

FOUR

4.1 The Meaning and Goal of Life

¹The meaning of life is the development of consciousness in matter. Therefore, the more we learn to look on matter as the necessary basis and instrument for this development, and nothing more, the less we regard material things as values in themselves, the more correct is our view of life. Right life view must be based on the knowledge of consciousness development, its character, conditions, stages, and goal. In hylozoics we study this knowledge in its widest possible perspective, the manifestation of the cosmos.

²The manifestation of the monads begins when they are introduced into the cosmos from infinite chaos. When, after (to our human minds) an incomprehensibly long period, they reach the conclusion of manifestation, then the monads will have gone through four major processes of manifestation, one after another, and will have entered into an unsurveyable number of compositions of the atomic kinds 2–49.

³Thanks to its participation in these energy processes and material compositions, the monad is able to develop its consciousness and thereby to realize the meaning of its individual life. Its consciousness development is divided according to the four processes of manifestation.

⁴During the processes of involvation and evolution after their introduction from chaos, the monads have only potential consciousness. Then they are unconscious like primordial matter.

⁵In the subsequent process of involution, monads are further involved in such a manner that forms are made of ever lower atomic and molecular kinds from world 43 down to the lowest world, world 49. Thereby the consciousness of the monad is actualized, or awakened. Once actualized, the consciousness of the monad is at first passive, that is: active only under external influence.

⁶The process of evolution begins in world 49. The monads now liberate themselves from lower matter by gradual stages, simultaneously gaining self-active consciousness in higher matter. In continuously renewed forms the monad passes in succession through the mineral, vegetable, and animal kingdoms. After the monad has passed from the animal to the human kingdom (the fourth natural kingdom), it eventually becomes self-conscious. Through evolution in these lower four natural kingdoms, monad consciousness in the physical (49), emotional (48), and causal-mental (47) worlds is eventually activated.

⁷The transition from the fourth to the fifth natural kingdom (the superhuman kingdom) marks the monad's entry into the process of expansion. In this process, the monad attains ever higher kinds of self-consciousness from world 46 up and simultaneously learns to expand its self-consciousness to embrace ever more monads in a common consciousness.

⁸This common consciousness has been described as a union of love and wisdom. Love means inseparable unity with all, without isolation, without "me" and "you", with only "us", true brotherhood realized. Wisdom means immensely greater insight than what is possible for the isolated consciousness in the human kingdom, since the experiences and memories of all are at the disposal of everybody who has entered the common consciousness: the planetary total consciousness.

⁹In the higher world of the fifth kingdom, world 45, and in the divine kingdoms that follow from world 44 up, this common consciousness is gradually further expanded and more profoundly experienced. This process is the meaning of the term "expansion".

¹⁰In the highest kingdom, in worlds 1–7, the monad, with its self-identity preserved, is one with the whole cosmos. The monad has reached cosmic omniscience and omnipotence. This is its goal in manifestation.

¹¹The cosmos has been built in order to make it possible for the monads in chaos to develop their consciousness from first potentiality, through all the intermediate stages, into cosmic omniscience and omnipotence. All processes in the cosmos serve this aim, directly or

indirectly. They all enter into the great process of manifestation.

4.2 *Manifestation*

¹Manifestation must be viewed from all three aspects.

²As viewed from the consciousness aspect, manifestation is the development of the monad consciousness from mere potentiality (unconsciousness) to cosmic omniscience.

³As viewed from the matter aspect, manifestation is the transmutation and gradual refinement of matter, so that it is able to build more and more expedient organs for ever-developing consciousness.

⁴As viewed from the motion aspect, manifestation is the continuous redirection of energies into increasing harmony with the great purpose and with the dynamic plan for the development of all life.

⁵The monad works its way forward through the various stages of manifestation, from total unconsciousness to omniscience, from isolation to unity with all life, from impotence to omnipotence, from total bondage to the greatest possible freedom under those laws of life which all monads must obey.

⁶Manifestation is a unitary process, the whole of all processes in the cosmos. All the monads in the cosmos participate in manifestation, consciously or unconsciously, voluntarily or involuntarily. After the monad has been introduced into the cosmos, it goes through four principal processes in its individual manifestation, until it reaches the highest cosmic kingdom. All monads go through these four processes in succession. Since there are monads simultaneously at all stages of consciousness development, these processes work side by side everywhere in the cosmos. In fact they presuppose one another.

⁷The four processes of manifestation are:

- (1) involution and evolution
- (2) involution
- (3) evolution
- (4) expansion

4.3 *Involvement and Evolution*

¹Involvement is the composition of monads (atomic kind 1) to form ever coarser matter: from atomic kind 2 to atomic kind 49. Evolution is the corresponding opposite process, the dissolution of 49-atoms into 48-atoms, of 48-atoms into 47-atoms and so forth until free monads (1-atoms) are obtained. Involvement and evolution thus condition one another.

²Through involvement the 49 cosmic atomic kinds are formed. Atoms of the lowest seven atomic kinds, 43–49, are further involved to form six molecular kinds each, 42 in all, which are the building materials of the solar systems. Through evolution matter is continuously dissolved, to be replaced by the matter newly formed through involvement. Atoms and molecules dissolve and re-form continually. And as long as the atom endures, there is an exchange of higher atomic kinds in it all the time. A 49-atom is constantly pervaded by atoms of 48 ever higher kinds.

³There is also a constant current of primordial atoms, or monads, pouring “down” from the highest atomic world, world 1, through the atoms of all the worlds to the lowest world, 49, and another current going “up” through the atoms of all the worlds to the highest world, world 1, so that a continuous circulation of monads is obtained. This circulation goes on as long as the existence of the lower worlds is necessary to the manifestation of the monads. It is this circulation of monads that maintains the atoms, molecules, material aggregates in their given forms. As a result of the circulation, all atoms in all worlds and, consequently, all molecules and aggregates, radiate material energy.

⁴Involutory and evolvatory matter has only potential consciousness. Such matter cannot make up other forms than atoms and molecules. But those material forms are the condition of the next process in the manifestation of the monads: involution.

4.4 *Involution*

¹Involution takes place in the solar systems, in their worlds 43–48. Like any other process it should be viewed from the three aspects:

²*From the motion aspect:* The atom of involutory and evolvatory matter rotates round its axis with enormous rapidity. To this rotatory motion involution adds a cyclic spiral motion: the atom circles round a central focal point in cyclically recurring spirals.

³*From the matter aspect:* This composite motion makes it possible for atoms and molecules to build coherent forms: aggregates. Thereby a whole series of life-forms can be built up and be developed further, life-forms that the monads of evolution need for their consciousness activation. Examples of such life-forms of involutory matter are the mental and emotional envelopes of man.

⁴*From the consciousness aspect:* As the monad participates in these form-building processes, its potential consciousness is actualized, brought to life. Actualized consciousness during the entire involution is only passive, that is: the monads have (faint, dream-like) consciousness in their kinds of matter only when they are activated by vibrations from without.

⁵Involution runs through nine successive stages from world 43 to world 48, inclusive. The monads form atoms, molecules and aggregates at all these stages and in all these worlds. All these material compounds are living beings, collective beings formed of monads. Such collective involutory beings are called elementals, and the nine stages of their consciousness actualization are called the nine elemental kingdoms.

⁶The elemental kingdoms of involution have their counterparts in evolution: the natural kingdoms. The direction of involution is “down”, its goal is the physical world, world 49. The least involved and therefore least experienced elementals belong to the first elemental kingdom in world 43; the most involved and therefore most experienced ones belong to the ninth kingdom in world 48. In order to be able to pass to a higher kingdom (in a lower world!), the elementals must have learnt everything there is for them to learn in their present kingdom.

⁷In our solar system, which has reached half-way in its period of manifestation, the involutory monads have already gone through at least the first six elemental kingdoms in worlds 43–46, and so there are now elementals of the last three kingdoms in worlds 47 and 48 only. Moreover, many involutory monads have passed to evolution.

4.5 *Evolution and Expansion*

¹During involution and evolution the consciousness of the monads is only potential. In involution the monad consciousness is actualized, brought to life. During the entire involution in worlds 43–48, consciousness remains only passive. This means that the life-forms of involution, elementals, are incapable of self-activity. They must be activated by vibrations from without, by beings that can produce vibrations themselves. Such beings are evolutionary monads.

²Thus in evolution consciousness becomes self-active. The activation of consciousness begins in the lowest world, the physical world (49) and in its grossest molecular kind, 49:7, solid matter. Only this matter has the inertia, and its vibrations reach the coarseness necessary for the monad to begin to record the opposites of outer and inner, its material surroundings and its own consciousness. Thereby the monad is eventually able to apprehend the opposition of outer compulsion and its own inner will. The activation of consciousness means precisely

the awakening of the will.

³Involuntary beings are collectives of monads: atoms, molecules, and aggregates. They have a common consciousness. Examples of such elementals are the envelopes of evolutionary monads in worlds 47 and 48 and also man's "thought-forms", material forms that all his consciousness expressions generate in those worlds.

⁴When the monads, on concluding their involution, pass to evolution, they can begin to act as independent beings. They now clothe themselves in envelopes of involuntary matter and activate the passive consciousness of these envelopes. The monads become selves in their envelopes.

⁵Evolution means that the monads learn to activate ever higher kinds of consciousness in the ever higher kinds of matter of ever higher worlds. Evolution begins in the physical world (49), continues in the emotional (48) and in the causal-mental (47) worlds. In the essential (46) world, evolution is superseded by expansion.

⁶Evolution and expansion together consist of twelve major stages. The monads cover six such stages in the solar systemic worlds 49–43 and six in the cosmic worlds 42–1. These twelve stages are called natural kingdoms. The 6th through the 12th natural kingdoms are also called divine kingdoms: the 1st through the 7th.

⁷The six natural kingdoms within the solar system are:

- (1) the mineral kingdom
- (2) the vegetable kingdom
- (3) the animal kingdom
- (4) the human kingdom
- (5) the essential kingdom in worlds 46 and 45
- (6) the manifestal kingdom,
or first divine kingdom in worlds 44 and 43

⁸The six natural kingdoms beyond the solar system are:

- (7) the second divine kingdom in worlds 42–36
- (8) the third divine kingdom in worlds 35–29
- (9) the fourth divine kingdom in worlds 28–22
- (10) the fifth divine kingdom in worlds 21–15
- (11) the sixth divine kingdom in worlds 14–8
- (12) the seventh divine kingdom in worlds 7–1

⁹Evolution and expansion move "upwards", which the above tables show by enumerating the worlds from below up. In order to be able to activate a higher kind of consciousness, the monad must have activated all the lower kinds already.

¹⁰In the mineral and vegetable kingdoms, the monad already has active consciousness, which shows in its power of initiative and ability of spontaneous form-building. As the monads have an incipient apprehension of the environing material world, they begin to strive for objective consciousness. They instinctively perceive it as necessary for clearer and more all-round consciousness. This striving results in the development of the organismal sense organs, which reaches its acme in the animal kingdom. Thus it is the activation of consciousness that creates the requisite forms, the organs, not the other way round as scientific physicalism assumes.

¹¹Fully developed objective consciousness, even though only of the lowest three molecular kinds of the physical world (49:5-7), lays the basis of the development of self-consciousness, the monad's awareness of being a self, having a self-identity. This is not possible until in the

human kingdom. In order to confirm this faint self-consciousness, it is necessary for the monad at lower stages of development in the human kingdom to experience its isolation from all other life, to regard itself as something separate from everything else. Once its self-consciousness is confirmed, however, this self-assertion must be overcome. Otherwise it will hinder the expansion of the individual consciousness into community with ever more monads. That expansion begins in the superhuman essential kingdom, it is true, but marked efforts are seen already at the higher stages of the human kingdom. At his entry into expansion, the individual is united – while preserving his self-identity and self-consciousness – with ever more monads in a common consciousness. Thus it is not a matter of the self being “annihilated in the universal soul”, as some would have it.

¹²The monad in the human kingdom thus has a long journey behind it. It has developed consciousness in all lower degrees up to its present human consciousness in worlds 47–49.

¹³The successive degrees in the awakening of consciousness form links in an unbroken chain. The higher degrees emerge from the lower ones, which were necessary for the development of the higher. Without the first passive consciousness, consciousness cannot become self-active. Without active consciousness no objective consciousness can arise. Without objective consciousness no self-consciousness. Without self-consciousness no expansion of the individual self into group-consciousness.

¹⁴Let us sum up what we have learnt so far:

¹⁵In the elemental kingdoms of involution the monads have passive subjective consciousness in 43–48.

¹⁶In the natural kingdoms of evolution the monads have:

in the mineral and vegetable kingdoms, faint active subjective consciousness in 49;

in the animal kingdom, active objective consciousness in 49, active subjective consciousness in 48;

in the human kingdom, active objective isolated self-consciousness in 49, active subjective isolated self-consciousness in 48 and 47;

in the essential kingdom, active objective and subjective self-consciousness in 45–49 with simultaneous group-consciousness.

4.6 *Experience and Memory*

¹There is no ignorance in the absolute sense of the word “ignorance”. Even in involution the monad has experiences and learns from them. This is possible since the monad has an indestructible memory. All the experiences of the monad, all vibrations that have ever hit the primordial atom, are engraved in it for ever. This memory becomes latent, it is true. We experience that every day, when practically everything we live through fades from our actual memory. In fact, however, we never forget anything. What we have experienced once, we can experience again, which happens when the monad is again affected by similar vibrations, confronted by similar impressions, put into similar situations. We know that a memory from early childhood can suddenly reappear with overwhelming clarity.

²Therefore, “knowledge is remembrance” (Plato). Everything we have experienced, learnt, mastered – in this life or in a previous life – is preserved in latent state. By far the most of it we never remember anew: fragmented impressions, memory details, primitive insights which we have outgrown long ago in never-ceasing evolution. There are also very many tendencies and habits, qualities and abilities, which have been repeated and have become firmly established in the monad during countless incarnations. Man has quite a lot of such powers, functions, and qualities as were developed already in the animal kingdom: locomotion, three-dimensional vision, sexuality, aggressiveness, vanity, playfulness, etc. Specifically human characteristics are self-consciousness, language, abstract thought, imagination, idealism, among others. Such qualities and abilities as are called innate have in fact been acquired in

previous lives. Then they have become latent and have been reacquired perhaps many times over. At each new occasion they are actualized more easily than before.

³Man thus carries his past to a much greater extent than he may imagine. Since he goes forward in his consciousness development, this means that he latently carries a worse person than he actually is, all the primitive tendencies that he believes he has left behind long ago. It depends on himself, on his intentional control of attention and interests, whether this latency will have opportunities of resuscitation. The power of latency and man's inability or unwillingness to control his consciousness are part of the explanation for the problem of evil. For man is neither good nor evil in any absolute sense of the words "good" and "evil". He is on the level he has attained and has both the good and the bad qualities of that level. Moreover, he has, in a latent state, all the ever worse qualities of ever lower levels.

⁴Therefore, it is very important that man tries to resuscitate those positive qualities and valuable abilities which belong to his present level of understanding. This latent experience of life extends over several recent incarnations. But his actual consciousness concerns only his present incarnation. This must mean that whatever man expresses in his actual state – in knowledge, insight and understanding, qualities and abilities, versatile competence and interests – in some certain life is a mere fraction of his true, latent capacity. Therefore, the two concepts of personality and individuality are distinguished in esoterics. Individuality is the total man; personality is the tiny part that is actualized in this particular incarnation. The actual personality consists partly of former experience remembered anew (including habits, tendencies, etc.), partly the small amount of new experience that man manages to collect during his present physical life. By far the greater portion of man's ability and understanding thus is remembrance. Only a tiny portion he acquires as entirely new in his present life.

4.7 Waking Consciousness and the Unconscious

¹In all natural kingdoms the monad has a waking life and an unconscious life. The waking consciousness is whatever the self apprehends in every instant. Man's waking consciousness consists of sense perceptions, emotions, thoughts, and perceptions of the will. Attention is the centre, the focus of waking consciousness. Attention indicates the presence of the self. The waking consciousness is just an infinitesimal fraction of man's total possible consciousness. The incomparably greater portion of what man's physical senses and superphysical envelopes record passes the self by unnoticed. Thus it is hardly an exaggeration to call the unconscious the true man.

²The unconscious is partly subconscious, partly superconscious.

³The subconscious is latency. It contains everything that ever passed through the waking consciousness; everything the monad has seen, tasted, and done; all experiences it has worked up, everything ever since its consciousness was awakened, thus all experiences of the monad even long before its entry into the mineral kingdom. Each incarnation deposits, as it were, its own layer of consciousness. All this is preserved, for the subconscious forgets nothing. It is preserved as predispositions for qualities and abilities and expresses itself in the personality as character traits, prospects of understanding, instincts for the most varied things.

⁴Direct understanding of something means that you have worked it up in previous lives. Whatever you have not experienced previously you can with difficulty learn to comprehend. Comprehension must work its way forward slowly, step by step. You can learn to comprehend things which you really do not understand, cannot yet understand until several incarnations hence. Anyone who understands and anyone who merely comprehends "do not speak the same language". Whatever you understand you can also, as a rule, apply and realize. Not so what you only comprehend. All this has to do with different depths in the experience of life.

⁵The superconscious is potentiality. It embraces all those higher kinds of consciousness

which the monad has not yet activated in evolution. The superconscious does not include only the normally superhuman, causal consciousness and higher, but also layers in man's typical kinds of consciousness as yet unknown to the majority. Examples of the latter are: emotionally, the mystics' experience of the unity of all life and the "peace which passeth all understanding"; mentally, the great thinkers' experience of the synthesis of ideas, a preparatory stage before contacting the causal consciousness.

⁶Waking man is in contact with his unconscious. He is constantly receiving impulses from his subconscious. They can instil feelings, moods, thoughts into him, apparently out of nothing. They can impel him to speak and act without his understanding why or even his being aware of his action. More seldom he receives inspirations from his superconscious, for example in the form of an intuition. In hylozoics, intuition means a direct correct perception of a major causal context. It is an expression of causal consciousness.

⁷Evolution means that the monad activates ever higher kinds of consciousness. Expressed differently, the monad successively moves the boundary between its waking consciousness and superconscious. Our present waking consciousness was once our superconscious. Correspondingly, our present waking consciousness will belong to our subconscious and parts of our present superconscious will be our waking consciousness some time in the future. What we sporadically and uncontrolledly contact when we are at our best, in unforgettable moments of profound peace and unity with life, or when we summon up unsuspected powers within us and courageously attack the most difficult problems and situations, or when we reach a sudden insight and make an intellectual conquest, all this which we for lack of knowledge call "our better self" (as though we were more selves than one) will in the future be our normal, our everyday consciousness.

4.8 *The Will*

¹In Chapter 3.10 we mentioned that hylozoics enumerates three specifically different causes of motion: dynamis, material energy, and will. Dynamis acts directly in primordial matter and in the monads. Material energy is the indirect action of dynamis in the composite atomic kinds 2–49. This action weakens in each lower atomic kind, at each step of increasing composition of primordial atoms. This explains why motion apparently ceases in the lowest kind of matter, solid physical matter (49:7).

²Thus material energy is the expression of dynamis through the matter aspect. Correspondingly, will is dynamis expressing itself through the consciousness aspect. Dynamis is in itself blind, lacks consciousness and can never have consciousness, for motion and consciousness eternally remain different aspects. Consciousness can develop, however, so that it eventually learns to control dynamis in matter, learns to use energies and to direct them towards a goal. This ability is called active consciousness. It lies potential in the monads and must, like all faculties, be developed. This is not done at once but only in evolution.

³Involution is the actualization of monad consciousness. Evolution is the activation of monad consciousness. Actualization means that consciousness is awakened, roused to life; activation means that consciousness, awakening more and more, gradually learns to control energies.

⁴There are as many kinds of will and active consciousness as there are kinds of matter. Thus there are 49 main kinds of will in the cosmos. Activation starts in evolution from below, from the lowest matter, 49:7. Man has three main kinds of will: physical will (49), emotional will (48), and mental will (47). Since emotional consciousness is the most activated at the present stage of mankind's development, emotional will (desire) is almost always stronger than mental will (intellectual resolution), except in the few who have developed mental consciousness so that it dominates emotionality. But a higher kind of will is potentially always stronger than a lower kind. In the future, when mankind has activated mentality as much as it has today

activated emotionality, mental will will dominate emotional will, just as today emotional will dominates physical will. And only then will man live up to his name of rational creature.

⁵Will acts on matter directly. Man demonstrates this innumerable times every day by his physical will, whenever he moves a muscle. Emotional and mental will act on their respective kinds of matter, give rise to vibrations in the emotional and mental envelopes as well as in their surrounding material worlds. Will is still just faintly developed in most people. When finally man has completely developed emotional, mental, and causal subjective and objective consciousness, then he has also mastered the corresponding kinds of will to perfection. By the aid of his higher causal and mental will, he will then be able to control etheric physical matter and achieve the effects he desires also in visible physical matter. This is the magic of immemorial age: the power of mind over matter. Magic will remain a secret, unattainable for all but the very few who have overcome any temptation to abuse the tremendous power and who have placed all their capacity at the service of evolution for all time to come.

4.9 Passive and Active Consciousness

¹Consciousness can be passive or active. Passive consciousness does not imply inactivity; so far the term "passive" is misleading. It means, however, that consciousness lacks the power of activity of its own, lacks a will of its own. Such consciousness must be activated from without. As soon as outer influence ceases, passive consciousness becomes latent (dormant). In contradistinction, active consciousness has the power of spontaneous activity, has a will of its own.

²Man has both passive and active consciousness in his physical, emotional, and mental envelopes. Sense impressions are passive when attention is not present. Emotions and thoughts are passive when they just come about, as it were, without the control, will, attention of the self; when mental and emotional associations unceasingly chase each other without our conscious controlling or willing them. No consciousness "just comes about", however. All consciousness is activated consciousness. If it is not activated from within, by the monad, then it is activated from without: from the surrounding emotional and mental worlds or through robot functions (habits), which the monad has established in its envelopes on various occasions and which subsequently act without the control of the monad.

³Thus there is a great difference between "I think" and "it thinks in me". Everybody can convince himself of that truth by some self-observation. Indeed, the envelopes of man act as robots more than 90 per cent of the time. They pick up surrounding vibrations and reproduce them reinforced, while the monad, or self, passively observes, often not even that. Less than 10 per cent of man's consciousness is determined by himself – by the monad. The greater part is robot consciousness: physical, emotional, and mental.

⁴Man is a monad that has gone through involution and has worked its way through the lowest three kingdoms of evolution. He has, in a latent state, the passive consciousness in 43–48 of the entire involution. It is quite natural that this latency must characterize his life to a great extent, all the more as his active consciousness is relatively little developed. Thus when it is said that man is an evolutionary monad, this does not automatically imply that he is self-active in his consciousness all the time, only that he has the possibility. How active he will be he decides himself.

4.10 Monad and Envelope in Co-Operation

¹Every form of nature has life, some sort of consciousness. All life has a form, from atoms and molecules to aggregates of these. Examples of aggregates are organic life-forms in the physical world and superphysical envelopes in higher worlds. Also planets and solar systems are aggregates, living forms.

²Most aggregates of the material kinds 47 and 48 belong to involution. These life-forms are called elementals and have passive consciousness. Examples are man's envelopes of

superphysical matter.

³Most aggregates of physical matter, 49, belong to evolution. These life-forms, for example minerals and organisms – vegetable, animal, and human – as well as their etheric envelopes, have a faint active consciousness. This appears in their capacity of auto-formation and expedient adaptation to the surrounding world.

⁴The elementals of involution have no possibility of self-active consciousness. When influenced from without, however, they are unfailingly activated. Through their various kingdoms the elementals learn to pick up all the vibrations that hit them and to reproduce them reinforced. In every higher kingdom (in a lower material world!) they become ever more accomplished reproducers of vibrations, ever more perfectly docile robots.

⁵The monads of evolution need envelopes in order to be able to activate ever higher kinds of consciousness from 49 up. Without his two physical envelopes man would lack sense perceptions, without his emotional envelope he would be without desires and feelings, and without his mental envelope he would not be able to think. The monad's own vibrations are all too faint to be apprehended by the monad as they are. But its envelopes reproduce them many times reinforced. Envelopes therefore function like some sort of sounding-board, where the monad might be likened to the vibrating string. At the same time as the monad must have its envelopes, the monad as an evolutionary being is necessary for its envelopes, in order to activate the otherwise passive elementals. Monads and envelopes need each other equally for their consciousness development.

⁶The monads of expansion have envelopes of evolutionary matter. This matter is self-active to a certain extent, but this self-activity is insignificant in comparison with that of the monad and wholly dominated by it.

4.11 Self-Activation as the Meaning of Life

¹The meaning of life is consciousness development. This is true of all monads, irrespective of their stage of manifestation, of their being monads of involution or evolution. For monads of evolution, and thus also for us human beings, development is the same as increased self-activation of the consciousness we have got: physical, emotional, and mental; particularly the higher subdivisions of these kinds of consciousness. This lays the necessary basis for the self-activation of ever higher kinds of consciousness: causal, essential, etc.

²Whenever man is thinking thoughts that he does not want to acknowledge, whenever he is experiencing feelings that he understands to be below his true level, then the passive consciousness of his envelopes and not the monad determines the content of his consciousness. Whenever man does not keep his attention directed at some definite object – either in the inner subjective world or in the outer objective world – then the monad is inactive, the self absent. And when the self is absent, the envelopes are masters.

³The envelopes are good servants but bad masters. Ninety per cent of all your suffering depends on the simple fact that you do not want to control your envelopes, and “you” means the monad. The envelopes pick up telepathically the negative emotions of the surrounding world and reinforce them. The monad can refuse to attend to them, if it wants to. The envelopes preserve countless memories of negative emotions and (often imaginary) wrongs, injuries, shame, depressions. The least association the monad makes calls those memories to life, and the monad unresistingly allows itself to be led through the same emotions again.

⁴The only possibility of getting rid of this suffering, the only path to enduring happiness is for man to learn to control his envelope consciousnesses. That he does by being self-active in his consciousness as often and as much as he is able to. He can step up his power of choosing consciousness himself: “This I will keep, that I won't.” Control of consciousness is possible and will finally be understood to be necessary. Man practises this by learning to be attentive, more and more attentive, and finally attentive all the time. He will keep his attention on his

inner subjective world and on the outer objective world simultaneously. The higher, noble feelings, which everybody wants to possess instead of the lower, negative ones, do not appear by themselves. They must be cultivated consciously by being attended to constantly, by being inculcated in consciousness. The liberating ideas, new insights, new individual elaborations and other valuable mental consciousness must be firmly retained in consciousness in order to become living powers of our inner life. All this the self does by a conscious, deliberate act of mental and emotional will. Whatever we call this – self-activation, concentration, meditation – it is the same thing. It is also the quickest and surest path to higher consciousness.

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Last correction entered 20 December 2019.