

The human monad is not conscious in its causal envelope, but must incarnate in order to be conscious at all.

The ultimate purpose of the long sequence of incarnations in the human kingdom is the monad's acquisition of self-consciousness in its causal envelope. Only then will the monad be able to acquire an incipient self-consciousness in its essential envelope, the condition of its passing to the fifth natural kingdom.

Stages of Human Development

The stages of human development are determined by the material composition of the envelopes. If the individual has reached the stage of culture, the higher emotional stage, this means that his emotional envelope consists of 48:2 and 48:3 molecules more than fifty per cent.

The stage of development appears in the individual's understanding as well as in his hierarchy of values. Understanding is innate and cannot be mentally comprehended until the experience is had. It is nothing that you reach by studying. It is matter of the level of development you have reached, of emotional and mental capacity of consciousness you have self-acquired in the past.

If he is in doubt about his status, he might get some guidance from his answer to the question what he could possibly do under trying conditions. If he strives after self-realization, he seeks to discard the bad qualities he discovers in that process.

Generally, man at the stage of barbarism is a chaos. He feels one thing, says another, and does a third. At the stage of civilization, he thinks one thing, feels another, says a third, and does a fourth thing. At the stage of culture, he begins to feel, say, and do one and the same thing. And at the stage of humanity, he thinks, feels, says, and does the same thing. Only then can he become a unitary individual and reliable in all conditions. However, only the causal self is truly unitary and reliable.

In each new incarnation, the individual (the monad) loses his continuity of consciousness and must in his new brain try to resuscitate the monad consciousness he has lost. This implies that he does not know who he is, what he has been, what he has learnt and is able to do. He has to start all over again and work his way up to the level of development he previously attained. In each incarnation, the individual must acquire anew from scratch everything which he once had but which is now in a state of latency. The tempo of this reacquisition is individual: 3, 7, 14, 21 years, provided he has been equipped with appropriate envelopes of incarnation and grows up in a suitable environment. It is clear from this that men are not in a position to judge the individual's stage of development and can seldom judge their own stage before they have reached the stage of humanity. Before reaching the stage of discipleship, they should be able to determine the departments of their own causal envelope and triad envelope.

The ancients spoke about ages of life (each covering seven years). Considerably later, science could ascertain that all the cells of the organism are renewed within a seven-year period. It could observe other changes conforming to seven-year cycles, puberty at 14 years for instance. The esoterician does not intend the matter aspect, however, but the

consciousness aspect. Educators have indeed found increases in “maturity” at 7, 14, and 21 years. Esoteric psychology ascertains additional changes at 28, 35, and 42 years. The latter are called “points of transition”, often mark decisions in some respect and, for those at higher stages, marked “liberations”.

The human elite include the individuals who have attained the levels of 48:3 and 47:5. Approximately 60 per cent of incarnated mankind have not reached beyond 48:4 and 47:7.

No data have been given out about the percentages of total mankind (60 billion individuals) at the different stages of development.

In the physical and the emotional we human beings have all the negative qualities that are found in the animal kingdom.

As long as mankind is at the stage of civilization, the individual can display qualities of the lowest levels of the stage of barbarism.

The stage of culture may be said to begin on the higher levels of 48:4.

The stage of the mystic is begun on the higher levels of 48:3, when attraction has reached such a strength that “reason” (47:6,7) cannot wield its power anymore.

The stage of culture is crowned by an incarnation as a saint, where the highest level of 48:2 is reached.

Culture means that the outer corresponds to the inner. Coarse speech and coarse jokes are inconceivable in a milieu at the stage of culture. That is a characteristic as well. You may very well know and comprehend what belongs to culture without having realized culture. If you have realized culture, then it is a “state”, something that has become your “nature”.

The individuals who have been transferred to our planet and who thus causalized earlier, generally have managed to reach the stages of culture and humanity. This explains the existence of that élite the individuals of which have been able to centre their monads in the mental molecule of the triad and to acquire perspective consciousness.

At the present stage of mankind’s development – the emotional, and chiefly lower emotional, stage – emotional invulnerability, unconcern for everything, emotional stability, divine indifference to whatever happens to your incarnation, forgetfulness of your own self (the first self) enter into the most valuable quality: the prerequisite of the will to unity. Anyone who wishes to become a mental self must learn to be completely independent of everything emotional. This does not in the least mean absence of love but power over emotional life. That life can and must be controlled by mental will.

The planetary hierarchy considers that (if development goes on as the hierarchy hopes) the significance of the emotional envelope will gradually decrease. Mankind’s attention will instead be directed towards physical and mental life.

During the fully 20 million years mankind’s consciousness development has lasted, energies from the planetary hierarchy have eventually been able to vitalize the mental atoms in the emotional molecular kinds of the emotional world and thereby also the mental atoms there are in man’s emotional envelope. Emotionality has been gradually mentalized, and the clans that have been transferred to our planet in several turns (laggards on other planets, although ahead of mankind in their consciousness development) have contributed to this mentalization.

The Unconscious

Just as the time of human apprehension is divided into past, present, and future, so human consciousness can be divided into subconsciousness, waking consciousness, and super-consciousness.

The subconscious includes everything that ever passed through the waking consciousness. The monad’s subconsciousness contains, in their latent state, all the monad’s perceptions and worked-up experiences ever since the monad’s consciousness was awakened to life. Each

incarnation deposits, as it were, its own layer of consciousness. All this is preserved as rudiments of qualities and abilities, usually manifesting themselves as possibility of understanding. For these rudiments to be actualized it is necessary that they be developed in each new incarnation, a process that is nevertheless increasingly easier.

The superconscious includes partly all not yet self-activated, inactive molecular consciousness in man's etheric, emotional, and mental envelopes molecular kinds of the individual's different envelopes, partly causal consciousness in the lowest causal molecular kind (47:3), consciousness that awakens at the stage of culture. Development consists in self-activating consciousness and thereby acquiring self-consciousness in these molecular kinds.

Man is constantly receiving impulses from his subconsciousness, less frequently inspirations through his superconsciousness.

The content of man's waking consciousness, when incarnated into an organism, is made up of sense perceptions, emotions, thoughts, and expressions of the will. Waking consciousness is thus a tiny fraction of the monad's possibility of consciousness. The unconscious is the individual in the proper sense.

All our five envelopes are at the same time five consciousnesses that are practically never at rest. These envelopes are being penetrated every second by innumerable vibrations from without (the emotional envelope by feelings from the environment, the mental envelope by global mental vibrations). Very, very few of these are apprehended by waking consciousness. Dreams (conscious consciousness expressions during states of sleep) can be divided into five kinds (consciousness expressions of the organism, etheric, emotional, mental, and causal envelopes). Only essential selves are able to interpret these rightly.

The superconscious is always purposive. The subconscious is robot activity, on the whole only mechanical complex work, and that is why impulses from the subconscious in most people are divorced from reality. They feed their subconsciousness with illusions and fictions, and the result of the work of the subconscious cannot be more rational.

Sometimes it may appear as though the subconscious worked intentionally, purposively, expediently. But in that case this is so because of particularly strong impressions from the waking consciousness.

In the collective consciousness there is no unconsciousness. Therefore, what is called the "unconscious" can only refer to the individual himself. This unconscious of his is either his superconscious or his subconscious.

The subconscious is of three kinds: physical, emotional, and mental. Only after the psychologists have elucidated this will they be able to make the further division into the consciousness of the different molecular kinds.

The subconscious is partly the past experiences of the self (in the various envelopes), partly the memory of the first triad (accessible only indirectly). The faculty of memory is the ability to resuscitate vibrations once experienced in the envelopes. It is exceedingly different in different people and has nothing to do with the individual's level of development. "Memory geniuses" are regarded as geniuses, which is a typical phenomenon at the stage of civilization.

The subconsciousness of the triad is the memory of the past. It supplies to the waking consciousness what we have experienced and worked up. The monad in the triad is given a new triad envelope at each new incarnation (new causal molecules from the greater causal envelope). The skandhas are physical, emotional, and mental atoms that accompany the triad at its incarnation and are carriers of tendencies acquired in previous incarnations, but except for this function their significance for memory is unknown to us.

What the envelopes have once assimilated they worked upon, for they are veritable combination machines. The more intensive were the impressions, the greater is the effect of combination. This is the explanation why the solution of problems often is obtained by engraving facts into one's "memory" and then "forgetting the whole thing" (leaving the

“subconscious” alone).’

The explorer of unknown domains collects facts and subsequently makes systems out of them. Often he finds after some time that the paper he has written is in need of revision. And this can be repeated however many times. His envelope consciousness has meanwhile worked upon the “problems”. It can often be hard to determine to what extent that consciousness has received facts from the mental world through telepathy.

In contradistinction to waking consciousness and superconsciousness, subconsciousness can be divided into latent and actualized. Latent subconsciousness exists in the first, or lowest, triad, in which the monad—the primordial atom—the self—the individual has been encapsulated ever since the beginning of its evolution in the mineral kingdom. Actualized consciousness is everything that has passed through the waking consciousness in the current incarnation and has subsequently sunk down below the threshold of waking consciousness.

The remembrance anew of the monad could be included in the latent subconscious. This subconscious was once part of the waking conscious and is now stored in the triad. This latency can make itself felt as instinct before it has reached full remembrance anew. Certain kinds of presentiment that try to work their way forward, so to speak, to perfect clarity, full remembrance anew can be included in this instinct. Other kinds of presentiment, or divination, belong to the superconscious.

The individual is an exceedingly complex phenomenon. He does not only consist of five envelopes that make up five beings. He also possesses a triad with all its depositions from the different incarnations. Add to this the new experiences of the monad in the new incarnation, the various influences, the different views on existence taken at the different ages of life. Therefore, it is by no means to be wondered at that the individual appears to be full of contradictions.

Also the relationships between the consciousness of the causal envelope and those of the envelopes of incarnation (including that of the triad envelope) can be assigned to the unconscious. A long observation of the various kinds of consciousness is required in order to learn to differentiate these from one another and thereupon to ascertain their different influence on each other. It is of great interest to analyse the pertaining phenomena impersonally and matter-of-factly. To begin with, the monad identifies itself with the mental, at least as long as the individual thinks that the mental is himself. It is only when he realizes that he is the one who analyses the mental content that he will be able to differentiate himself from the mental envelope consciousness.

When making such an analysis, the aspirant is greatly aided by his power of visualization, which is developed through ritual.

There is much going on in the unconscious, things of which the aspirant has no idea. If everything seems to have failed and proved useless, in moments of seeming stand-still, his trust in the law of life may be the only thing that remains for the waking consciousness. Then the aspirant should leave his worry to the unconscious and live in that “divine lightheartedness” which he must learn to cultivate. As long as his will is bent on development and he keeps to his resolution of will to develop, his development goes on even though appearances indicate the opposite.

The Subconscious

There are four principal kinds of subconsciousness. Those four kinds are the subconsciousness of the monad, of the triad, of the skandhas, and of the envelopes. The subconscious of the monad contains everything its consciousness has experienced ever since this consciousness was roused to life. The subconsciousness of the triad contains everything recorded ever since the formation of the triad in the mineral kingdom. Its human incarnations are, of course, of particular actuality. The subconsciousness of the skandhas contains the memory of everything

that formed them as companions of the triad. And finally we have the subconsciousness of the etheric, emotional, and mental envelopes of incarnation. The consciousness of the causal envelope can never become subconscious, since everything it has experienced exists in the present.

The monad cannot forget anything of what it has seen, heard, experienced. Any perception it has ever had, ever since its consciousness was awakened to life, is unlosable.

The monad in the fourth natural kingdom (the human kingdom) has an unlosable memory of what it has experienced in the mineral, vegetable, and animal kingdom, quite apart from the memory of all incarnations in the human kingdom.

Consciousness is by nature both individual and collective. All of the content of consciousness there is in the monad also exists in the collective consciousness of the group (the aggregate) as unlosable memory.

Memory is by nature passive and latent. To be remembered anew it must be actualized and activated. This can be done in various ways, usually by renewing the contact with it.

Everything existing in lower kinds of consciousness also exists in higher kinds. That is why the causal collective consciousness of the planet can represent everything that has been, everything that the monads in the planet have experienced ever since the planet came into being. That is why there is no “past” in planetary respect to the causal consciousness of the planet. Everything past is always accessible to anyone who has acquired causal sense and the ability to actualize the planetary memory.

Each incarnation deposits a layer, as it were, in the subconscious of the first triad. If experiences in a new incarnation touch on related matters in the subconscious, this can be activated and influence waking consciousness. Where “spiritual” domains of life are concerned, the religious man often takes such things as truth, revelation, divine inspiration, etc.

All the qualities and abilities acquired by the monad (the individual) through all its tens of thousands of incarnations as a physical, emotional, and mental being at all the different stages of development, all this exists in a latent state in the subconscious. At lower stages (the stage of hatred), the qualities belonging to the instinct of self-preservation and to reckless egoism are almost the only ones to be acquired. At the present stage of mankind’s development, the percentage of these qualities is greater than that of noble qualities, which therefore remain to be acquired. If these latent bad qualities have opportunities of reactualization, then those phenomena are obtained which appear in the increasing juvenile crime of our times.

It is the latent fund of experiences had and worked-up that makes up the true basis of understanding. The greater this fund is, the vaster and quicker is the perception, provided that the brain works as it should, which is far from always the case.

The self cannot understand whatever it has never experienced in its countless forms of life through the natural kingdoms. It was an esoteric axiom that Platon gave to mankind when he said that all knowledge is remembrance. “There is nothing new under the sun” is another esoteric axiom. The race wins and loses constantly the same knowledge until it has learnt not to abuse it. The individuals who have not abused it have opportunity of reacquiring it but soon learn to be silent with their insight not to be declared insane, be locked up in asylums, burnt or killed in other ways or “neutralized”. Still religion, philosophy, and science are at the infantile stage. Mankind knows nothing better because it has not deserved anything better.

The kinds of atoms and molecules attracted by the individual are due to the vibratory capacity of the permanent atom and belong to the same level of development.

The subconscious from previous existences belongs to either the peripheral or central nervous system. In the peripheral system there are reminiscences from our ancestors or via our permanent atoms from the time we were savages or animals. This subconscious also includes automatized habitual movements.

Emotional vibrations reach us through the sympathetic nervous system (the solar plexus in particular), which is the most important connection with the emotional envelope. Those vibrations are then conveyed to the brain. Fear, for instance, can originate from our ancestors or come from the deep layers of the brain, the pituitary gland (the individual's own innate experience) or from the sympathetic nervous system. In the last case it depends on a hostile being in the emotional world.

If man could reach to the motives lying deepest down within him, he would find that his self-deception is almost one hundred per cent. He judges himself according to his good wishes and resolutions, and does not notice how superficial they are. The power of the subconscious is greater than what mankind at its present stage of development is able to judge.

A "split personality", which is of such interest to psychiatrists, can be due to a changing dominance in waking consciousness between the various envelope consciousnesses or to a changing contact with different deposits from previous incarnations. It is a long and difficult struggle that the self must wage "against itself". The emotional and mental envelopes have their habits and tendencies, their automatized modes of reaction. A new, better insight brings with it an unceasing struggle of power between the self in its waking consciousness and its subconsciousness.

Latent learning in the subconscious certainly is a condition of knowledge. This does not mean, however, that this knowledge is exact, only that whatever has not been previously mastered is not met with immediate perception, but must be acquired step by step through interconnected conclusions or through facts linked with facts. If there is latency, then it has been previously worked up so that this toilsome work is already done. Many people take this rapid assimilation as a sign of "genius" or a proof that the learning agrees with reality or is an instance of inspiration. Nor is mental clarity (as Spinoza thought) a proof of correctness. Only causal ideas are exact.

Instinct

There are many "instinctive" consciousness processes that have not yet been elucidated. They have been given the common name of instinct. We can discern three kinds of instinct: the experience acquired in some life and synthesized by the subconscious; expressions of the latent experience of the self; and contacts with the superconscious.

In man, instinct is an expression of latent knowledge and ability. It is a guide in our search for a renewed contact, a presentiment of remembrance anew.

Before something new is clearly and distinctly apprehended in waking consciousness, it may run through many series of increasing consciousness, preliminary stages to conscious conceptions.

The instinct of the normal individual is his latent knowledge and manifests itself as understanding. At higher stages the individual's instinct is reinforced as incipient, subjective causal consciousness (from 47:3).

The instinct of the cultural individual shows him what he should see, hear, read, etc. He avoids systematically everything base, vulgar, brutalizing. He does not read the smutty literature of modern "culture", depicting the basest qualities of subhumans. He does not read the newspapers, those scandalmongers in all manner of crime and lawlessness. He does not see the films promoting the barbarous views held by civilization on the meaning of life, as though the best things in life were amusements, luxury, and all manner of nonsense. He does not listen to gossip. He has more important interests, knowing well that the life of the personality is short and meaningful for anyone who knows the laws of life and wills for development. He avoids seeing and hearing anything debasing, for he knows that all such things enter into subconscious complexes with an inevitable effect that directly obstructs his striving for selfrealization. An eminent esoterician said that anyone who daily devotes more

than ten minutes on the average to reading newspapers so doing evidences his lack of vital “spiritual” interests. By directing our attention to things of inferior quality we supply our subconscious with harmful suggestions.

Complexes

The power of the subconscious is a problem that was late in arousing the interest of psychologists. Everything found in the waking consciousness sinks down into the subconscious, and there it enters into complexes. That is reason why the wise man is careful about what he gives his attention.

If you want to make a simple representation of the “struggle of ideas” in the individual’s psyche, you might start from the life view accepted by the waking consciousness in its relation to the experiences had by the subconscious through the multitude of incarnations, gathered into a synthesis, into a variety of complexes often at war with each other, and the ideas, still superconscious, caught by mental consciousness in the mental world. There you have three different “systems” engaged in a battle for dominance, where the subconscious generally emerges triumphant.

When studying inhibitions resulting from complexes, they have disregarded the facts that egoism and hatred are the causes of those inhibitions, and that altruism and attraction dissolve all such undesirable inhibitions.

The subconscious is our servant that uncritically, mechanically obeys the directions it has once received from the waking consciousness. If those directions are contradictory, then complexes arise that fight each other, that divide the faculty of decision-making, of reaching results. If directions are positive, the result is positive. The directions of most people are negative, and then they are amazed at the fact they so often fail.

By our thoughts we activate the superconscious and receive in return ideas that inspire and guide us. We influence the superconscious through our ideals, our attitude to life as service, our uncompromising, consistent way of life. The more integrated we are, the more light and power we receive from our higher self and the guide of our collective. There is no use of begging for help. We are given the help we need, we deserve and have got the right of in accord with the life we lead.

The unconscious does the actual work for us after we have once supplied it with thoughts, motives, confidence. Whatever happens we know that our superconscious is divine and greater than anything ordained by destiny or whatever.

Habits of thought unfailingly become complexes.

All virtues and vices are the results of complexes.

The habits of life of most people have arisen without their reflecting on it. This fact demonstrates the importance of controlling thoughts. Whatever has been prepared in thought often finds expression in word and deed.

“Character” is the sum of our complexes, habits of thought and of life. We can change character by forming new complexes, habits of thought and of life. It is the sum of complexes that determines our attitude to life, and this shapes our future destiny.

We can form good complexes as easily as bad ones.

“The power of the past” is enormous. It lives a life of its own under the cover of unconsciousness. Add to this the fact that, at the present stage of mankind’s development, the subconscious is the strongest kind of consciousness. Not least for this reason consciousness control is necessary, in any case a prerequisite of discipleship with an imperative demand of “never looking back”. The “forgiveness of sins” is in that respect a valuable psychological trick for liberation from the power of the guilt complex for anyone who has been able to accept the theological fiction system.

“Energy follows thought”, which reinforces everything it considers. The more intensive the

“remorse”, the stronger grows the complex until a final collapse can be the result.

Of course there is a synthetic factor in subconsciousness. But the work of the subconscious is purely mechanical, a continuous process reminiscent of analysis and synthesis. The factors participating in the process are combined to be dissolved again until a combination has been obtained that reaches up into the waking consciousness. It is wrong to speak about “constructive and liberating” forces in that connection. If a liberation from the complex is obtained, then it depends on the fact that the subconscious (usually with the current methods accidentally) has received from the waking consciousness a factor to work upon which yields the solution of the problem. No, the “liberation” comes from the superconscious, and the psychosynthesisists know nothing about that. It is still part of esoteric psychology.

The Memories of the Individual

What memory actually is or depends on can never be explained by psychology, only by esoterics.

Each envelope of the individual has its consciousness, its memory: the subconscious collective consciousness of its different molecules. These memories dissolve with the envelopes. The permanent envelope in the human kingdom, the causal, retains the memory of everything it has experienced since its formation.

Remembrance anew is the ability to resuscitate the vibrations received or emitted by the envelopes.

Expressions of consciousness activate the matter of the envelopes. Constant vibrations (habits, tendencies, etc.) retain “permanent atoms” (Sanskrit: skandhas). On the dissolution of the envelopes they enter into the causal envelope and accompany it at reincarnation, constituting the latent fund of experiences (predispositions, talents, etc.).

The primordial atom’s memory is indestructible though latent. In order to remember anew it is necessary to renew the contact with previously experienced reality. Causal selves and higher selves are able to do this in the planetary and cosmic globe memories.

Every fact apprehended is a mental molecule that has penetrated into some brain cell of its own kind and, when the “faculty of memory” needs it, can be made to repeat its content by similar vibrations.

There may be many causes of a weak memory, quite apart from such causes as a faint apprehension, an insufficient understanding, and a lack of interest. It may be due to the difficulty of making the mental molecule vibrate at all or strongly enough. It may depend on the fact that it has not been possible to retain the mental molecule in the brain cell. Fresh initiates of the planetary hierarchy are always entrusted with knowledge that is not to be communicated to outsiders. If they are tempted to break their vow of silence, the mental molecules containing that knowledge are removed automatically. Of course, the “risk” of a repetition of such a failure is not great, but the deed is disastrous to the consciousness development of the truth-seeker.

Also certain injuries incident to shock can affect the faculty of memory, the power of the brain cells to retain mental molecules.

Remembrance Anew

“Knowledge is remembrance.” That does not mean that remembrance is knowledge. Most things remembered anew are not knowledge but previously acquired learning, which is fictitious more than 99 per cent. All fictions that we have once by our work incorporated with a mental system are familiar to us when in some subsequent life we hit on them anew.

Remembrance anew requires a renewed contact and renewed work. Isolated facts or fictions are of significance, become apprehensible only in their given contexts. In isolation they say very little, if anything at all.

The different incarnations deposit their own layers, as it were, in the subconscious (in the three units of the triad), layers of mental, emotional, and physical atoms. These lead their own lives and make themselves felt in the most unexpected ways when the individual experiences consciousness expressions (experiences) of analogous kinds.

Remembrance anew means reconquest. To comprehend facts you must put them into their contexts or into a system.

Whenever we find anything hard to understand, then this is an instance of learning without latency. Everything difficult is proof of previous unfamiliarity, be it learning, skills, qualities, abilities. The difficult begins with the new. From this you can easily judge what is new or latent.

Facility depends on how thoroughly we have mastered the matter before. Our previous ability developed to 90 per cent perfection appears to us as “innate” and just as “catching”. Of course physiological predispositions from physical parents, a “flexible” brain, etc., facilitate the reacquisition of the ability. But no predispositions are of any avail to anyone who lacks previous experience. A primitive individual has no possibilities of using purposefully the most perfect brain inherited by him. This remark should give fanatic eugenicists some food for thought. A whole tribe can easily degenerate if only primitive clans incarnate into it.

There are many kinds of “seekers”. In the esoteric sense, those are regarded as seekers who have the knowledge latently in the subconscious of their first triad and instinctively seek until they find it again. As a rule, they have become skeptics in their new incarnations, and remain skeptics if they do not succeed in finding the knowledge. This instinctive certainty is something different from remembrance of the usual kind occurring when a previous contact is renewed, such as when a Protestant is converted to Catholicism, since he was a Catholic in his last incarnation.

If the esoteric student has assimilated the esoteric learning in such a manner that this has become a live system that in many cases solves new problems of knowledge automatically, then this is worked into the subconscious of the triad to such an extent that it will be quite clear to him, even in future incarnations, that what the learned say cannot be the truth. He has an unlosable instinct for the truth that life has a meaning, has an instinctive trust in life and trust in the Law. If he does not meet the system of hylozoics, yet he will not be a victim of universal fictitiousness. If he remains a seeker, he will find esoterics sooner or later. Often he devotes himself to a useful life-time achievement, being calmly confident in life without the need of an elaborated life view.

The instinctive certainty of many people that there was real knowledge in cultures that disappeared long ago derives from experience had in previous incarnations and preserved in the subconscious.

The Superconscious

Man’s superconsciousness is first and foremost the consciousness of the causal envelope. It preserves the memory of everything it has experienced ever since it came into being when the individual passed from the animal kingdom to the human kingdom.

Superconsciousness also includes not yet activated passive consciousness in the molecular kinds of the envelopes of incarnation. A normal individual at the stage of civilization, for example, has such passive consciousness in 48:1-3 and 47:4,5.

Inspirations (molecules or atoms that reach the brain and become conscious) can come from mental forms in the mental world, ideas from the causal world or essential world (when these have been attracted by something closely related to them in the monad consciousness), from Augoeides, from some member of the planetary hierarchy. Most often it is the case of vibrations in the emotional world caught from someone who has been thinking keenly on the matter. (Vibrations consist of molecules.)

Much of what man takes for inspiration from without, from higher beings, or from within, from Augoeides, is the work of his own superconscious mental or causal consciousness. Ideas picked up and forgotten long ago have been preserved in the corresponding envelopes or by the triad consciousness. To the extent that it is possible for the individual to apprehend them or he needs them for the understanding he desires, these molecules can pour into the pertaining brain cells, and the individual may then take them for revelations. Until he has acquired functionality in the centres of his different envelopes above the diaphragm and is able to determine where the vibrations spring from, the individual cannot determine with certainty the quality of his “inspirations”.

For those at higher stages there are still domains of consciousness that have not yet been activated. Add to this the fact that the consciousness content of the mental envelope by no means always is recorded in the brain. There are many mental ideas that are never correctly apprehended or even apprehended at all, quite simply because the brain does not have the capacity required for this. Other obstacles are ineradicable mental fictions that block the path to understanding, so that these ideas are never assimilated and incorporated with the ideas of the brain.

It may take many years until a mental idea (mental molecule) that has been caught in the superconscious mental consciousness has succeeded in working its way down into the brain through the emotional and etheric envelopes and becoming physically conscious.

Ideas with their evolutionary energies are at the disposal of those who endeavour to acquire the preconditions of receiving them: the development of common sense and the will to serve. Common sense includes understanding of the reality surrounding us; no dogmas and ideologies of ignorance.

The superconscious reaches the brain directly. It seldom makes itself felt until at the stage of culture.

In those who have reached the stage of humanity, subjective causal consciousness is fully active in 47:3 and partially even in 47:2. This causal consciousness does not reach down into the brain, however, since mental consciousness is so strongly active that it cannot act as an intermediary for ideas, which it must learn to do. The purpose of meditation is to make mental consciousness a tool of causal consciousness. As long as man in his ignorance thinks that the intellect can produce real knowledge and can judge everything, he will hinder causal ideas from making themselves felt. Two stages in the transition from mental to causal activity can be discerned. At first mental consciousness attempts to mentalize (scale down) the causal idea. Then it just mediates the idea to the brain.

It may take up to fifteen years before a causal idea apprehended by the self in the mental envelope is able to penetrate down into the etheric envelope consciousness of the brain cells and be actualized in the physical waking consciousness. As long as the individual has an organism and his brain is intact, the brain consciousness is the essential one for the self in everything concerning objective perception. That is why the individual can acquire qualities and abilities in physical life only, not during the sojourns of rest between his incarnations.

Emotional superconscious vibrations often come through the emotional counterparts of the physical senses. In states of fear the physical brain is paralysed and the peripheral nervous system takes over the function, and thereby the possibility of connecting the superconscious with waking consciousness ceases.

The lack of balance seen in the genius is due to the fact that vibrations are too strong for the corresponding envelopes and are converted by them into the kind of energy the envelope most easily assimilates and consumes.

Superconsciousness makes itself felt unconsciously in many ways of which those ignorant of life have no idea, do not realize and do not understand. Often the pertaining vibrations find expression in almost imperceptible impulses, admonitions, perceptions of responsibility,

inspirations in one's work, in dissuasions (what theological ignorance call conscience).

Those who constantly pay attention to superconsciousness will soon experience its growing significance.

Mankind makes up a consciousness collective. And like all such collectives it has both super- and subconsciousness. Those who have some understanding of this can ascertain that beside ruling illusionism and fictionalism there runs a mighty current of "idealism", a longing for greater understanding and trust in "life".

You conquer the superconscious by thinking of it. By meditating on rules of living that belong to a higher level of development than your own you create conditions of understanding future experiences and prepare for a more rapid development later in this life or in your next life.

Superconsciousness in higher worlds (those of the second and third triads, 43:4–47:3) will not be more easily conquered, that is true, but will nevertheless afford the possibility of having glimpses that are easily mistaken for incipient subjective consciousness. The risk of making such erroneous conclusions seems to be particularly existent in causal selves who have glimpses from the essential (46) world via the unity centre of the causal envelope. The law of self-realization also has the effect that the individual hesitates to consult superior expertise. He wants to solve by himself problems that he thinks are within the range of the possible. The consciousness of community of essential consciousness has seven degrees and it can be difficult to determine the limits between them when the problem belongs to a higher degree. By making mistakes about the superconscious, causal selves as well as essential selves learn to consult the resources of checking there are in higher selves.

Intuition

Intuition is possible only when passive causal consciousness is activated. Intuition is of two kinds, causal and essential. Causal intuition concerns the matter aspect and is vision of intended reality. Essential intuition concerns the consciousness aspect and is experience of the consciousness content of others. Causal intuition is obtained through the second triad mental atom (47:1) via the intelligence centre of the causal envelope (47:3). Essential intuition is obtained from the second triad essential atom (46:1) via the unity centre of the causal envelope (47:2).

Ideas from the world of ideas manifest themselves a revolutionizing intuitions, "revelations", and are something quite different from "inspirations" from emotional or mental superconsciousness (not yet self-activated consciousness domains).

What ignorance takes to be intuition is a variety of phenomena, such as immediate recognition, lightning-rapid perception, immediate understanding, manifestations of the instinct of life acquired, telepathic pick-up of ideas in the emotional and mental worlds, inspirations from Augoeides, thus the experience of any kind of manifestation from the unconscious.

Theosophists, in particular, have used the term "intuition" of causal as well as essential consciousness. The two kinds of intuition can be distinguished by adding "causal", "essential". To forestall confusion of ideas, however, it is probably best to avoid that vague term and to use exact terms instead.

The certainty of the unconscious may have its origin in subconsciousness or superconsciousness. The certainty coming from subconsciousness is the manifestations of experiences the individual has had and worked up; they are related to instinct. Having this kind of certainty the individual knows without being able to explain why.

To be able to listen, to become sensitive, to hear what never is uttered, to understand without words – significant expressions of incipient intuition. There is a cyclone of vibrations rushing through our different envelopes, vibrations of which we apprehend perhaps one

quadrillionth. The noise of the lowest octaves makes us deaf to the “voice that is heard in the silence” (when the voices have fallen silent).

Anyone who has acquired intuition need not analyse and uses analysis only to clarify, to concretize, to make things comprehensible to the analyst. It is an evidence of psychological ignorance that psychoanalysts consider themselves intuitive. As soon as a theory is at the basis of judgement, the conclusion will be false, since no theory agrees with reality. Theories are means of orientation and valuable as such; in any case they are necessary for those ignorant of life. However, at the present stage of mankind’s development we are in no position to construct a correct theory. You can do that only when you have researched a sphere to its end.

The psychosynthesist considers himself to be intuitive when his analyses make syntheses possible. But the mental capacity that has made synthesis possible is perspective consciousness (47:5), not causal intuition (47:2). Besides, the synthesist is seldom able to determine whether his synthesis is correct. Infallibility is reached only with intuition.

The mentalist demands exact concepts, so that he has an accurate knowledge of the matter in question. The symbolist loves hints and is content with them, so that he may “intuitively” sense what it is about. That is a way of developing intuition and liberating oneself from dependence on concretions. The faculty of “intuition” is nothing that is easily acquired. It takes several incarnations to develop it from a tender beginning. The start is made at the stage of culture with poetry and the richness in associations of chosen expressions. Intuition is partly seeing the reality sought for (causal intuition), partly experiencing the content of other individuals’ consciousness (essential intuition). Intuition is fully developed only in the 45-self.

In a certain respect, higher emotionality has a closer contact with essentiality than has mentality, which takes a roundabout way. This is so due to the inner contact between the introvert 2–4–6 department consciousnesses. The highest emotional (48:2) can achieve a contact with the lowest essential (46:7). It cannot be more than a contact, however, until the monad consciousness has acquired that mental-causal consciousness which makes exact objective perception possible (conveyed through the eyebrow centre, which is the very organ of objective vision).

It is understandable that the true poets (not versemongers and rhymesters), who attained the higher emotionality and with their imagination were groping for the “highest ideals”, through divination (which represents a stage preparatory to intuition) “sensed” a reality beyond. They believed that they caught that reality with their metaphorical language, a belief that is part of inevitable illusoriness. Everybody is to proceed by trial and error in his own way during many incarnations until he achieves the final contact with the consciousness of the second triad.

Inspiration

The term “inspiration” has been misused as much as the term “intuition”. What people call inspiration generally are impulses from the subconscious of the emotional and mental envelopes or of the triad, moreover vibrations in the emotional or mental world perceived telepathically. Real inspiration like intuition comes from causal consciousness. The difference is that inspiration is information received from individuals in the fifth natural kingdom (the human planetary hierarchy or the deva hierarchy), whereas intuition is a self-acquired contact with the causal world.

Physical Consciousness

Physical consciousness is the lowest kind of consciousness, just as physical matter is the lowest kind of matter and physical energy is the lowest kind of force.

There are six main kinds of physical consciousness (physical atomic consciousness

excluded) corresponding to subjective and objective experiences in the six physical molecular kinds.

The corresponding is true of all higher worlds.

Man's physical consciousness is partly the organism's different kinds of sense perceptions, partly to most people only subjective apprehension by the etheric envelope of the vibrations in the three higher physical molecular kinds (49:2-4).

The physical etheric world, which is invisible to man, and the gross physical world, which is visible to him, are a unity in respect of consciousness. Physical consciousness is consciousness in the etheric envelope (49:2-4), but it comprises also the organism, which has no consciousness of its own (no centres of consciousness).

No man will in this eon acquire a higher kind of objective consciousness than the lower two etheric ones (49:3,4) and the emotional ones (48:2-7).

Psychophysicists make a fuss about their alleged discovery of more than "five" senses. In fact there are only those five. What physiologists have discovered are the different modes of consciousness of reacting in the organism. There are seven senses in all, but two of them are still undeveloped in all but those who have developed them methodically and systematically themselves. These five senses also exist in man's etheric, emotional, and mental envelopes. The causal envelope has seven senses, when the monad has finally acquired full causal subjective and objective self-consciousness in its causal envelope.

Emotional Consciousness

Man's emotional consciousness is the monad's consciousness in its emotional envelope.

At mankind's present stage of development, most people's emotional consciousness during physical incarnation is limited to mere subjective experiences of the vibrations in the emotional envelope.

By nature emotional consciousness is exclusively desire, or what the individual at the emotional stage perceives as dynamic will. At the stage of barbarism, before the individual's consciousness in his mental envelope has been activated, desire manifests as more or less uncontrolled impulses. When the mental envelope, influenced by the vibrations of the emotional envelope, is attracted to and woven together with the emotional envelope, mental consciousness is roused to life, and desire and thought merge. If desire then preponderates, there ensues feeling, which is desire coloured with thought. If thought preponderates, imagination ensues, which is thought coloured with desire.

Psychologists still have not been able find a correct definition of "feeling". A very common notion is that feeling is the same as "irrational affect". Feeling is a union of "dynamic will" (desire) and reason, in which desire preponderates.

Although imagination can occur even in lower emotionality, it is esoterically assigned to higher emotionality, since mentality according to its nature preponderates in higher emotionality. It is evident, however, that even repulsion (hatred) can use imagination.

The vibrations of the three lower emotional molecular kinds (48:5-7) are largely repulsive, the three higher, attractive. Noble feelings are expressions of attraction.

As a rule, emotionality reaches its full development during the fourth age of life (at 22–28 years).

The correspondence between the emotional world and the mental world appears in the fact that the two lowest kinds of mental consciousness (47:6,7) can make themselves felt in the four lower emotional kinds (48:4-7). The two highest emotional kinds (48:2,3) are beyond the control of the lower mentality (47:6,7). In those two emotional regions you see everything you want to see and imagination reigns supreme, unaffected by mental reason. There, too, clairvoyants and yogis make their inevitable mistakes. There everything which an unbridled imagination may fantasize at once takes objective, material shape so that the clairvoyant is

convinced that it is indisputable reality. It should be added that those are the regions of the mystics as well.

The life of feelings is the activity of the lowest mental consciousness (47:7) in emotionality, and the life of imagination is the result of the lowest mentality but one (47:6).

An esoteric psychology of the future will make a more detailed demonstration of the four main kinds of feeling corresponding to the four lower emotional molecular kinds (48:4-7). These four main kinds can be further subdivided. The higher the molecular kind, the more reason it contains, so that there is an imperceptible transition from feeling to imagination, the latter being the highest kind of “reason” for more than 90 per cent of mankind at its present stage of development. A mentality emancipated from emotionality does not exist until the coalescence of the emotional and mental envelopes has ceased.

In his essay *Om social rättvisa* (On Social Justice), Hägerström discusses “interests or feelings”, and someone made the remark that interest was not feeling, but something “rational”. In his psychology, Hägerström was influenced by Boström, who evidently was clear about the fact that even feeling could be “rational”. Bostromians even talked about “philosophical feelings”, demonstrating that they had got considerably closer to reality. Feeling need not be irrational. The degree of rationality depends on the molecular kind. Molecular kinds 48:4 and 48:5 can be influenced by 47:6, and in that case feeling is increasingly rational.

Of course, neither feelings nor thoughts need have any exact counterpart in reality, need not conform to it. They are vibrations in their respective envelopes, and it is but seldom that they arise due to contact with objective reality in the envelopes.

Still emotional thinking rules, emotionalized mentality, mental vibrations affected by emotional vibrations on their way from the mental envelope to the physical etheric envelope and to the brain via the emotional envelope.

Man’s emotional life is mainly the life of emotional illusions. He is the victim of desire’s wishful thinking, of the illusions of emotional thinking. The individual is completely free of the illusions only after he has acquired causal consciousness.

The very intensity of emotional consciousness causes its illusions to be perceived as true reality and captivates men in its illusions, which are nothing but imaginative constructions. The intensity is due to the possibility of directly perceiving the energy aspect in emotional matter.

The tendencies (taken over from the emotional envelopes of previous incarnations) most powerfully strengthening illusoriness are self-pity, criticism of others, and suspicion.

The primary matter of the emotional world acts as a blind force. The secondary matter of the emotional world makes conception, emotion, imagination possible, with a rational content that varies according to the percentage of mental atoms in emotional molecules and the percentages of the molecular kinds in the emotional envelope.

The forms of feeling and imagination largely composing the content of the emotional world are shaped by human emotional consciousness.

The illusoriness of the highest emotional spheres is so intense that even causal selves have been deceived.

Many people remain unnecessarily long in emotionality, particularly those who have acquired clairvoyance in some way or other and believe they find the knowledge of reality and life in the emotional world. Regrettably, there are many people at the mental stage who through their emotional clairvoyance relapse to this lower stage. Those mental selves who are born with that faculty thus are wise to refuse to notice it. The importance of this advice they are as yet unable to understand, for they are ignorant of reality, fascinated by the seemingly unlimited opportunities of imaginative experiences there are in the emotional world, and do not understand the fact that all that phantasmagoria is illusory.

The three most important abilities at the emotional stage are the will to unity, creative imagination, and the power of visualization. They facilitate contact with the centres of the causal envelope.

The yogis have reached far in psychological understanding, which is demonstrated by their expression: "Only when emotional life has become unified, can the will be fully active". At the emotional stage, the "will" is emotional and a result of emotional tendencies synthesized in meditation.

The planetary hierarchy does not regard the emotional world as real to conception in the same sense as the six other worlds of the solar system but as the world of irremediable illusoriness, where objective consciousness (clairvoyance) can never contact permanent reality.

The emotional envelope of the causal self is void of all content.

None but causal selves are able to ascertain facts in emotional matter.

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

The process of controlling emotionality is concluded only when the emotional envelope consists of nothing but emotional atoms, the individual has become a 45-self, and the envelope is wholly directed by the essential energies via the centre of unity in the causal envelope. Only then the individual will know what is meant by true love.

Emotional consciousness will never get beyond the stage of belief where emotion decides. At the mental stage rules logical conviction based on ascertained facts, experience common to all mankind, and logically inescapable systems of thought.

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

How difficult it is to acquire true knowledge of reality, and in so doing not to make mistakes, is clear from the fact that even those in the fifth natural kingdom always check their ideas with those in the sixth kingdom. The first self cannot acquire knowledge of reality, which is a fact that cannot be too strongly emphasized.

The Necessity of Emotional Consciousness

At mankind's present stage of development, emotionality is still the incomparably most important kind of consciousness. At this stage, the monad in the triad is more or less permanently centred in the triad emotional atom and directs from there the physical envelopes.

Emotionality is, in its original essence, dynamic, blind energy. At the present stage of mankind's development and in the current emotional eon, emotionality is of the greatest importance as an energy factor and the emotional world is the world in which man can utilize dynamis. Without that force man is passive, inactive.

In the emotional eon, emotionality is the dynamics proper. In the mental eon, mental consciousness will supply the dynamics.

Emotional will is the strongest kind of will, also in those who have in several incarnations neglected their emotional development. Such people therefore think they are unaffected by emotionality and believe they have overcome those stages. Faced with catastrophes, however, and exposed to strains and trials that are part of the final test of the saint, man is awakened from his emotional apathy. Only when having acquired perspective consciousness is he able to become a mental self.

The difficulty is in using emotionality right. It must not control the individual but must be his obedient servant.

Man needs emotionality also for his creative activity. This creative power is best furthered by the power of visualization, which the disciple is encouraged to develop particularly. This power is also needed for the building of the “bridge” between the mental and the causal. The disciple needs emotionality also for building the “bridge” between the mental molecule and the mental atom, for the final passing into the second self.

Emotional creativity is inexhaustible, especially under the influence of mental ideas.

We become fully free from emotionality only as causal selves. Also the mental self needs emotional will for action, as impelling force.

The disciple is taught how to rightly use his emotional consciousness as a source of energy, a driving force in his striving to contact the world of unity (46:7). Without emotional consciousness and its efficient contribution he cannot become a second self. With mentality alone the mental self can come in contact with the lowest causal consciousness (47:3), it is true, but he cannot reach essential consciousness (46:7). Mentality is necessary for the individual to become a second self. But only the cooperation of the highest emotionality and the highest mentality makes this possible.

The higher emotional consciousness (48:3) makes it possible to acquire the qualities of attraction, is necessary to contact essential consciousness, and provides the dynamic energy that man must learn to master. It is from the highest emotionality (48:2), via the unity centre of the causal envelope, that the disciple achieves a contact with the world of unity (46), the world of wisdom and love, the lowest world of the planetary hierarchy where all can meet. These are inspirations necessary to the understanding of life, energies necessary to self-realization. It is by the energies of attractive (48:2,3) imagination that the mental self can construct the bridge between the first self’s mental molecule and the second self’s mental atom.

Thus it is abortive to neglect the higher emotional consciousness, which has nothing to do with sentimentality and moods or the farces of creative illusion, but is will to unity, aspiration to unity, and purposiveness.

Mental Consciousness

Man’s mental-causal consciousness is his monad’s self-acquired ability of consciousness, partly in his mental envelope (47:4-7), partly in his causal envelope (47:1-3).

There are four kinds of consciousness of the mental envelope, corresponding to the ability to apprehend the vibrations in the four lower mental molecular kinds (47:4-7).

The majority of mankind have developed (activated) only the lowest kind (47:7): discursive deductive thinking from ground to consequence.

The second kind from below (47:6), philosophic and scientific principle thinking, is still the highest kind of thinking for all except the very rare élite.

The third kind from below (47:5), élite thinking, is – in contrast to principle thinking which mostly absolutifies – partly consistent relativizing and percentualizing thinking, partly perspective thinking and system thinking.

The highest kind of consciousness in the mental envelope (47:4) is still inaccessible to mankind. Its manifestations consist in – among other things – concretization of causal ideas involving simultaneous thinking by systems instead of concepts.

The content even of élite thinking is for the most part made up of fictions (conceptions without real correspondences), due to lack of facts about existence. It is only the facts of esoterics that make it possible to think in accordance with reality.

At the present stage of mankind’s development, only the two lowest mental molecular kinds (47:6,7) are activated. Men have activated the mental atoms in the physical and

emotional molecular kinds. But this mentality is fitted only to work up the impressions of physical things into concepts and order these into mental systems, which men take to be knowledge of reality, a very superficial knowledge even though it has yielded amazing results in technical respect. Reason in the emotional world can affect emotional matter and emotional consciousness only. And the result has been religions, the expansion of mysticism into infinitude along with a firm belief in the correctness of the illusions that ensue and create material forms in the emotional world.

A very little fraction of the consciousness of the mental envelope reaches down into the brain (man's waking consciousness). It can take years until a clear mental idea in the mental envelope is conceivable.

There is a great difference between the brain's capacity for mental thinking and the consciousness activity of the mental envelope. Because the mental envelope has its own consciousness, which the human brain does not even suspect. This independent consciousness can assimilate ideas that were formerly considered to belong to the subconscious, since the real fact of the matter could not be explained.

The power of thought is the strongest factor in the matter of good or bad sowing and reaping.

The mental faculties are largely various abilities to combine and work up the reality ideas that can be received only from the casual world. Mental ideas are in most cases new combinations of original causal ideas.

The individual is the irremediable victim of his emotional illusions until he has become a mental self, and of his fictions until he has become a causal self.

System thinking could also be termed "symbol thinking". A symbol is a summary of a whole view.

Mentality generally reaches its full development in the fifth age of life (29–35 years). At 35 years the individual generally begins to be able to think independently.

The present zodiacal epoch of Aquarius (the years 1950–4550) will entail the activation of principle thinking (47:6). The result will be that people start thinking independently; they will think their own thoughts and not just parrot others.

We are able to think at all because there are mental energies in the mental world, which in every moment is pervaded by mental atoms (the cosmic motion). We are able to perceive things in the lower worlds because mental atoms exist in all lower (emotional and physical) molecular kinds: "intelligence in matter". Without a knowledge of the composition of matter you cannot explain that phenomenon.

The lowest two mental consciousnesses are said to belong to the emotional stage because those who have acquired them are still emotional selves. Only when he has come into possession of perspective thinking is man a mental self, is he independent of emotionality.

All thinking deserving its name is indeed a thinking in system until it passes into a thinking with systems. Illogical thinking arises from the very fact that concepts, principles have been isolated from the contexts to which they belong. The training in logic was intended to hinder such an isolation.

People live in a consciousness chaos, since their physical, emotional, and mental consciousnesses largely lead their lives without connection with each other. Only when the envelopes and their consciousnesses have been integrated, is "harmonious" man produced, man in whom common sense rules. This kind of man is the mental self.

Those who strive to develop their mentality and pass to the mental stage need another life view than religion, which is chiefly emotional. Such a mental life view includes the knowledge of the laws of life, and so of course also the law of sowing and reaping.

When the individual has become a mental self (47:5) and in addition understands esoterics, he works to reach the lowest causal (47:3) and, with the highest emotional (48:2), to contact,

via the unity centre of the causal envelope (47:2), essential consciousness the energies of which, in their turn, affect the will centre (47:1).

Emotional imagination (48:2,3) has its mental correspondence in what could be called “mental imagination” (47:4,5), which is able to catch a “vision” from the world of ideas (47:3), a vision which leaves an impression transformed into a mental idea.

Physical etheric consciousness is controlled by emotional consciousness, emotional by mental, mental by causal, etc. In contrast, causal consciousness cannot be used to control emotionality. Mental consciousness must do that.

The sense of proportion is the most salient characteristic of those at the mental stage.

Only mental selves can be accepted as disciples of the planetary hierarchy.

Being a mental self does not, as such, bring about understanding of esoterics. On the contrary, esoterics often has its greatest enemy in mere mentality, which is sovereign in its own domain and refuses to acknowledge a superior authority.

At the mental stage, well-developed mental consciousness is usually in opposition to incipient causal consciousness.

There are risks involved in starting your higher consciousness development (acquisition of subjective causal consciousness) before you have rooted out your selfishness and tendency to hatred. Concentration on the superconscious draws down energies from it, and such energies strengthen all tendencies.

Pure mentality, free of any coalescence with emotionality, is practically non-existent except in mental selves emancipated from any emotionality.

The integration of the first self is that process in which the individual learns how to control consciousness and energy in the emotional and physical envelopes. To do this you must be a mental self. It is especially important to control the emotional envelope. In so doing it is not a matter of killing out emotions or refusing them attention. It is required to be able to control these energies and to use them in the right way. In the integrated first self, there is a direct connection between mental consciousness and the brain. The individual cannot acquire second self consciousness until he has become an integrated first self.

The consciousness of the mental envelope is the sum total of what the individual has apprehended and worked upon. Its capacity is due to the monad’s stage of development. Then it is another matter what is the capacity of the brain cells for reception of the requisite mental molecules.

Psychologists know practically nothing of mental consciousness. They cannot tell the difference of thinking and imaginative construction. Very few of the problems occupying mankind require mental consciousness. Imagination solves most of the problems that the learned can solve at all. Literature (poetry, romance, drama), oratory is the work of imagination.

Pure mentality is free from attraction and repulsion, free from everything that has anything to do with feeling or imagination. As long as the emotional and mental envelopes are in coalescence, most people are not in a position to use “pure reason”, to cite a term that philosopher Kant utterly misunderstood and using it managed to dupe some generations of philosophers. His reason was not even reason. It was imagination gone astray.

According to esoterics, the intellect exists to produce something new, not to collect old stuff. Each individual intellect is unique and can create something unique. If it does not do that, then it is emotional imagination and not mental perspective.

Almost everything is unexplored. Almost all ruling ideologies need to be superseded by true ones. The field of exploration is infinite. The intellect accepts nothing that it has not examined and accepted by itself. It never believes it knows. It either knows or knows not.

Self-Consciousness

Self-identity, self-consciousness requires objective consciousness, at least in the organism, and a contrasting subjective consciousness in a higher envelope. The first stage in the development of self-consciousness is that the self in the emotional envelope knows that it is something different from the organism. The second stage is that the self believes it is thought and knows it is something different from feeling. The third stage is that the self has acquired causal consciousness and becomes aware of the fact that the consciousness of the lower envelopes is the tool of the causal self.

The highest possible self-activity within a certain kind of matter or envelope is the condition of total self-consciousness in this matter.

It is important to distinguish between consciousness in a kind of matter or in an envelope and self-consciousness in the same. It is only when you have acquired self-consciousness that you are really able to understand the pertaining problems, identify the different kinds of consciousness, and master the different energies.

Only when the individual has acquired self-consciousness (I am and I am I) can he ask questions about the meaning of existence and his own life.

Attention is the key to both understanding and conquering self-consciousness. Self-consciousness can be understood by those who in their own consciousness expressions have ascertained the difference between the following successively higher qualitative degrees of attention: 1) non-existent or, at best, shifting attention; 2) attracted attention (attention attracted by its object); 3) directed attention (attention directed by the self) without simultaneous self-consciousness; 4) self-consciousness. Self-consciousness always is simultaneously directed attention (cannot exist without it), and the perception of one's own presence: "I am here now".

It is causal consciousness that makes self-consciousness possible. Self-identity is the individual's first contact with causal consciousness, the indication of the fact that the monad in the first triad is found in a causal envelope and has become isolated (in this envelope) from the group-souls of lower kingdoms as well as the collective beings of higher kingdoms. Only the causal self is self-conscious permanently. In selves of lower kinds – emotional selves and mental selves – self-consciousness arises spontaneously on certain occasions, but cannot be retained by the individual longer than a few seconds. To be able to retain self-consciousness several minutes the individual must have received special esoteric training and subsequently done much practice. Such a self-consciousness, generated intentionally, retained with understanding and effort of the will, is called "self-remembrance". Self-remembrance is the first step towards ever higher kinds of (as yet) superhuman consciousness. Therefore, the teaching on self-remembrance is the corner-stone of the basic practical training in consciousness given in the esoteric schools. The seventh limb of the Buddha's "Aryan eight-limbed path" (*ariya atthangika magga*) is said to be "right remembrance" (*sammâsati*), which refers to this self-remembrance. For the normal individual it is hard to achieve, requires training in a special method, and also after a long training cannot be made to last more than a few minutes – all of this is due to the fact that causal consciousness is but faintly developed, the causal centres are fast asleep.

Causal Consciousness

Causal consciousness (47:1-3) is possible only for those who have developed so far ahead of the rest of mankind that they can purposefully prepare for their transition to the next higher kingdom. They have acquired the ability to associate with everybody in the causal world, the meeting-place for the individuals belonging to the fourth as well as the fifth natural kingdom.

Causal consciousness is subjectively intuition, the experiencing of causal ideas, and makes it possible to study objectively the physical, emotional, and mental worlds, and makes

omniscience in these worlds possible.

To causal consciousness there is, in planetary respect (the worlds of man: 47–49), neither distance nor past time. The causal self is able to study all its previous lives as a man, is able independently and quickly to acquire the facts necessary to comprehend all realities in the worlds of man, achieving more in one hour (in 47:1) than the most efficient mental thinker could manage in one hundred years. Fictions are precluded.

Why is it that only as a causal self can the individual claim to possess common sense? Answer: Because only causal consciousness dispenses illusions and fictions.

Before the self is able to acquire active causal consciousness, it must have liberated itself from emotional illusoriness and mental fictitiousness, the fancies and speculations of ignorance in the worlds of man.

Causal consciousness is joy. The cultivation of joy is one way of conquering causal consciousness.

The first self cannot by itself cross the boundary between mental and causal consciousness.

Usually the causal envelope and triad envelope are of different departments.

It is possible even for the first self to assimilate the departmental energies of the causal envelope and triad envelope.

Absolute certainty is obtained only through causal objective consciousness, since this makes direct observation (causal sight, causal sense) and ascertainment of facts possible.

Precisely causal consciousness is the basic, objective perception in the worlds of man and is the objective basis of continued life in the consciousness aspect.

All consciousness expressions from the higher mental (47:4,5) and the causal (thus from molecular kinds not activated by the self) come from Augoeides.

The indication of this is that self-consciousness is determined by reality, and no longer by the thoughts of reality with their illusions and fictions.

To contact Augoeides it is required to be able to think in accord with reality.

The integration of the causal self is the process in which the causal envelope penetrates the envelopes of incarnation more and more, until the individual has become a causal self. In the causal self, there is a direct connection between the causal-mental and the brain.

The subjective essential (46) consciousness he has at the same time acquired is of such a kind that he is assured of the existence of still higher worlds.

As a causal self in his old causal envelope, which he received as a gift from his Augoeides, he cannot acquire essential objective consciousness. In order to become an essential self, he must sacrifice his causal envelope.

Man has a causal envelope, and his task is to become a causal self. Until then, he is not a complete human being, for the causal self is the true man, and the monad cannot become one until it has ceased to be a first self.

There are many kinds of genius. Usually, genius means sovereignty within some certain domain of human skill and learning. Those interested in philosophy probably think of mental geniuses of which there are very different kinds. Most people seem to disregard the essential difference there is between products of genius that are useful in life and those that are hostile to life, those that agree with reality and are logically tenable, and their opposites. The esoterician means by genius a revealer of reality, thus an individual who has attained the causal stage.

The Activation of Causal Consciousness

It is only at the stage of culture that the individual comes in contact with causal super-consciousness and can begin to activate the causal envelope. During a long series of incarnations, the individual can influence the causal envelope (from 48:3 to 47:3, to begin with), so that its passivity ceases. Until then, its activation had chiefly consisted in receiving

influences from without or at the termination of the incarnation when the two causal portions are made to coalesce.

This incipient process notwithstanding the self does not yet become conscious in its causal envelope. That will be possible for some short minute on the higher cultural levels only. On these higher levels, he can certainly, by unconscious or conscious application of the laws of life, reach a subjective contact with causal consciousness. He can reach 47:3 via 48:3 and 47:2 via 48:2. But he cannot use more of it than he is able to express through his higher emotionality. It is a long step from there to the purposeful use of causal consciousness, to the causal self. And it is only as a conscious disciple of the planetary hierarchy that he can become a causal self.

It is important to distinguish between a contact with a certain kind of consciousness and the pertaining activated subjective and objective self-consciousness. At the higher emotional stage (the stage of the mystic), a contact with the unity centre (47:2) of the causal envelope is achieved. At the mental stage, a contact with the knowledge centre (47:3) is achieved. Contact is a condition of activation. Activation is unconscious and conscious. Centres are activated unconsciously through application of the laws of life. Conscious activation is a process that is directed through an individual method of meditation the knowledge of which is imparted to man when a disciple of the planetary hierarchy.

If the individual at the cultural stage acquires esoteric knowledge as well, then even the higher mental consciousness (47:5) begins to make itself felt. That is why it is difficult to establish the stage of development of such individuals. Therefore, what has been said about the “mystics” concerns just those who are ignorant of esoterics and cultivate their emotionality only.

As the causal envelope is activated, also the ennoblement of the individual begins, and an interaction between the vibrations in the emotional and causal envelopes becomes ever more noticeable. The emotional vibrations also supply the causal envelope with increasingly more causal molecules of the lowest kind (47:3). At the stage of humanity, 47:2 molecules are supplied.

He begins to receive inspirations from the causal superconscious of the monad, hitherto only telepathic ones. At the emotional stage, man is his illusions. He has subjective consciousness in the whole emotional world, so that he thinks he is “united with the absolute”, etc.

Having this sporadic contact with causal superconsciousness, the individual begins to be able to work by himself to attain higher molecular consciousnesses. The more energetically he concentrates on purposively redirecting his feeling and thinking, the less incarnations this will take.

The ideas of the world of ideas are material thought-forms containing everything that has once been correctly apprehended and thought within a certain domain of thought. Anyone who is occupied with the pertaining problems has a possibility of contacting those forms and can thereby receive ideas. Of course, the man ignorant of life imagines that his own genius has invented these marvels and he feels that he is very special. Mental consciousness produces no ideas, but can only combine facts or pick up the vibrations of the mental world (what others have thought) or receive ideas from the world of ideas.

Everything that fills consciousness has its inevitable effect, even though in the individual cases this does not manifest itself at once. This ability to occupy consciousness with interests that entail concentration or sustained attention and counteract the scattering of consciousness is one of the secrets of successful results.

There are two ways of activating causal superconsciousness. Either you lead your life like all the rest and have it activated in the normal process of mankind’s development through millions of years. Or you work consciously at the activation of this superconsciousness, so

that it becomes waking consciousness subsequently to be controlled by the self. This super-consciousness is activated by directing self-consciousness (attention) to it. For everything that consciousness attends to is affected by energy. You acquire qualities by constantly attending to them, by making their nature, their desirability clear to yourself, by making them the objects of emotional attraction and by practising them in physical life. You acquire higher consciousness by acquiring the qualities belonging to that higher consciousness. The greater your esoteric knowledge, the better your insight into the best methods of procedure. If you as an individual do whatever you can, then Augoeides, too, can supply his knowledge and energy to an ever-increasing extent.

The Causal Self

Perhaps most people are able to comprehend the hylozoic mental system intellectually. But exceedingly few are able to understand it. For in understanding lies the insight, “that is what reality is like, that is how it must be”. Such an insight is not the result of having concepts drilled into one’s head until they become *idées fixes* as is the case with all philosophers. They think the same things over and over again until the mental molecules in their brains have become ineradicable and they cannot possibly think in other tracks. In so doing they have become “believers” and are subsequently impervious to all factual arguments that do not agree with their fixations. There is nothing to be done with such a brain. The individual then has to wait until, in a new incarnation, he will have an opportunity to rethink. This may be quite difficult, since the old thought system remains in his subconscious, and if remembrance of it is aroused through a renewed physical contact, the effect is something of a “revelation”, and the system is accepted as “evident”. The brain rapidly attracts mental molecules of the old kind, and so the individual is “saved” anew. This is not real understanding, however, just comprehension, even if absolutely convincing. Real understanding presupposes that the mental envelope is in superconscious contact with the corresponding objective reality, not a subjective contact with a system formed in mental matter, an existing thought-form. A possible mental experience of (superconscious) reality presupposes that the individual has contacted the causal idea, not the usual mental ideas. The causal idea renders reality, which mental ideas cannot. That is why mentality always remains fictitious. A mental system that conforms with the causal idea is a mental concretion of the causal idea. Such systems can be formed only by causal selves having objective causal consciousness.

The causal self experiences with his seven causal senses everything to which he directs his attention without possibility of misapprehension of material reality in the three lowest atomic kinds (47–49). Therefore, he knows what he “sees” because he “sees” and this “seeing” is simultaneously synthesized in causal ideas.

This by no means implies that causal selves are always right, as many people seem to think. They may work at problems that are beyond causal reality (above 47:1). If they then speculate, the result is an erroneous construction. They must apply to a 45-self for information, for a 45-self is always able to know such things as are above 45:1, at all events always and immediately such things as are within the reality of the solar system (43:1).

Another source of error for a causal self is the “imperfection” of the human brain at its present stage of development. The brain cells are not by any means always of such a quality that they can receive mental molecules of higher kinds, causal molecules, or mental atoms. Here is a source of error that the causal self must always consider, even often has difficulty in ascertaining. He is loath to bother higher selves with such problems as he thinks that he should be able to solve himself, also because he knows that all higher selves are fully occupied.

It is by no means a matter of course that the causal self without special training is able to concretize his knowledge into mental ideas, the only ones men are in a position to grasp, and

to make his knowledge comprehensible to men. This educational helplessness has been the reason for suspicions in the esoterically ignorant that it is a matter of deception.

Even 45-selves may make mistakes, although they should not need to. However, being incarnated involves difficulties of divided attention and full activity in all the seven envelopes of the 45-self.

Higher Kinds of Consciousness

All kinds of consciousness but the lowest three (47–49) are incomprehensible to mankind at its present stage of development.

The term “self” applied to an individual indicates the highest world in which he has acquired full subjective and objective self-consciousness and ability of activity; for example, that self which has acquired causal consciousness is called a causal self, having acquired essential consciousness a 45-self, a submanifestal self a 44-self, a manifestal self a 43-self.

A suitable term for

46-consciousness: world consciousness

45-consciousness: planetary consciousness

44-consciousness: interplanetary consciousness

43-consciousness: solar systemic consciousness

Essential (46) Consciousness

The consciousness of the essential envelope is consciousness of unity. The individual knows that he is his own self having a self-identity that will never be lost, but also a larger self together with all the monads in the five natural kingdoms and, when he so desires, he experiences others’ consciousness as his own. Essential consciousness brings about the liberation from all apprehension of separateness, isolation, without any loss of self-identity but with a liberation from individual consciousness. “The drop-consciousness has become one with the ocean-consciousness.” “The union with god” is the self’s acquisition of the consciousness of unity.

There is no lower limit to collective consciousness. What makes up a collective being is determined by a certainly distinguishable though not separating limit against other departments and other functions (expressed paradoxically: a unit for itself in unity). All monads of a collective being are self-identities having their individual characters. Their particular abilities are shared in common and can be utilized by others if the work at the specialized function so requires. The collective being guarantees a common, all-round capacity of everybody and a freedom from the limitations of individual characters.

The second self’s view of the self is thoroughly different from the first self’s view. Because the second self looks upon the monad (primordial atom) as the ultimate self it is, as a potentially highest cosmic self, seeing everything “from above”, whereas the first self sees everything “from below”, from the mineral kingdom and the process of evolution. The second self considers the potentiality, not the actuality. The monad as a first self thus is a potential second self, a potential third self, etc. The very perception of time is quite different, widens with every higher world, until in the highest cosmic kingdom everything becomes an eternal present, all processes of manifestation fall in the present, since in the great cosmic plan made at the making of the cosmos, all the processes, everything to be actualized, is seen from the beginning to the end.

Essentiality (46) is by nature “group consciousness”. That is perhaps the definition that best clarifies how far mankind, at its present stage of development, is from the fifth natural kingdom. Telepathy is the first step in the right direction. The next step is the experience of another individual’s consciousness as though it were one’s own, a process going via the common consciousness of the group. The condition of such a process is that the group has a

common material envelope. Such an envelope can be constructed only by a 45-self. From this you understand that nobody will reach the essential world (46) without the help of the planetary hierarchy.

How impossible it is for human reason to form an idea of higher kinds of consciousness is perhaps best seen in the explanation given of essential consciousness. It is a union of self-consciousness and universal consciousness. The self perceives itself to be everything and everyone, thus with an intensive heightening of self-consciousness. It is the direct opposite of the idea that the self is to lose its self-identity in universal consciousness. Instead, the self absorbs the universe in itself, embracing it. The opposition of “me” and “you” has vanished definitively. The self is all because all is the self.

Subjective essential consciousness is called love; objective essentiality is called wisdom. Subjective essentiality manifests itself as group consciousness, in its first beginning as “psychological understanding”. From this you perhaps realize that egoists lack a “psychological eye” for essentials when judging individuals. They probably have eyes for misleading other egoists. But that is because they have picked up some “business psychology” (primitive association psychology) from people with a full-grown “business genius”.

The human experience we have had and worked up through all our incarnations manifests itself as a particular pertaining instinct. “Business genius” is acquired, like all other kinds of genius, through specialization during a number of incarnations. Understanding of man as a man is not reached in that way. Only he knows himself who is aware of his godhead. And only then is he able to understand others. Only through essential consciousness does one become aware of one’s godhead. But it is of enormous significance to the individual that he learns to see what is meant by “god immanent”: that all creatures being monads share in the cosmic total consciousness on whatever level the monad is found. This was what Blavatsky proclaimed: that the “true path to happiness, peace, and power is in the discovery of the divine nature within ourselves”.

From a human point of view, what we call happiness is a negative state, the absence of suffering. We feel “happy” when for a short while we are free from tiredness, pain, and anguish, when we can relax and devote ourselves to agreeable influences. And this is confirmed by all essentialists when from the essential world they return to the physical world. Essential consciousness affords the most intensive, indescribable sense of bliss. It is not bliss alone, however. Any thought of rest is out of the question. Essential consciousness brings about an enormous energy, a need to be active that is incomprehensible to the normal individual, a desire to serve all and everyone that is indomitable, and inexhaustible powers to do it.

The Essential (46) Self

After the former human monad has become an essential (46) self, is itself a sharer in the cosmic total consciousness, an “independent individual in the cosmos”. There is a fundamental difference between those who are still outside and those who have definitively entered the common consciousness of unity.

True sovereignty in each world is attained by the monad in the highest consciousness of that world, in the atomic consciousness. Only the essential self can do that, can become conscious in the physical, emotional, and mental atoms. Before it is acquired, subatomic molecular consciousness is the highest kind of consciousness in the different worlds. After it has acquired these kinds of atomic consciousness, the monad can identify itself with the total consciousness of these worlds and their unadulterated memories of past time.

The 46-self thus is omniscient in worlds 46–49. Omniscience does not mean that the individual knows everything about everything, but that he is able, when need be, quickly to find out anything he wants to know in his worlds, independently of space and past time.

All the worlds of the planetary chain, 46–49, are at the disposal of the essential self. But since the work at the various processes of manifestation is done by groups with functions allotted to them, the essential self always belongs to a group forming a collective being within the common world consciousness. In addition, the essential self always belongs to one department of seven. Thus there are many collective beings within the essential world, although all essential selves are one and moreover one with all monad consciousnesses in all lower worlds.

The essential self knows that the Law is inflexible and inevitably just, that life is divine, and that all monads are indestructible. It knows that life is happiness and that suffering exists only in the three lower molecular kinds of the physical and emotional worlds (49:5-7; 48:5-7), and then only as bad reaping after bad sowing.

The all-round developed causal envelope of a causal self who is all-round oriented in the worlds of man is of very great significance for those who live among men to liberate them from their illusions and fictions and try to help them orient themselves in reality. If the causal self has achieved this development, he will find it easier to convey esoterics to the “uninitiated” than, for example, an essential self whose old causal envelope with all its content of facts has been dissolved and who lives in quite different worlds with a quite different perception of reality. The causal self is oriented towards objectivity, whereas the essential self lives in the consciousness aspect (in his own and other individuals’ consciousness). Instead of observing material reality, as the causal self does, the essential self obtains what he wants to know through other individuals’ consciousness. Of course, he can (and should) examine for himself, but his knowledge is not limited to individual experience but is enlarged into a collective learning, thus an enormous expansion. In addition to what he knows for himself he also knows what others know. Every individual is, as an individual, always an expert within a certain domain. This is the expertise that the essential self can always utilize by identifying himself with the consciousness of another. It is an instantaneous phenomenon.

The essential self deals with realities in his own consciousness and that of others. For the essential self, it is a trying experience to enter into the illusoriness and fictitiousness of the ignorant first self in order to adapt his presentation to the idiosyncrasies of that deficient perception of reality, so that the knowledge stands a chance of being correctly comprehended. When a teacher, the essential self takes such disciples as have a mental consciousness that is able to apprehend without the need of concretizing the idea into the most massive molecular kind, where the intellect works its way with great difficulty, step by step through the process of successive inferences. He takes such pupils as strive to reach up to intuitive apprehension, where no elucidations are needed but a hint will suffice. The mental “rough work” must have been done, and the disciple must have a mental command of the subjects treated. This presupposes that the disciple has assimilated all the available ideas of mankind within the sphere of knowledge in question.

The Second Triad

There are three main kinds of consciousness in the first triad, three in the centres of the causal envelope, and three in the second triad. Consciousness development consists in gradually activating these ever higher kinds of consciousness.

The three main kinds of second triad consciousness are bound up with the three units of this triad. These three consciousnesses of the second triad actually make up a unitary consciousness, since the higher includes the lower. The lower receives energies from the higher, and in so far as causal consciousness with the energies it receives activates the essential atom, essential ideas can be apprehended and the essential intuition be developed.

The three main kinds of second triad consciousness have been called “intelligence” (47:1-3), “love” (46:1-7), and “will” (45:4-7). These terms are analogies with human faculties and

are misleading if taken literally. Comprehensible terms are still lacking, since the pertaining kinds of consciousness and energy are beyond possible human experience. In its highest potency, “intelligence” (47:1) implies sovereign understanding of all objective material phenomena in the worlds of man. “Love” (46:1) is consciousness of unity, of community, with understanding of all kinds of consciousness within worlds 46–49. “Will” (45:4) is a synthesis of all energies and consciousnesses within worlds 46–49 and omnipotence in these worlds. The mathematical denotations have the advantage that they exactly state the mutual relations between various worlds, atomic kinds, molecular kinds, etc.

Only the energies from the second triad (via the causal envelope) make evolution possible and, particularly, the higher consciousness development. It is the “causal energies” that enable man to acquire causal consciousness.

It is possible to perceive reason, wisdom (= unity), and will in the lowest worlds because of the presence of mental atoms, essential atoms, and superessential atoms even in the lowest matter.

There is a certain analogy between the physical and the causal (the matter aspect), the emotional and the essential (the consciousness aspect), the mental and the superessential (the will aspect), there being at the same time direct relations between the superessential and the physical, and between the causal and the mental. It is in the physical that energy must find its outlet.

The three main kinds of second triad consciousness enable in the first self illumination through energy, imagination through unity, and inspiration through the intellect; enable control of the physical envelopes through the mental, of the emotional envelope through the consciousness of unity, and of the mental through the will.

The Second Self

When centred in one of the three units of the second triad, the monad is called a second triad self, or second self for short. Being centred in the second triad mental atom, the monad is a causal self and can study objective phenomena in lower worlds (47–49). Being centred in the essential atom, the monad is an essential (46) self and can study the consciousness content of all the lower worlds (46–49). Being centred in the superessential molecule, the monad is a lower superessential self (45) and sovereign in worlds 46–49. Besides its special function the superessential molecule enables the self to synthesize the mental and essential subjective and objective consciousnesses. With each higher molecular kind (45:3, 45:2, 45:1 etc.), the will aspect grows ever more powerful.

All divisions are deficient, since the capacity of consciousness is individual and due to the acquisition of faculties by individual character. Therefore, the boundaries between the different selves given here should not be understood as distinct.

The causal self has an intermediate position between the first self and the second self. It is true that, where the causal self is concerned, the monad is centred in the second triad mental atom. But his causal envelope is still the old envelope the monad has had through its evolution in the human kingdom. When this envelope has been dissolved at the monad’s transition to the second triad essential atom, only then has the monad entered the fifth natural kingdom.

Likewise, the 45-self is at the borderline between the second and third selves through his share in the collective consciousness of world 45.

When you have learnt how to distinguish between the different kinds of consciousness of the second and third selves, you will see the basic difference between the two selves and then you will need only those two terms, which facilitate conception and presentation enormously.

Second selves (46- and 45-selves, or essential and superessential selves) in their collectivity make up the fifth natural kingdom, the essential kingdom. The worlds of the fifth natural kingdom, worlds 46 and 45, are the same as the worlds of the second self. The lower part of

the planetary hierarchy belongs to the fifth natural kingdom.

The fifth natural kingdom is at the same time that kingdom in which the consciousness aspect acquires that basic capacity which makes cosmic consciousness expansion possible, acquires insight of its function in the process of manifestation and the qualifications for conscious utilization of the dynamic universal energy.

The second self has three envelopes: a causal being, an essential being, and a superessential being. The causal being is the envelope formed by the second triad mental atom after the old envelope has been dissolved.

The three main kinds of the second self are causal consciousness, essential consciousness (46-consciousness), and superessential consciousness (45-consciousness). Causal consciousness is of three kinds (47:1-3), 46-consciousness is of seven kinds (46:1-7), and 45-consciousness is of four kinds (45:4-7). Causal consciousness bears mostly on the matter aspect, essential on the consciousness aspect, and superessential consciousness on the effect of dynamis in the motion aspect.

To the third self belong the three highest kinds of 45-consciousness (45:1-3), which the monad comparatively easily appropriates during its development into a perfect 45-self.

In the human kingdom, four different main kinds of energy are distinguished: atomic energy (primary energy in all atomic kinds), etheric energy, emotional energy, and mental energy. Man's stage of development indicates which of these he controls, which of them control him. In the causal self causal energy is added, and in the essential self, essential energy.

When all man's envelopes exclusively consist of the highest molecular or atomic kind (etheric 49:1, emotional 48:1, mental 47:4, and causal 47:1), and man can master the corresponding energies, then human development is concluded. The monad then centres into the second triad essential atom (46:1), becomes a second self. The perfect second self, who himself shapes his envelopes of incarnation by means of his first triad, of course controls also consciousness in these envelopes automatically.

Nobody can become a second self save as a disciple of the planetary hierarchy; conscious of his discipleship in certain incarnations, unconscious in most of them.

Second selves are collective selves. Apart from the lowest kind of causal consciousness (47:3), the consciousness of the second self is simultaneous individual and collective consciousness. Also higher causal consciousness is collective consciousness due to the fact that the connection between the unity (47:2) and will (47:1) consciousnesses of the causal envelope is actualized by energies from the second triad.

Thanks to universal collective consciousness all lower kinds of consciousness enter into higher kinds. This means that second selves share in the collective consciousness of their lower worlds. The fact that the second self is a collective self also implies that the second self can enter into any group whatever that has a common consciousness within the world of consciousness he has reached and all the lower worlds.

We understand why the consciousness aspect is the dominant one for them. The matter aspect has lost all importance for them. Matter in worlds 45–49 appears to be automatized; so little does it resist the pertaining kinds of consciousness.

Causal consciousness is the ability of objective consciousness to ascertain facts in the planetary worlds of man (47–49) in space as well as time (independently of space and time). Thus the matter aspect with its space and time is intended.

Essential consciousness is consciousness of unity. It brings about the liberation from all apprehension of separateness, isolation, without any loss of self-identity but with a liberation from individual consciousness.

Essential consciousness lives in the very consciousness aspect. By using the consciousness of the atoms and material envelopes as well as the collective consciousness of the worlds it

ascertains events in matter as well as consciousness (also independently of space and time, of course) such as they are perceived or were perceived in the different natural kingdoms all the way from the mineral kingdom.

The much used and, because of the speculation of ignorance, useless term “intuition” actually has reference to some kind of second self consciousness: causal, essential, or superessential.

Perfect second selves have worlds 45–46 at their free disposal. Since world 45 is common to all in the solar system, also other planets are within their range of action. These second selves are independent of space and time, and so there is no past time for them but everything exists in the “present”.

As a second self (essential self) the individual becomes conscious of his godhood, of the godhood of all life, of god immanent, of his share in the cosmic total consciousness. Only the intuition affords us true knowledge. This was what Platon wanted to intimate with his teaching on the world of ideas, and this was impossible to understand without esoterics

Only the second self provides scope for the three aspects of reality: the causal self's objective consciousness in the three lowest atomic worlds (47–49); the essential self's collective consciousness (his ability to identify with the consciousness of all beings in the lower worlds); the superessential self's full sovereignty in the worlds of the first self as well as the second self. From this it appears that the second self, not the first self, has a knowledge of reality. Apart from his physical objective consciousness, the first self is reduced to life in the illusoriness of the emotional world and in the fictitiousness of the mental world. The first self cannot solve the reality problems of his worlds, cannot acquire an exact perception of reality even in his own worlds.

The first self is individualistic and must be so to be able to develop into an individual with self-determined consciousness activity. This development is concluded when the monad has become a causal self (isolated in its causal envelope) and so has acquired unlosable self-identity in the collective consciousness. The next step is to appropriate this common consciousness with its pertaining energies and with their help to acquire an increasing share in the cosmic total consciousness by degrees in ever higher kingdoms. It is with the ever mightier energies of ever higher worlds that the monad is able to acquire ever widening consciousness. The first self becomes a second self by methodically and systematically appropriating the energies of the second self. When man as a mental self has acquired the preconditions of the pertaining methods, he automatically becomes a disciple of the planetary hierarchy.

The problems of esoterics are problems of the second self (at least causal consciousness, the world of Platonic ideas). Therefore, only those who have achieved a contact with the world of ideas, former initiates, can understand those problems. The first self cannot understand those problems. What is said here implies, among other things, that every attempt at speculation with nowadays publicized esoteric facts and ideas is utterly abortive.

Systematic Rapid Activation

It is not sufficient to have experiences in life upon life. In order to learn from his experiences the individual must work them up into insight and understanding. Working-up is self-initiated mental consciousness activity, thus mental reflection. Anyone who does not work up his experiences can have the same experience a thousand times without learning from it. Therefore, as long as the individual remains at the emotional stage, consciousness development is slow.

It is only when the individual enters into reality and frees himself from emotional illusoriness and mental fictitiousness that he gets into contact with his superconscious and is more controlled by this than by his subconscious.

If you really want to develop it is important always to be conscious of what you are doing, what you are thinking, feeling, saying, etc., to observe from which envelopes and which worlds those energies are coming which you use when acting. In so doing you will find it easier to control those energies and possibly use others as well.

Control of consciousness is control of attention and the most important factor of development.

Meditation that has a higher kind of consciousness as its object activates this, and that higher kind of energy, which is linked to consciousness, re-acts unfailingly on the individual meditating.

The method of activating a higher consciousness is to direct attention to it, for example by pondering (“meditating”) on what we have been taught about it. So doing we also strengthen the power of the higher over the lower.

The esoterician is no blind instrument of the energies streaming through his envelopes. He can be and should become aware of the various kinds of energies, from where they come, through which envelopes they act, through which centres in his envelopes and through which of the active spokes in his envelope centres the energies act. He is aware of the purpose of the manifestations of energy. The more and the more clearly aware he is, the more purposively he is able to use the energies.

It is with the ever mightier energies of ever higher worlds that the monad is able to acquire ever widening consciousness. The first self becomes a second self by methodically and systematically appropriating the energies of the second self.

It is a considerable difference if an emotional self (a mystic) or a mental self (a disciple) activates essential matter with emotional energy. In the latter case the individual has become free from any thought of salvation and reward, any calculation. He serves because he cannot do otherwise. So doing he contacts the wisdom and unity of essential consciousness.

It is important to see that there are no shortcuts to the second self. The individual must himself have solved the problems of the first self, mastered the consciousness and energies of his envelopes of incarnation, by theory and experiment seen that illusions and fictions are untenable. In that case it is no use for you to believe you can do it, to believe you have already done it.

The conquest of the second self consciousness means objectively that the individual builds a link between the first triad mental molecule and the second triad mental atom. Using creative imagination and mental ideas the monad builds, piece by piece, the bridge by which it can travel between the first and second triad. The individual builds this link himself by self-initiated consciousness activity, by independent creativity in accord with the laws of life.

The tempo of development is determined by the will to unity and its purposiveness and, as for the rest, by the capacity of individual character to acquire abilities. All in higher kingdoms do as best they can without a thought of merit or recognition. The powers they acquire by service guide them to their place of work in the processes of manifestation.

On lower levels, man learns so slowly from experience that he needs one hundred incarnations to learn what he could learn in one. He is then unable to work up his experiences in a rational way.

The individual who has reached the stage of civilization can begin reflecting for himself and not just repeat automatically what he has heard or read. So doing, the individual begins his self-initiated consciousness activity, and so he starts to develop his faculty of perceiving ever higher vibrations in ever higher molecular kinds. By working upon the content of his consciousness and his experiences he acquires the qualities that are possible with these resources of his. With each series of incarnations that he goes through he attains a higher level of development, and so increases his consciousness capacity.

The necessary condition of consciousness development is at first the desire, subsequently

the resolution, to will for development. We need, at least to begin with, to clear away the obstacles that make it impossible for us to receive the zodiacal and planetary energies pouring through our envelopes. They are adapted to each individual's capacity for realization. Which these are is evident from the "horoscope" when, some time in the future, it will be possible to interpret it correctly, which only causal selves are able to. It will always be the individual's business to use the forces that are put at his disposal. No god is able to force anyone. Anyone who does not want to develop is free to abstain from development. Making that choice, however, he should not expect that in future incarnations anything special is done for him in that respect. He must remain on his level.

In order to use the most expediently the energies pouring through the centres of his envelopes, the individual must certainly have some knowledge of the pertaining processes. Fortunately, however, most of this activity goes on in the unconscious, provided the individual "desires what is good for all people and acts accordingly".

The prerequisite of consciousness development is self-initiated consciousness activity. The prerequisite of rapid development is the exact agreement of consciousness with objective reality, the ability to perceive the vibrations exactly and to reproduce them correctly. In respect of consciousness this means a correct perception of reality and activity in accord with laws of nature and laws of life.

Where just general consciousness development is concerned, the agreement of the subjective consciousness content with reality is a side issue. That explains why the individuals can develop through illusions and fictions.

Where rapid development is concerned, however, the individual's liberation from illusions and fictions becomes the main issue.

The individual has taken the first step towards this liberation through his realization that he knows nothing about existence worth knowing, that mankind at its present stage of development cannot acquire a knowledge of reality and life. The second step involves examining the illusions and fictions without prejudice and dissolving them. Doing this work he finally comes across the esoteric thought system and finds this to be the only tenable one. Thereby he liberates himself from the illusions and fictions and thinks in accord with reality.

Until then one-pointed purposiveness has concerned consciousness development only. Now he is in a position to reach up to the consciousness of the causal world, apprehend and correctly interpret the vibrations in his causal envelope, acquire a knowledge of reality.

Before the individual may count on "assistance" from the planetary hierarchy for the purpose of a more rapid development, he must pass a series of tests which the life-ignorant immature man fails in, complains about, and finds unjust, thereby proving his immaturity.

The purpose of those tests is to bring up into the waking consciousness whatever remains of repulsive qualities, egoism and egocentricity (making it impossible for the self to enter the collective consciousness of unity) as well as to ascertain the percentages of the twelve essential qualities (firmness, strength, staying power, loyalty, among others). Before the self is able to reach essential atomic consciousness (46:1), these essential qualities must have been acquired one hundred per cent.

Anyone who wants to develop more rapidly than the masses must resort to special methods. It is a matter of special training like that of the athlete in physical respect. Add to this a special emotional and mental training which is even more exacting. Higher emotional consciousness is attractive consciousness, and nobody will reach that who does not strive to acquire attraction and simultaneously to eliminate all the expressions of repulsion. The acquisition of higher mental consciousness requires an individual method of meditation. (A good guidance can be had from the Indian raja yoga method.) You must be alive to the fact that results strived for are seldom achieved in the incarnation in which the training starts. But all work put in is done ready for the future. No effort is wasted. Moreover, without an

experienced guide from the planetary hierarchy the individual cannot solve all the problems coming up as his training goes on. This is proved by the fact that Indian raja yogis do not succeed with their methods. They do not get in touch with the fifth natural kingdom.

The risk involved in esoteric studies is that they afford such a sovereign perspective on existence, such an undreamt-of clarity, such a liberation from imprisonment and darkness, that the emancipated individual settles down to a passive life. However, development is “without end” until you have reached the highest divine stage. After you have become a mental self, your goal is to become a causal self, etc. There are worlds to be conquered by the monad consciousness: planetary worlds, solar systemic worlds, cosmic worlds. If you want to reach the goal you must travel the path and not stop at some resting-place. The more energy the individual uses for helping, the greater will his possibilities of development be in his next incarnation. Knowledge entails responsibility for the right use of the knowledge, and omission is abuse as well.

Methodic Activation

Those who, having acquired common sense and a knowledge of reality, want to reach higher levels of development must be alive to the fact that this is impossible without purposive work. It is no easy thing to hasten ahead of emotional and mental consciousness development. It is not sufficient merely to acquire esoteric learning and to rejoice at your emancipation from universal illusoriness and fictitiousness. Such an attitude may even bring about a retrogression. Higher kinds of emotional and mental molecules contain energies that must be purposively directed if the self’s prospects of learning from them will not decrease, quite apart from the fact that all knowledge entails responsibility according to the law of reaping as well as the law of destiny. Anyone who does not gratefully and willingly use the opportunities of life will miss such ones in the future. Each new incarnation is a new chance to develop (unless exceptionally it is only an “instalment incarnation” of bad reaping) and the powers of destiny, who have arranged the matter, consider carefully how the individual has used his opportunities: what he has done to develop himself and to help others to develop.

Consciousness development consists of a continuous identification with higher and liberation from lower consciousness in a process that is concluded only when the self has reached the highest cosmic consciousness. As long as the interests of lower levels can fascinate the self, the self remains on that level. Generally speaking, the qualities and abilities belonging to that level have not yet been acquired as long as the pertaining interests are deemed essential.

Consciousness development is the “path of liberation”, liberation from the lower to acquire the higher, the path of self-realization. If the individual having one-pointed purposefulness wants to develop in the most rapid way, then this implies hard work. That is the first thing inculcated on the aspirant to discipleship of the planetary hierarchy.

The more knowledge, insight, and understanding the individual acquires by himself, the more he is able to further consciousness development, the greater is his prospect of becoming an impersonal instrument of the planetary hierarchy.

To teach people how to think, to make problems the subject of debate, to make ideas come alive, is among the greatest contributions to mental consciousness activation that the individual can make.

The self’s activation of consciousness in ever higher molecular kinds is a process that best occurs automatically and unconsciously. According to the law of development, development takes place in the safest way under the cover of the unconscious. Since the individual is ignorant of the pertaining methods and any attempt he makes to apply a fictitious method of his own is bound to fail, the self is wise in handing the matter over to the superconscious. What the self need to do is to remove the obstacles. This the self does by forgetting itself,

refining its envelopes and in meditation solving all problems that come up (directing its attention towards the superconscious). Gradually the self learns through experience how this shall be done. The speculations of ignorance at the wrong times most often result in mistakes. Collective consciousness, still unconscious, can make itself felt according as the self forgets itself in service.

It is an esoteric axiom that “all expansion of consciousness is the result of a technique of meditation”. All evolution is conditioned by atomic consciousness energy pouring down from higher worlds, energies distributed according to a plan. The methodical development of the individuals (as soon as they have realized the importance of the matter) is dependent on their understanding of the ideas that are new to them, directed and sustained attention to the next superconscious, sooner or later resulting in contact with the energies in question.

The different stages in the methodical activation of consciousness may be indicated as follows:

The first stage is control of consciousness. The individual attends to the consciousness expressions in his envelopes of incarnation (physical, emotional, mental). Eventually, the individual learns to tell the different kinds of energies that awaken the various kinds of consciousness (within each molecular kind): the energies coming from the subconscious, from without, from the superconscious, and from the monad consciousness.

The second stage is the constant activation of the highest kind of active consciousness attained: thus 47:6 or 48:3 or 48:2 or 47:5. The monad consciousness (attention) is constantly held at the highest point when external circumstances do not force attention outward. Subsequently attention returns to its subject field.

The third stage is meditation on essential consciousness (46), which has been designated wisdom or love. The self ceases to be the centre of its circle and becomes a collective self having been an individual self. Only as a collective self does the individual grasp what has been symbolically intimated with such words as wisdom and love.

Esoterically, the following different stages of consciousness in the aspirant are enumerated: instinct, emotional aspiration, intellect, one-pointed purposiveness, “essential will”, hierarchical work.

As long as the interests of the individual are of the physical, lower emotional, or lower mental kinds, the individual cannot consider himself an aspirant to discipleship.

The higher development of the individual begins with the realization that every consciousness expression is an energy expression that has an inevitable effect. The higher the kind of consciousness, the stronger the energy effect. (Good or bad sowing, hampering or furthering development, raising or lowering the activation of consciousness in higher or lower molecular kinds.)

The aspirant’s most important realization is that all instances of grief, pain, overwhelming joy, smug satisfaction are part of his emotionality and demonstrate the supremacy of emotionality, are part of the lower human. The question always is whether “this” benefits the higher development. (Then it is quite another matter that the organism does not stand constant high tension and that relaxation is necessary. But the choice of consciousness content when relaxing will then be essential. There is a long series of higher and lower things.)

The monad in the lower causal envelope (the triad envelope) uses mental consciousness as the observer of the different kinds of consciousness, as the conveyer of causal consciousness to the brain, and as the window through which causal consciousness views the vast field of knowledge, unknown to the monad, the window that has made it possible for Augoeides to help the monad.

It is much more difficult to learn from experience than most people seem to think. Then most people learn very little, actually only that which is learnt by everybody and so has been made part of general rules of living. All such things as the individual cannot apprehend since

they are beyond his own level, such things as seem absurd or improbable to him, such things as cannot be fitted into matters and contexts already known to him, all of this he will reject, as a rule without thinking that it may contain lessons to be learnt. It is certain that anyone who does not work upon his experiences draws very little benefit from them. Most people have had the same experiences in tens of thousands of incarnations and have “learnt nothing”.

Factors of Activation

The disciple is taught to think and feel “as if”. When he does so in agreement with the esoteric knowledge, he is building his future thereby. The motive is the most important in everything concerning our own future.

Consciousness reinforces everything it considers. Therefore, those who want to develop their consciousness should concentrate on the consciousness aspect, and particularly on what they have been taught and understood of higher consciousness. Even thinking about the possibility of a higher kind of consciousness is a factor which contributes to the actualization of this potential existing in the individual.

The tendency inherent in consciousness always meets with encouragement from those in higher kingdoms who always strive to help those in lower kingdoms to reach higher. But it is counteracted by people’s general tendency to inertia, their desire to keep the things they have become used to, master, and cherish; and by the forces that intentionally, directly fight development.

Man’s stage of development depends on which kinds of molecular consciousness of his envelopes the monad consciousness is able to activate. All the molecular consciousnesses the monad is unable to activate make up its superconsciousness. The process of activation is a slow process from the first successful attempt to full sovereignty in the consciousness of a molecular kind, a process that requires thousands of incarnations for each new molecular kind. It need not be like that, but self-initiated consciousness activity is almost non-existent at lower stages of development. When the individual has acquired an insight into this and the ability of continuous self-initiated activity, the final process can be immensely rapid. But then it will be required that the individual is not affected by the consciousnesses of his envelopes activated from without, does not think thoughts coming from without, is not emotionally affected by emotional vibrations from without, thus does not think, feel, speak and act on the basis of impulses, but only out of self-determined factors. Which these factors are will be learnt by the individual slowly at the stages of culture, humanity, and ideality.

At the stages of culture and humanity, people liberate themselves from the majority of illusions and also from fictions, of course. However, the individual will become wholly free from illusions and fictions only when he has acquired a knowledge of reality. That knowledge can never be acquired by mankind on its own.

Only by using consciousness does one obtain the corresponding energies. Since the masses at large use only physical and emotional consciousness they cannot perceive and assimilate the energies of mental consciousness. Their mental envelopes are empty of all those colours which in the envelopes of mentalists change kaleidoscopically.

It is only at the stage of humanity that man acquires the ability to think by himself. At lower stages, thinking is dogmatic, parroting. Then learning consists in knowing what others have thought, knowledge is memory knowledge, and all people get materials for thought from books. Using only that method they will have no consciousness development.

Theology is a dogmatic system that precludes all thinking beyond the limits defined by the dogmas. And the same is true of most scientific disciplines. If you know what, for the time being, is science, then your education is completed and you believe yourself able to judge everything, even things that are outside your own sphere of knowledge. When will it dawn upon the learned that this attitude is idiotic?

Belief is emotion, and that is no firm ground on which to build anything. The percentages of blind belief, assumption, learning (comprehension) and knowledge (understanding) indicate the level of development of the personality. We can know nothing about the latent level of the self. And self-deception always avails itself of this fact. The level-headed individual goes by and judges himself by his work, not by his chimaeras, wishes, expectations, resolutions.

Many people neglect their emotional ennoblement, cultivating instead mental consciousness in a one-sided manner. They flatter themselves that they are highly intellectual. In a subsequent incarnation this can bring about a serious setback. Mental faculties without emotional qualities generally lead to a perverted attitude to life, an egoistic self-assertion with its painful consequences.

There is also something that could be called the craze for mental possessions, a ravenous appetite for perfectly useless facts. The esoterician takes in whatever affords perspectives and a greater understanding of life, increases his capability of living and ability to help.

If emotional consciousness is to influence or be influenced by the lowest causal consciousness, 47:3, activation of 48:3 is necessary. As for mental consciousness, at least 47:5 must be activated.

The mental goes to the causal, the emotional to the essential, the physical to the superessential via the three centres in the causal envelope when these have been activated. In this respect, too, the physical proves to be of the greatest significance.

It is by no means uncommon that it takes several incarnations for an idea to be realized in the physical after being apprehended mentally. There are perfect individuals at all stages of development. They perform all their tasks in the physical world in a perfect way. In such individuals there is no distance to be seen between the mental and the physical. When this is possible at the stage of ideality, man will be ripe for his transition to the fifth natural kingdom. But there are individuals who are mentally many incarnations ahead of their physical perfection. They are not appreciated by the moralists who consider only physical perfectibility. Those moralists are quite unable to understand that the mentalist can be thousands of years ahead of the rest of mankind in his mental development.

Consciousness identifies itself with whatever it is occupied with – be it above or below its own level. When we are occupied with things that belong on lower levels, we sink below our own level, and when we reflect on the higher, we are attracted by our ideas and ideals up into the higher. It is true that we soon go down again to our actual level, but impressions are preserved in the subconscious and are never without effect.

Everything in existence goes on in cycles of increasing and decreasing energy and activity. This is true of consciousness as well. The aspirant must be prepared for periods of high tension and low tension, periods of clarity and darkness, periods of success and failure when everything seems won and everything lost; as the mystics express it: periods when you are with God and periods when God has forsaken you. The esoterician who has acquired trust in self (based on understanding), trust in life, and trust in the law has those qualities to keep to in periods of decline and need never despair or lose heart. The esoterician knows that the envelopes collapse sometimes, especially under the enormous pressure from the mass vibrations or such ones from the black lodge, so that the self feels powerless. In periods of reduced physical vitality or depression you relax physically, emotionally, and mentally, you rest and seek distraction. After night comes day. And over the clouds the skies are always blue.

Reciprocal magnetic attraction is obtained if two individuals have the same departments in their envelopes: at lower stages, in their etheric and emotional envelopes; at higher stages, in their causal and triad envelopes.

There is much talk about complexes, and many people suffer from such things and do not know how to get rid of them. They should learn to see that the individual is not his envelopes,

that those envelopes are the individual's tools, which he is supposed to learn to use in a rational way, that they should not be occupied with the content of their envelopes. The self is a monad in a triad in a causal envelope (the triad envelope). The monad's true consciousness does not belong in the envelopes of incarnation and their consciousness, but the monad should seek to acquire consciousness in its causal envelope, a consciousness that is at the monad's disposal when it ceases taking an interest in its lower envelopes. The esoteric expression, "to forget oneself", means precisely not being occupied with one's envelopes of incarnation (least of all the content of the emotional and mental envelopes), but using them when they are needed for necessary activities and for serving life. To be the victim of one's emotions, states of depression, etc., is to be dependent on the content of one's emotional envelope. There are more important things to take an interest in.

The consciousness of the emotional envelope is a robot consciousness which only becomes the more active the more it is made the object of the self's attention (you strengthen whatever you observe, since energy follows attention). By being occupied with this consciousness you can strengthen it into frenzy, hysteria, and agony, all the way to a break-down. By refusing to give it any attention you liberate yourself from the power it gets when the self identifies with its feelings.

Even advanced people do not succeed in liberating themselves from the content of their envelopes. To do so you must be able to transfer your interest to some other thing. This can prove impossible, if the work of one's life is within the sphere of the kind of consciousness causing trouble. Goethe, who was a great personality, never succeeded in liberating himself from his emotional consciousness, precisely because his imaginative creations belonged to that sphere. This is the case with all first-class artists, since imagination is an emotional faculty. Goethe sought deliverance through philosophical and scientific studies, but his authorship was in the field of fiction literature and so held him captive.

When we identify ourselves with a feeling or a thought, we limit ourselves and hypnotize ourselves.

Instead of saying "I was angry" we should say "an impulse of succeeded in controlling me".

We can control everything we can liberate ourselves from. The power of complexes is due to the fact that we cannot discover them and thereby separate them from our monad consciousness. When they have been "disclosed", they have lost their power.

It is a good rule to be followed by anyone who wishes to overcome a fault to constantly repeat to himself: "I am not my envelopes. I do not want this, even though my envelopes want it." The more often and the more intensively this is repeated, the sooner the day will come when the "self" will overcome.

Self-analysis should never be concerned with anything but what should be eliminated. We must not dig up the roots of what is to grow.

We are ennobled, we develop, by not attending to what should be forgotten, by replacing such emotions and thoughts with such ones as represent the good qualities we wish to acquire.

Our inner space is a theatre where many masks are acting and want to dominate..

During his different ages of life, a man runs through the stages of consciousness development that he has traversed during his sojourn in the human kingdom. That development occurs in some people quietly and harmoniously; in other people, as a series of crises.

You are "free" when you are the "master of yourself", when you are able to control the content of consciousness and the energy of your envelopes, when in respect of the strongest emotional desire you are able to refuse to satisfy the desire of that envelope without "sacrifice", spontaneously; when in respect of mental fictions you are independent of their power.

Psychologists assert that you cannot think of two things at the same time. You can do it, however, and disciples are taught how to do it: have their attention directed simultaneously outward and inward. The former case refers to consciousness in the etheric envelope; the

latter case, to consciousness in the mental envelope. But of course the condition of this is that the individual has developed mental consciousness in its own envelope. Most people are incapable of this. Their mental consciousness exists in the emotional molecules.

The esoterician is enjoined “never to look back”. To look back is to be drawn back. To look at the lower is to sink down into the lower. By looking back you resuscitate all that should be definitively consigned to oblivion. By being resuscitated it resumes its old power and brings about an unnecessary expenditure of force for a new liberation. The important thing is to liberate oneself from the power of the unconscious, which psychologists still have very small prospects of understanding, psychoanalysts being the best proof of that. The subconscious contains more than 99 per cent such things as can only counteract the individual’s consciousness development. The esoterician is enjoined to forget the past with everything it yielded of happiness and sufferings, forget what he did and said and what other people did and said against him, forget himself. Moreover, that is a good exercise in control of thought.

We are not our past. The self certainly is responsible for, and has to reap, all the mistakes and stupidities our envelopes have said and done under the pressing influence of the mass vibrations of human ignorance, with a more or less impotent self in the centre. Our past is in the experiences we have had and which always taught us something. That also dismisses the past. The power of the past in man’s life depends on his total life ignorance and on the ideologies poisoning life with which theologians and moralists have inoculated trustful children’s minds all but ineradicably. In psychological respect it is due to lacking control of thought that we permit thoughts to appear from our subconscious to make us “look back”, that we have not learnt to occupy consciousness with either the problems of the present or our self-chosen “motto of the day”, which we at the end of the day in most cases should have been able to repeat a few hundred times. That is a motto which in that way can become a power in our subconscious and so in our lives.

Attention is man’s most precious possession. Without it we could learn nothing, we could not develop. The second most precious possession is the content of our consciousness. Anyone who directs his attention only to those things as afford a knowledge of reality makes a rapid career in the human kingdom and reaches the most quickly that world of ideas which is the gateway to the next higher natural kingdom. It is a good habit to ask oneself before everything one is confronted with: “Is this worth taking up my attention?” What answer the individual gives to that question depends on his level of development.

The Seven Fundamental Types

The monads are introduced into the cosmos from chaos via one or another of the seven highest cosmic worlds. This sets a certain stamp on them from the beginning, so that seven types of monads can be distinguished.

The first three types of the septenary series are the most pronounced expressions of the three aspects. The first type is the extreme force type (the motion aspect), the second type represents the consciousness aspect, and the third type the matter aspect. The four others are differentiations of the first three in more composed matter.

Types 1, 3, 5, 7 are rather expressive of the objective side of existence; types 2, 4, 6, of its subjective side.

In each lower cosmic kingdom (septenary series of atomic worlds), the types undergo modifications conditioned by the material composition. The types thus prove different in different worlds. The difference is especially great between types in the atomic and in the molecular worlds, even though something will remain of what is characteristic of the original types.

Thus the question is whether the most expedient numeration of the cosmic worlds would not be according to the principle of analogous septenaries, with worlds 1–7 being designated

by 11–17, worlds 8–14 by 21–27, worlds 15–21 by 31–37, etc., and worlds 43–49 by 71–77. World and department would then coincide so that one would always know to which department the different worlds belonged.

Most generally, one can say that the types are determined by the possibility of the three aspects of making themselves felt in different kinds of matter. Each atomic kind most easily expresses one aspect of the three. The result is that each atomic kind affords the possibility to develop special kinds of qualities and abilities.

It is true that from the beginning the monads are of certain types. But in the course of evolution, the individual is given opportunities to acquire in his different envelopes the qualities of all the types in order to develop the requisite all-roundness. He also has an opportunity to decide himself which type he finally prefers to represent. Until then he will in the cosmos have been identifying his consciousness with the different kinds of collective type consciousness of the respective worlds.

The division into types works thoroughly, in many ways and in innumerable kinds of combinations. Strange as it may seem, every solar system, every planet, every aggregate expresses one of the seven types especially. Every individual belongs to one, all man's envelopes can be of different types.

Individual character also makes itself felt, so that every individual, despite his type, is unique, which fact conduces to greater understanding and makes cosmic unity more fully vibrant.

The Seven Departments of the Planetary Hierarchy

The seven lowest atomic worlds (43–49) make up the lowest or first cosmic kingdom. In our solar system they belong to the solar systemic government, in our planet they make up the collective consciousness of the planetary government.

Our planetary hierarchy (not government) is divided into seven departments. In each department there are four degrees consisting of 43-selves, 44-selves, 45-selves, and 46-selves.

Those individuals who most recently passed from the fourth to the fifth natural kingdom are 46-selves. Together with the 45-selves they make up the fifth natural kingdom. The two highest kinds of selves in the planet (43- and 44-selves) form the sixth natural kingdom, also called the lowest divine kingdom.

The task of the planetary hierarchy is to supervise evolution in the four lower natural kingdoms.

The seven departments in the planet are replicas of the seven departments of the solar system and, to a certain degree, also of the seven types constantly recurring in the cosmic kingdoms. Many attempts have been made to describe or explain these types. These attempts have of course failed, the only result being the idiotization of the whole subject.

The most expedient notation should be the mathematical one, that is: the first to the seventh department.

As connected with the seven lowest atomic worlds (43–49) one could tentatively and analogously denote them:

- 1st the manifestalist, the dynamician
- 2nd the submanifestalist, the unifier of all
- 3rd the superessentialist, the knower of all
- 4th the essentialist, the harmonizer
- 5th the mentalist, the technician
- 6th the emotionalist, the reconciler
- 7th the physicalist, the organizer

These designations are but suggestions. All attempts at analogy with human qualities or abilities are utter failures.

The expression “divine love” has been used in connection with the second type. So human a concept (despite everything) can be nothing but misleading as applied to anyone who has become part of the planetary consciousness of community and experiences his inseparable unity of all.

The first department represents the motion aspect (will, energies); the second department, the consciousness aspect; and the third department, the matter aspect. The other four are purposeful modifications of the three.

In the “odd” departments, 1, 3, 5, 7, and in the “odd” worlds, 43, 45, 47, 49, consciousness is more objective and extravert; in the “even” departments, 2, 4, 6, and in the “even” worlds 44, 46, 48, it is more subjective and introvert.

The departmental energies that make themselves best felt in man’s envelopes consciousnesses are:

- 1, 4, 5 in mental consciousness
- 2, 6 in emotional consciousness
- 3, 7 in physical consciousness

The Human Consciousness Types

The seven planetary types exist only in the worlds of the planetary hierarchy (43–46).

The pure human types do not exist in the human kingdom at its present stage of development. They will not appear until in the last or seventh root-race.

It is in any case hard to define even these types. Attempts will only tend to provide man’s imagination, idiotizing everything, with more material for excesses. The pure types have been called main types and those actually existing now, sub-types.

Man’s five envelopes can belong to five different departments. The envelopes of incarnation usually change departments in each new life, so that the individual is continually changing “type”. He can have something of all the five types.

A man will seem feminine if he has just concluded a long series of female incarnations, a woman masculine after a long series of male incarnations.

In the man, the organism and the emotional envelope are positive, the etheric and mental envelopes negative; in the woman the reverse is the case: the organism and the emotional envelope are negative; the etheric and mental envelopes are positive. This explains why women find it easier to endure pain and are mentally steadier, and why men are emotionally aggressive, etc.

Only 46-selves can ascertain to which department the five different envelopes belong. Accordingly, there is no point in speculating as to the type to which an individual belongs.

However, in order to give some hints as to the seven human types, the following attempt has been made, invoking the reservations above, to point out certain characteristics of the seven types.

The first type is distinguished by a strong so-called will which makes the individual suitable as a leader, a real one and one recognized as such by all. That type, often without regard for the consequences and the opinions of others, walks with “waves of his own across the ocean”.

The second type is that of the wise man, of him possessing knowledge, insight, and understanding. He is the born teacher, able and willing to unite conflicting opinions and individuals, etc.

The third type is the thinker, philosopher, mathematician (often the unpractical theorist), who examines everything from every side, etc.

The fourth type is the one who strives after harmony in all, the designer, architect, cityplanner, artistic constructor, etc., with a pronounced sense of form and colour.

The fifth type is the scientist, researcher with a sense of detail, the discoverer, inventor, etc. It is interesting to see that also those who follow the path of 6-4-2 during a series of incarnations must have the 5th department in their lower causal envelope (the one incarnating).

The sixth type is the mainly emotional imaginative man in the spheres of religion, literature, etc., with traits of fanaticism and well-marked sympathy-antipathy.

The seventh type is the man of order with a marked sense of everything belonging to procedure, ceremony, ritual, etc. The symbolic meaning of "ritual" as a support of the various moments in the process of formation of matter remains esoteric.

The human types are rather examples of modes of reaction, resulting from the permanent influence of certain fixed kinds of energies (vibrations).

To what extent the types are expressed largely depends, among other things, on the level of development attained and the percentage of previously acquired latent qualities and abilities, of which some are more easily awakened than others.

Uniformity is out of the question. Everything that exists is individual and unique and, once it has acquired the consciousness of unity, an always welcome contribution to the greater fullness of vibrant cosmic harmony.

Hindrances and Overcoming Them, Problems and Solving Them

To let other people annoy or hurt us evidences our inability to control the consciousness content of our emotional envelope. We let them have power over us and control our consciousness. In so doing we demonstrate our lack of self-determination. A mistake that many make is to fight the content of the envelope in such states. Then it only becomes stronger, since they consider it. Let the envelope rage as it wants, and direct your attention to something else.

The corresponding is true of other emotions, fear, for instance. It is impossible to fight fear. It only becomes stronger in the process. Think of something else. We must learn to live with our envelopes and not to be dependent on their consciousness content. If some envelope has become activated unsuitably, we move our attention to another one. We always have three envelopes to choose from: the physical, the emotional, and the mental.

What is the most important for anyone who wants to develop is that he does not identify his monad consciousness with the other kinds of consciousness there are in his envelopes. The monad consciousness, the self's consciousness, is self-consciousness whenever it is the awareness of your own presence in attention directed to an outer or inner object. The rest is the consciousness of the envelopes. Because of this you can say: this is the will of my envelopes, it is not my will. True, the envelopes lack a will of their own. But if they are activated from without, they are dominated by vibrations coming from without, and this has the effect that the envelopes appear to have a will. This also has the effect that the thoughts of other people can dominate the envelope consciousnesses to the extent that they become determined by will from without. However, that does not free the individual from responsibility, for it is his duty to be self-determined. The individual's biggest mistakes are due to his confusion of envelope consciousness and self-consciousness.

The solution of problems goes on in the superconscious part of mental consciousness, which the individual activates by directing attention to it and by preparing their solution in his waking consciousness, supplying them nothing but reality material.

The ability to direct one's attention to the various kinds of consciousness and keep it in the kind of consciousness that is temporarily the most suitable is very important to "psychic health". In so doing the individual liberates himself from his dependence on the consciousness content of his different envelopes and thus also from emotional depression, grief over losses, obsessional thoughts, and other similar states.

Receive suffering as bad reaping, teaching, trial, hardening.

It is important to realize that the greatest part of suffering is unreal. Ninety per cent of our suffering is due to our erroneous ways of receiving bad reaping, only ten per cent is real suffering.

Suffering exists only in the lower three molecular kinds of the physical and emotional worlds (49:5-7, 48:5-7), and then only as bad reaping out of bad sowing.

Only physical suffering may be irremediable: illness, old age, death.

Any emotional suffering can be remedied by an act of determined will, by refusing to pay regard to whatever causes suffering, by refusing to suffer. This becomes evident to the individual in the emotional world after physical death, if not before. In that world it is very true that “it is done to you as you believe” and “your faith has saved you”.

Mechanical, unconscious, unnecessary suffering defeats us. Intentional, conscious, necessary suffering develops us. Anyone who works actively for human beings, to raise them in various respects, for consciousness development and unity, must be prepared to face people’s ill will, endure calumny and persecution. This is necessary suffering connected with destiny and reaping. Indulging ourselves in hatred, sorrow, grief, vengefulness we in these cases only make matters worse. Such negative emotions have power over us only to the extent that we are identified with them. In its turn this identification can only arise when the monad is not self-conscious, when it is not in contact with causal consciousness. However, it is possible to endure necessary suffering without feeling negative emotions, it is possible through non-identification. Only so can we be liberated from the identification with the lower.

The faculty of being happy (despite everything) is a faculty that has to be acquired.

Happiness is a result of a right attitude to life and is something that man must acquire himself by service and striving for unity.

Optimism and pessimism might in ordinary cases be the expressions of a personal temperament. As regards life view, it can be safely stated that at his present stage of development, man is not in a position to judge whether the one or the other attitude is justified. Anyone who knows nothing about reality and life, consciousness development through the different stages of consciousness, etc., does not have the facts requisite to judgement. People judge according to appearances, manifestations in the physical world, and those phenomena provide no basis for judgement.

The pessimist may be however right as for the present time. His life view nevertheless is basically incorrect. Pessimism paralyses thought, feeling, and action. Evolution is the refutation of pessimism. Everything that serves to lessen joy in life is evil. Anyone who has gained the wisdom of life never concentrates on such things as make him gloomy, inefficient, bitter.

There is nothing to teach us as much as our failures, if we take them in the right way. The very experience of failure teaches the individual what he was in need of learning. A life that is filled with failures may be a the most valuable incarnation.

We can spare ourselves much unnecessary experience by applying the knowledge of the laws of life that exists. Thereby we can save ourselves many incarnations.

As attention is directed to the consciousness aspect instead of the matter aspect of existence, the problem arises how the conflict between the various envelope consciousnesses is to be solved, and there is an increasing understanding of the fact that the solution exists in still higher kinds of consciousness, in causal consciousness. When man has acquired that highest kind of human consciousness, he will also be able to solve his own human problems.

The cultural individual strives to reduce his physical needs.

The individual always falls a victim to illusoriness as long as the self is the centre, everything revolves around the self, everything is conceived in relation to his own self, as long as there are thoughts of his own self. It is only in the first triad that the self is the centre

of the universe. Liberation from this self (“forget yourself”) is the prerequisite to contact with Augoeides.

We can be glad and happy if we want to. Else we are slaves under our emotional being. Our mental being is happy (the mental world is our heavenly kingdom), so that anyone who is not happy thereby demonstrates his dependence on emotionality.

Some Problems for the Psychology of the Future

Consciousness is a cosmic ocean. Human psychology is in a position to explore the lowest three of its 49 different strata. The others belong to man’s superconsciousness. Having only this tiny share in the consciousness aspect of existence, man evidently is not in a position to judge the real nature of consciousness.

We are given the facts we need for the necessary orientation as to world view and life view, but it is up to us to put these facts into their correct contexts.

We may look forward to increasingly more facts about:

- the human types of consciousness
- the human stages of development
- consciousness in the different molecular kinds
- consciousness in man’s five different material envelopes
- how we are to acquire the ability of activity in the different chakras (centres) of the envelopes
- how we are to acquire ever higher kinds of sense (objective consciousness in our higher envelopes)

Psychologists ought to try to explain why “good resolutions” have the opposite effects, demonstrate that man’s different kinds of consciousness have their seats in different material envelopes, that there is often tension between these different envelopes, that when in conflict with the waking consciousness the subconsciousness will almost always win.

It is important for scientists of all kinds to understand that everything has an individual character. Every primordial atom (monad) is something unique. Every combination of monads of whatever kind is something unique. Every change (because of the continual exchange of atoms in the aggregate) is unique.

What is common in all is, regarding the matter aspect, the constant relations (the laws), and, regarding the consciousness aspect, the ever expanding collective consciousness.

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