

SIX

6.1 *Man's Kinds of Consciousness*

¹Esoterics alone has been able to clearly define man's different kinds of consciousness, namely by relating them to envelopes of different kinds of matter. Esotericians have also called attention to the very distinction between emotionality and mentality. It is not self-evident. People are at different stages in evolution – or, more exactly – in the evolution of mentality from emotionality.

²A higher kind of consciousness develops from the next lower kind. The higher is roused from its passive state – is activated – through the lower.

³To begin with, the higher is blended with the lower, is dominated by it, depends on it and cannot be separated from it. Eventually the higher becomes self-active and independent of the lower. Thereupon the higher can control the lower. Finally the lower can be dispensed with altogether, as the higher always contains the essential of the lower, the viable elements of it, whereas the lower can never comprehend the higher. This is the invariable procedure of evolution.

⁴Man has physical, emotional, and mental consciousness. At his present evolutionary stage, emotionality is his most powerfully developed consciousness. It developed once from the physical. That happened first as physical sense perceptions roused emotional impulses and both kinds of consciousness blended. Those mixed forms in which the physical dominates the emotional are called urges. Later, emotions became self-active: desires arose and under their influence man could begin to control his physical life.

⁵At the stage of barbarism already man begins to activate mentality through emotional desires. This is not efficient until at the stage of civilization. Mixed forms of emotionality and mentality arise: feeling and imagination. Feeling is more emotional, imagination is more mental. Imagination can gradually be replaced with unemotional thought, as yet possible only for a minority, those at the humanist stage. Towards the end of that stage, thought can activate causal consciousness in the mixed form of ideas. At the stage of ideality, causal consciousness wins independence of mentality and then functions as intuition.

⁶In summing up we may say that each higher kind of consciousness is activated from the next lower in succession, from the lowest physical to the highest causal: sense perceptions, urges, desires, feelings, imaginations, thoughts, ideas, and intuitions.

⁷In man's evolution, mentality will finally control and supersede both physicality and emotionality. The mentality concerned is not that of the normal individual, however, but the highest mentality, also called causal consciousness. This consciousness, which when fully activated differs radically from everything normal man has experience of, is the genuinely human consciousness. The entire evolution in the human kingdom during tens of thousands of incarnations is actually the path to and preparation for causal consciousness, which is activated only towards the end of evolution in the human kingdom.

⁸We might conceive of causal consciousness as a union of the noblest emotionality and the most rational mentality. Its will aspect is far stronger and far more intelligent than emotional desire and mental resolution. This slumbering causal consciousness man has to activate in two ways: through his higher emotionality and his higher mentality. This is the true value of the higher emotionality and mentality. With his lower emotionality and mentality, it is utterly impossible for man to reach the causal consciousness. As long as man lives in these kinds of consciousness, causal inspiration is non-existent.

⁹We have our lower consciousness also in order that we shall overcome it and in so doing

develop the power we need to conquer higher consciousness.

¹⁰Let us make it clear what we are speaking about:

¹¹The lower emotionality is 48:4-7, repulsive emotions, “hatred”.

¹²The lower mentality is 47:6 and 47:7, emotional thinking.

¹³The higher emotionality is 48:2 and 3, attractive emotions, “love”.

¹⁴The higher mentality is 47:4 and 5, efficient mental thinking, “common sense”.

¹⁵The highest mentality, the causal consciousness, is 47:1-3, the intuition.

¹⁶These kinds of consciousness are activated chiefly at different stages.

¹⁷At the cultural stage, man can rouse the causal consciousness through his higher feelings; at the humanist stage, by means of both his higher emotionality and higher mentality. At the stages of barbarism and civilization there is no causal contact. Man perceives the first causal contact at the stage of culture as an awakening sense of responsibility, not only for himself or his family, but for all mankind. That is a realization which urges him to action and self-sacrificing work.

6.2 *Man's Emotional Consciousness*

¹Emotionality is by nature desire. As long as man is at the emotional stage, he perceives desire as impelling will. At the stage of barbarism, where his mental consciousness is still only faintly active, desire manifests itself as uncontrolled impulses. At the stage of civilization, activation of mental consciousness is more extensive and is done through emotionality. Man begins to reflect, under emotional influence. This is normal human thinking, born out of desire and mostly aimed at satisfying emotional desire.

²As mentality is activated through emotionality, the mental envelope is attracted to the emotional envelope. The two envelopes are interwoven, making up, from the functional point of view, one single envelope. This condition lasts during the greater remaining part of the monad's sojourn in the human kingdom. The coalescence of the two envelopes has the effect that the barbarian's purely emotional desire, devoid of reason, is superseded by civilizational man's two typical kinds of consciousness, mixed forms of emotionality and mentality. If in these mixed forms emotionality preponderates, the result is feeling, which is desire coloured by thought. If mentality dominates, imagination ensues, which is thought tinged with desire. Desire is the will element of feeling and that which affords power to imagination. Thought, or mentality, supplies that element of understanding and power of empathy which are in all genuine feeling.

³Every desire has either of two tendencies. It is either attractive (positive) or repulsive (negative). Attractive desires attract the self to the object of desire, repulsive desires repel the self from the object.

⁴All consciousness expressions that contain any emotional element, such as desire, feeling, moods, imagination, and expressions of emotional will, thus by nature are either “love” or “hatred”. Therefore, from the emotional point of view, “everything is hatred that is not love”.

⁵Repulsive emotions – not only “hatred” in the restricted sense, but also envy, fear, anger, disdain, irritation, depression, etc. – belong to the molecular kinds 48:4-7. Attractive emotions – “love” also means affection, sympathy, reverence, admiration, generosity, self-sacrifice; everything that has a tendency to overcome hatred and reconcile man with others and with himself – belong to the molecular kinds 48:2,3. The higher the molecular kind, the nobler the feeling. Emotional development means, in the consciousness aspect, that lower feelings are superseded by higher ones; in the matter aspect, that lower molecular kinds in the emotional envelope are supplanted by higher ones.

⁶Man's emotional life is a life of illusions. He is the victim of the attraction and repulsion of desire, emotional and wishful thinking, which distorts his view of reality. Desire is in itself

mentally blind. What it wishes anything to be, whatever it wants to see as positive or negative, is usually accepted by man. The power of illusions decreases in the course of development as man learns how to control emotionality by mentality. Only when he has conquered the causal consciousness will he be entirely free from the power of illusions.

6.3 *Man's Mental Consciousness*

¹Man's mental consciousness is the monad's consciousness in its mental envelope (47:4-7). Causal consciousness belongs to the same kind of atomic matter as mentality, 47, and therefore it is often called higher, or abstract mentality (mind). To prevent a confusion of ideas, however, let us use only the term "causal" for this kind of consciousness.

²The consciousness of the mental envelope is of four different kinds, corresponding to its four molecular kinds. For each higher molecular kind vibrations become finer, so that they enable the man to have a clearer, more penetrating, more surveying, more exact mental conception.

³The lowest mental consciousness (47:7) is inference thinking from ground to consequence. It works slowly with one detail at a time and is limited to concrete physical things. The majority of mankind has activated this kind of mentality only.

⁴The next higher mental consciousness (47:6) is principle thinking. This is the first abstract thinking. (Thus it is improper to restrict the term "abstract mind" to causal consciousness.) When it surveys a whole group of things or concepts, it tries to discern what is common to all elements of the group – it generalizes, abstracts, considers principles. Often it makes things absolute, thinking in terms of either-or, white or black (two-valued thinking). It has a manifest tendency to put mental constructions above objective reality (subjectivism). Principle thinking is a pronounced emotional thinking. Generally, it is emotion that decides what should be considered the principles or essentials of things. Principle thinking is typical of the majority of philosophers and scientists, ideologues, theologians, etc., of all descriptions.

⁵The highest mentality but one (47:5) is perspective thinking. In contrast to two-valued principle thinking in 47:6, perspective thinking is multi-valued; that is: it strives to perceive gradations, transitions, and nuances instead of extreme positions of the all-or-nothing type. Perspective thinking avoids making ideas and valuations absolute. It relativizes instead; that is: puts things into such relations that their relative justification as well as inevitable limitation are seen. This thinking understands that the "same thing" has different imports and functions in different contexts and at different times. Perspective thinking is possible for the intellectual élite at the humanist stage, for the minority among philosophers, scientists, etc. It requires the ability to think independently also of the higher emotionality (48:2,3).

⁶Genuine esoteric teaching is always expressed in perspective ideas. That forestalls abuse by fanaticism and other kinds of one-sided approach. Moreover, it helps esoteric students to develop perspective thinking.

⁷The highest kind of consciousness in the mental envelope is system thinking (47:4). It is used to concretize causal intuitions into causal-mental ideas. It does not think with concepts as principle and perspective thinking (47:6 and 47:5) does but with entire systems of concepts and principles. System thinking is unattainable to mankind except the few who are at the verge of the causal stage and are individually trained by members of the planetary hierarchy.

⁸The greatest shortcoming of mental consciousness, also of perspective thinking, is that it is chiefly made up of fictions, that is: conceptions without correspondences in reality. These include most intellectual constructions, all speculations and ideologies. They are fictitious on account of their lack of facts of reality. Man can by himself acquire knowledge (facts) only about the visible physical part of existence (49:5-7). For the rest of existence, about 99 per cent, he must rely on the facts of esoterics. Without these he is profoundly ignorant of the

essential things in reality, even if he is the greatest mental genius.

6.4 The Age Classes of Mankind

¹The mankind of our planet numbers 60 billion individuals (monads) in all. Since only about seven billion are in incarnation at present, this means that the majority is living in the emotional, mental, and causal worlds, awaiting reincarnation. A minority of these discarnate individuals have already reached the cultural and higher stages and thus have nothing to learn in the primitive conditions that rule in our mankind incarnated at present. This mankind consists 85 per cent of people at the stages of barbarism and civilization.

²It is a rather primitive minority of the total mankind of the planet that forms the majority of those incarnated now. During the last 12 000 years of world history, largely the same individuals have incarnated again and again. Analogously, future epochs are intended for collective incarnation of people at higher stages. This explains why the known part of world history has been the story of unspeakable suffering. The younger portion of mankind has been allowed to run riot and give free rein to its primitivity. Conditions can rapidly change for the better, however, though not in the way that certain occultists think today, that the consciousness of the majority is swiftly raised just because we have entered into a “new age”. Instead, this will come about because more and more groups at the stages of culture, humanity, and ideality begin to incarnate and become leaders and teachers of a disoriented mankind, while at the same time large groups of primitive people stop incarnating for a long time.

³People are at different stages because they are of different ages in the human kingdom. Our causal envelopes, which are our human “souls”, are of different ages, because the monads causalized at different epochs. The fifth and last epoch was approximately 22 million years ago. Many of those who causalized earlier did so on other planets and were transferred here later. The youngest “souls” have about 30 000 human incarnations behind them; the oldest, about 150 000. The very numbers of incarnations cannot be compared, however, since consciousness develops faster at each higher stage.

6.5 The Stage of Barbarism

¹The most primitive barbarians cannot be studied any more, since also the youngest human monads have experiences of about 30 000 incarnations collected in their causal envelopes. But also they have generally many incarnations yet to do at the stage of barbarism, since development there is so slow. The barbarian has most qualities yet to acquire, and the most important ones at that.

²Typical of the barbarian is his limitation and attachment to physical existence. That is his one and only reality. He is unable to learn from anything but physical experience. Laziness is his dominant quality. Any kind of work, any unnecessary exertion disgusts him. Only physical needs and excited affects can activate him. It is at this stage that lower emotionality is necessary to activate man at all. It is the tragedy of our mankind that this emotionality is negative, repulsive. Such a life of desire expresses itself as envy, fear, disdain, greed, cruelty, vengefulness, suspicion, and anger.

³The difference between the highest and lowest level of the stage of barbarism (there are 400 levels) chiefly appears in intellectual development: on higher levels there is a quicker mental conception and a wider general experience of life. Mental activation makes more nuanced emotions possible. There are many degrees between blind brutality, cunning, and such egoism as is prepared to show some consideration.

⁴Thinking at the stage of barbarism is imitative. Conventions, traditions, superstition determine what the individual is to think. Logic is based on the simplest analogies, parables;

argumentation by proverbs, for instance; and what the individual holds to be true is decided by belief alone – blind emotional acceptance. Everything new, any deviation from rooted habits and ways of thinking, is rejected. If other people’s opinions raise his doubt, then doubt will be as absolute and unreasonable as belief. On the highest levels of the stage of barbarism and in civilizational environments the intellect may reach a certain strength. Then awakens the need to know what ought to be thought and said.

⁵The emotionality of the stage of barbarism moves mostly within 48:5-7, repulsive emotionality proper (48:4 marks the transition to attractive emotionality). The mentality of the stage of barbarism does not reach above 47:7.

6.6 The Stage of Civilization

¹At the stage of barbarism, man lives in the physical and identifies himself with emotional desires directed at physical life. At the stage of civilization, he lives in the emotional and identifies himself with his feelings and illusions. The stages of civilization and culture are the true emotional phase in man’s evolution. Even though reason develops during this phase, yet emotionality is the most important kind of consciousness. At these stages, the individual’s feeling, thought, and action are determined by emotional motives.

²Man identifies himself with his dominant being. At the emotional stage, his feelings are this “being”, that which man feels to be his “true self”. If his feelings are not active, the man feels listless and empty, and life appears meaningless. At this stage most people lack the power of directing their consciousness, turning their feelings towards some definite thing, controlling their negative emotions. They are the unresisting victims of shifting emotions. For positivation they are dependent on external stimulation: social life, amusements, etc.

³At the stage of civilization, negative and repulsive emotions still dominate over positive, attractive ones. It is true that civilizational man may feel sympathy, gratitude, affection, and admiration. Egoism is generally the stronger factor, however. The positive feelings have to be charmed out by its means and seldom express themselves spontaneously.

⁴As the intellect develops, egoism and the repulsive emotions become more nuanced in their expressions. This “civilized hatred” is most clearly manifested in universal intolerance and moralism. As long as man is not appreciated as he is, as long as they wish to make him somebody else, as long as they do not respect his individual character when he does not encroach on the equal right of all, so long they also hate him. For, where emotionality is concerned, “all is hatred that is not love”. At the stage of civilization, there is much remaining which the inexperienced believe was overcome at the stage of barbarism already. But no great strain is needed for the thin varnish of civilization to burst and the barbarism below it to be laid bare.

⁵On the higher levels within the stage of civilization, principle thinking (the “intellect”) develops powerfully. This emotional thinking has been enormously overrated. It has demonstrated its efficiency in manipulating physical matter, in supplying us with technology and social forms. But it has proved worthless in affording man an explanation of the world or even rational norms for human relations. Quite the reverse, emotional thinking has drowned mankind in fictions in all spheres of life: religions, political ideologies, philosophical doctrines, and scientific hypotheses. This intellect has exceedingly well adapted itself to serve the ends of barbarism.

⁶The emotionality of the stage of civilization moves within 48:4-7. Its mentality does not reach beyond 47:6.

6.7 The Stage of Culture

¹At the stage of culture, man awakens to the necessity of cultivating and striving for noble

feelings. Hatred and egoism are overcome only when loving understanding determines our view of our fellow men. Those who have already reached this stage are the élite of mankind.

²Cultural man is still an emotional being. However, no longer the lower (48:4-7) but the higher emotional (48:2,3) becomes more and more the dynamic power in thought and action. The higher feelings and more humane views assert themselves with increasing power on each higher level within the stage. The most important thing is that the causal consciousness, hitherto passive, begins to be activated. In order for emotional vibrations to reach the causal envelope and influence it into activity, they must belong to 48:3 at the lowest. Causal inspirations from 47:3 manifest themselves in an ever stronger right instinct of life, values and ideals that accord with the meaning and laws of life, ideas that show the path.

³Cultural man must live for ideals, has a need of serving something that is greater than himself. This is connected with the awakening consciousness of the unity of all life, which is the result of an initial causal contact. The more this unity thinking is allowed to determine and penetrate man's views and social functions, the nearer we approach true culture. Culture in the esoteric sense is achieved by living in accordance with the laws of life.

⁴Only a minority of the present mankind has reached the stage of culture and higher stages. This has had the result that no nations or communities in historical times have been cultures, only, at best, civilizations.

⁵People at lower stages cannot understand things belonging to higher stages. Therefore, there is a general profound ignorance of what culture is. What is generally meant by culture is the culture of form: painting, music, literature, sculpture, dance, architecture, etc. The culture of consciousness is far more important, however. This includes emotional and mental culture.

⁶Emotional culture is the conscious ennoblement of emotional life and belongs to the stage of culture. In so far as emotional culture is realized, the results are loving understanding of all living creatures, right human relations, and universal brotherhood.

⁷Mental culture is the methodical raising of intellectual life and belongs to the stage of humanity. Where mental culture is realized, that higher, causal intellect is developed which solves all the problems of human knowledge and is the first step towards successively higher consciousness: essential, superessential, etc.

⁸The culture of form shall be based on and spring naturally from the culture of consciousness. Then its works will be beautiful, ennobling and edifying emotion and thought. The experience of beauty has a power of raising man to higher levels, a power that is as yet little understood. For the experience of beauty is the nearest and easiest path to higher realities for the majority of people. Here the culture of form – art in the widest sense – has a great and noble task before it.

⁹And not just art. Living nature is the most important source of our experience of the beauty of forms. More and more people understand today that the preservation of nature is necessary to the survival of our bodies. But how many understand that it is necessary also to the survival of our souls?

¹⁰On the highest cultural levels man becomes a mystic. He reaches emotional domains which have hitherto been superconscious and where he has no use for the intellect he has activated hitherto. In ecstatic states he experiences the unity of life beyond all rational concepts. Imagination develops powerfully, the man is lost in the ineffable and "infinite". Emotional development is concluded with an incarnation as a saint (emotional genius, 48:2). During this incarnation it is possible for him to arouse again all the attractive emotional qualities he has conquered until then. Subsequently man will strive to become predominantly mental.

¹¹The emotionality of the cultural stage moves within 48:3-5. The lowest two kinds, 48:6,7, have largely been overcome, being all too primitive, expressions of hatred and gross egoism.

At the end of the stage, man reaches up to 48:2. Mentality is the same as that of the civilizational stage, 47:6,7.

6.8 The Stage of Humanity

¹At the stage of culture, emotionality becomes sovereign and reaches its highest capacity. Mentality, however, does not reach beyond principle thinking, 47:6. Cultural man sees that he cannot with his intellect solve the great problems: find the meaning of existence, find the answer to the riddle of life. But then he has no need of intellectual solutions. On the levels of the mystic (the higher cultural levels) he has a non-intellectual experience of the unity of all life which he, in characteristic mystical parlance, calls “god”, and he receives inspiration from his own superconscious, which he often calls the “presence of god”. This affords him certainty as to the right values of life. His certainty is subjective and individual, however. It does not give him any objectively tenable, universally valid world view.

²The need of a tenable explanation of reality strongly asserts itself at the stage of humanity. Man is not any more contented with imaginative excesses as the mystics are, but demands clarity in everything and facts for everything. At this stage, which is the mental stage proper, man strives to understand reality and life. In this striving he discovers more and more the fallacy of mere subjectivity in emotionality (illusions) and mentality (fictions). He tries to find the objectively universal bases for a world view and life view. During this search he activates perspective thinking (47:5) while he learns to see through the fictions of man’s theology, philosophy, and science. Often he is a skeptic, atheist, or an agnostic rather than believing anything at all.

³When perspective thinking is being activated, the mental envelope is gradually released from its coalescence with the emotional envelope. This sets thinking free from its dependence on emotionality, and this makes truly factual judgement, common sense, possible. Once liberated from the emotional envelope, the mental envelope can instead begin to be attached to the causal envelope. Vibrations in 47:5 are the lowest mental vibrations that can affect the causal envelope into activity. The two envelopes start a process of interaction. Subjectively, man notices this in the fact that he becomes ever more receptive to the inspirations from his causal superconscious. This is the store-house of his experiences from all his incarnations in the human kingdom. It is an immense experience of life that can begin to assert itself. When, like Socrates, he has reached the insight that man can know (on his own) nothing that is worth knowing, he is ripe to study the esoteric knowledge of reality. Nowadays, after 1875, when essentials parts of the knowledge have been allowed for publication, man receives the knowledge in a mental system that his reason forces him to accept as the only tenable working hypothesis. Actually, esoterics should be the last thing he studies, after he has tested and rejected everything else.

⁴Now his erring is finally over. Now man knows at last why he is living and whither he has really been striving unconsciously for so many lives. The knowledge is the mightiest weapon in his further conquest of higher consciousnesses and abilities. Man’s evolution will now be much faster, when he has learnt whither, why, and how he develops; has been given to learn the laws of self-realization and the manner of their application.

6.9 The Stage of Ideality

¹The stage of ideality is the last stage of man’s evolution as a man. Here the self can begin to discern what it will become. Superman is its next step, the self with the consciousness of unity realized.

²To the barbarian, unity is unthinkable. His own right is the only thing that interests him. Other people are allowed to live only as long as it pleases or suits him. Civilizational man

thinks that “cooperation pays”, if only he does not need to sacrifice anything for it. Only cultural man awakens to the insight that unity is the meaning of life. Only at this stage unity, service, and right human relations become needs. Only there is man clear about the fact that he must change, ennoble himself, realize his inherent possibilities in the direction of the ideal.

³The stages of culture, humanity, and ideality are the stages of this purposive self-realization. At the stage of culture, with its dominant emotionalism, there is often a lack of the sense of proportion, a lack of the understanding that all development takes time. The illusions of imagination also make man believe that he is already at the goal, that he has realized “divine consciousness”, “cosmic consciousness”, etc., as soon as he has had a mystic vision (emotional clairvoyance in 48:3). There are quite a lot of well-meaning but confused dreamers at this stage. At the humanist stage, man is to work himself through the collected fictions of mankind and understand why they are untenable. Finally he learns to see the dimensions of the great work. Then he understands that many lives may intervene between the first conception of an ideal or a truth and the realization of it. At the stage of ideality, he finally acquires the indomitable will and purposive consciousness that realize everything that man is to become. The ideal is made real, hence the name of this stage.

⁴This will be possible in full scale only when man has got in touch with the planetwide intelligences that lead evolution on our globe. Man becomes their disciple and receives from them all the knowledge he needs but cannot acquire on his own. He becomes their efficient agent among men, and in that work he eventually perfects the twelve essential qualities that are the sum total of all good human qualities and abilities. Then he has done with the human kingdom.

6.10 Life Between Incarnations

¹To begin with let us state: “There is no death” in the cosmos, death in the sense of the extinction of the self. There is only change between various states of existence, passage between various material worlds with various states of consciousness. If man in his heart of hearts does not believe in his own death, that may be due to his having a subconscious memory of having “died” so many times, left the physical world just to wake up in another world, that the subject cannot actually frighten him.

²We die so that we may be born again, and we are born because we have died earlier. The one form of existence conditions the other. Just to make our minds grasp the enormous number of rebirths, our lives in incarnation and our lives in discarnation (out of the organism) could be likened to days and nights; then our sojourn in the human kingdom, amounting to about 150 000 “days” (and “nights”), would equal roughly five hundred “years”.

³Of the five envelopes of the human monad, the causal envelope alone is permanent in the human kingdom. It grows throughout the incarnations with all new experiences the self has, which are preserved in the envelope in the form of mental atoms (47:1) and causal molecules (47:2,3). The lower four envelopes are dissolved at the end of each incarnation, and new ones are formed at the beginning of each new incarnation.

⁴In the process of death, the etheric envelope with the higher three envelopes is torn loose from the organism. After that, no resuscitation is possible but the decomposition of the organism begins at once. While the emotional, mental, and causal envelopes in their turn release themselves from the etheric envelope, the latter remains near the organism. The etheric dissolves in the same tempo as the organism. That is why cremation is preferable to interment, not just from the hygienic point of view, but also to further a quicker release from physical existence.

⁵When the monad has left its worn-out organism with its etheric envelope, it goes on living in its emotional envelope. That dissolves gradually. Then the monad moves to its mental

envelope. When that has dissolved, the monad finally moves to its causal envelope. Since only few people have activated its kind of consciousness, this life will for most people be a dreamless sleep. In a sleeping state the self awaits its rebirth into the physical world. For that world is the most important of man's three worlds (47–49), the world where he develops. Life between incarnations is a period of rest during which man seldom learns anything really new, only can (at best) undisturbedly work up his experiences from his last incarnation. The sooner man is able to liberate himself from his old envelopes of incarnation, form new ones and return in them to the physical world, the more rapidly he develops.

⁶The cycle from discarnation (departure from the physical world) to reincarnation is divided into four phases. The following is a brief account of how average, civilizational man normally lives through these phases.

⁷During the first phase the monad lives in its emotional envelope. After a normally brief spell of unconsciousness, the self regains consciousness in the emotional world much like it had previously in the physical world. The difference is that one world, with its typical means of contact, is gone. When man is deprived of his powerfully activated physical objective consciousness (the senses in 49:5-7), he suddenly finds that he possesses a certain emotional objective consciousness. To give an analogy: In strong sunlight you do not notice the flame of lighted candle. This analogy perhaps helps us conceive how a faint superphysical objective consciousness is subdued as long as man is living in the physical and has his attention on this reality. Emotional "vision" is limited, to begin with, to the lower three molecular kinds, 48:5-7. Objects in that matter are counterparts of the material forms of the physical world in 49:5-7. (Lower matter contains all higher.) This often makes the newcomer believe that he is still living in the physical world.

⁸The emotional envelope dissolves gradually from the lowest molecular kind (48:7) up. When the lower three matters (48:5-7) have dissolved, man has no possibility of contact with the visible physical world. In the higher three spheres of the emotional world (48:2-4), material forms are creations of the inhabitants' imagination. Emotional matter forms itself according to the will of desire. Formation is done in a moment and most often unintentionally. Therefore, this higher portion of the emotional world serves as some sort of "paradise" where the believers in various religions see all their desires of salvation fulfilled. Without the esoteric knowledge of these conditions, it is unavoidable that man accepts all this as heaven and his final destination in eternity.

⁹During the second phase, after the emotional envelope has wholly dissolved, man lives in his mental envelope. Since it is impossible for him to have mental objective consciousness, his life in the mental world is an absolutely subjective life of thought. Man does not even suspect that there is a material reality around him. Since suffering exists only in the physical and emotional worlds, and only in their lower three molecular kinds (49:5-7, 48:5-7), there is nothing in the mental world that can disturb or trouble him. Man's sense of bliss, perfection, omniscience, and omnipotence is absolute in this entirely introvert existence. All aspirations, all plans that were never effected in physical life become perfect realities in this imaginary world. Everybody man wants to see appears to be there in the very instant. Life in the mental world corresponds to the religious legends of "heaven" and is intended as an existence of joy and forgetfulness of the physical.

¹⁰On the dissolution of the mental envelope follows the third phase, life in the causal envelope in the causal world. Only the man who has activated the causal intuition during his physical life is able to lead a self-conscious causal life. The same is true of all qualities and abilities – they must be acquired in physical life. Only the causally self-conscious man has continuity of consciousness from incarnation to incarnation. All the others fall asleep in their causal envelopes. When they eventually awaken, they have no memories of their former

incarnations, since the emotional and mental envelopes that retained these memories have dissolved long ago.

¹¹How long life lasts in the emotional and mental worlds thus depends on the life of the envelopes. The lifetime of the emotional envelope can vary as much as that of the organism, from a few years up to a hundred years or more. By and large the lifetime of the envelopes depends on man's needs to work up the particular experiences he has gathered in the envelopes during physical life. There are people who emotionally are so ennobled that even in the moment of dying they can leave the lower molecular kinds of their emotional envelope (48:5-7) to dissolve at once. And there are those who mentally have so intensely worked up their physical experiences while having them that they can considerably shorten their life in the mental world, which otherwise may last hundreds of years. The lifetime of the mental envelope otherwise depends on how many ideas the man gathered during physical life and how vital they were.

¹²Conscious and (usually) unconscious life in the causal world can last as long as life in the mental world, or even longer if conditions in the incarnating portion of mankind are unsuitable: too high a general stage for the incarnation of a primitive individual or, vice versa, too low for the incarnation of an advanced individual.

¹³The fourth phase begins when man is awakened to incarnate again. Then an embryo has already been formed for him in the body of his expectant mother. The desire for a new life attracts man to the physical. Instinctually he shapes with the aid of his causal envelope a new mental and emotional envelope. The attachment of the monad in its three envelopes to the two physical envelopes takes place at the moment of birth when the new incarnation begins. It usually occurs at the "first cry". Until then the embryo lacks a "soul" and belongs to the animal kingdom.

¹⁴The little child is a new personality but an old individual. The new is the new envelopes of incarnation, the old is the monad in its causal envelope with all its experiences of life, qualities, abilities, a unique character already formed. As the old envelopes have been lost, there is (before the causal stage) no memory of previous existences, but general experience is preserved as dispositions. How well the individual succeeds in reactivating them in his new incarnation depends on opportunities of remembrance anew, development, self-realization, the help and understanding of his fellow human beings.

The above text constitutes section Six of *The Explanation* by Lars Adelskog.
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