

# FUNDAMENTALS OF LIGHT TECHNOLOGY

## PART ELEVEN

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### THE SECOND TRIAD (45:4, 46:1, 47:1) AND THE ESSENTIAL WORLD (46)

#### *11.1 The Department of the Second Triad*

<sup>1</sup>The department of the second triad is not necessarily one of the three major ones (1–3), but can be one of the four minor ones (4–7). The department of the third triad, however, is always one of the three major ones. In our present solar system, where emotionality (48) and essentiality (46) predominate, the majority of human third triads belong to the second department.

<sup>2</sup>The fact that second selves (46-selves and 45-selves) can belong to any one of the seven departments is due to the following two factors:

<sup>3</sup>1. Each of the three major departments has its seven sub-departments, which correspond to the seven main departments.

<sup>4</sup>2. Many second selves transfer from one department to another as the need for this arises, and as the work may require. When this happens, it causes a reorganization within the planetary hierarchy.

<sup>5</sup>Also when a second self or a third self leaves the planetary hierarchy to take up work elsewhere, this frequently necessitates a complete reorganization and an admission of fresh members into the planetary hierarchy. Where the departments are concerned it is a matter of evolution of the monads not only in our planet but in the entire solar system in which our Earth holds a necessary but modest place (H.T.L.: Terra is rather the "slop-pail", "hell").

<sup>6</sup>The department of the second triad is a direct reflection of that of the third triad, and is dependent on that unit of the second triad (45:4, 46:1, 47:1) which for the monad is at any particular time the easiest to use. By that we must understand that sometimes this department will have for its centre of force 45:4, sometimes 46:1, and at other times 47:1. Therefore, the second self is in its temporary expression definitely either superessential, essential, or causal. Each one of these three reflects in its turn all three, so that there are nine possibilities of expression for the monad in the second triad: 45–45, 45–46, 45–47; and 46–45, 46–46, 46–47; and 47–45, 47–46, 47–47. This implies that each of the three major departments in connection with the second self can be divided into three parts, a fact little considered.

## *11.2 The Essential World (46)*

<sup>1</sup>The essential world (46) is the world in which the individual, with his self-identity preserved, enters into the consciousness aspect of existence. The three aspects of existence appear totally different in the different worlds of the cosmos. Matter, being the vehicle of consciousness and making up the material for energy (and this in all worlds), loses its hitherto great significance to those who live in the consciousness aspect of existence. To the essential self, the lowest four atomic kinds appear to be just robot matter, obeying the least hint of essential consciousness.

<sup>2</sup>This robot matter makes possible those phenomena in the course of events which have been thought to be caused by mechanical or final energies: the mechanical ones according to the laws of nature found in the matter and motion aspects; the final (expedient) ones according to the laws of life, in the consciousness aspect.

<sup>3</sup>The essential world (46) is called the world of perfect wisdom and love.

<sup>4</sup>The essential world, both the cosmic (22–28) and the solar systemic (46), is the great meeting-ground. Groups of different kinds meet there, not to form one single unity, but to form group communities. This is owing to the fact that world 46 is the world most concerned with the expansion of the planetary collective beings.

<sup>5</sup>What has been said about the fourth solar systemic ether (49:4) can be extended to the fourth cosmic ether (46) as well, for instance, as regards the violet colour. The violet colour marks the end of a cycle and the beginning of a new one. The essential world (world 46) is peculiarly the world of violet, and the seventh ray has a special relationship to the essential world.

<sup>6</sup>While all the rays, and therefore all the colours, exist in all the worlds, yet each of the seven planetary rulers works primarily in one of the seven solar systemic worlds (43–49). From this we can infer that the planetary ruler's influence finds its line of least resistance in some one world, even though it be exerted in all the seven worlds.

<sup>7</sup>Also the planetary being has its seven centres made up of self- and group-conscious evolutionary monads, thus monads having at least active 46-consciousness. Those centres consequently are made of cosmic etheric matter (43–46). On a still greater scale the expression the "seven centres of the planetary ruler" can signify the seven globes of the planetary chain (seven-globe) with the collectives of involutory and evolutionary monads contained in them.

<sup>8</sup>Just as the majority of human etheric envelopes are built of 49:4-matter, four of the seven planetary collective beings have their etheric envelopes composed of the fourth cosmic ether, essential (46) matter.

<sup>9</sup>The seven great 46-centres of our 49-globe enter as the lowest "ashrams" into the seven departments of our planetary hierarchy. When man becomes a 46-self, he joins any one of these seven, becoming a member of it.

## *11.3 How the Lower Solar Systemic Worlds are Energized*

<sup>1</sup>The worlds of man (47–49) are energized as follows:

<sup>2</sup>The physical world (49) is energized via the planetary etheric envelope (49:1-4), the causal-mental world (47), the superessential world (45), and the manifestal world (43). In addition force enters from cosmic worlds through the cosmic physical triad atom (43) of the solar ruler.

<sup>3</sup>The emotional world (48) is energized via the essential world (46), the submanifestal world (44), and the cosmic emotional world (36–42).

<sup>4</sup>The causal-mental world (47) is energized via the superessential world (45), the manifestal world (43), and the cosmic causal-mental world (29–35).

<sup>5</sup>These worlds of man might be viewed as demonstrating two kinds of force: 1) a force which tends to differentiation such as in the causal-mental world (the world of potential separation) and in the physical world (the world of actual separation); 2) a force which tends

to unity, such as in the emotional world and the essential world (46). It must be remembered that we are considering force as it flows through, or permeates, involutory matter. A hint as to the truth lies in the fact that at present the emotional envelope of man is positive to the physical world, negative to the mental, and positive to the essential world. As evolution proceeds, the emotional envelope should become positive to the mental world, and thus prove incapable of being swayed by thought currents and the separative processes of the mental world, but negative to the essential world and so receptive to the forces from that world. When the emotional envelope has attained equilibrium and its forces are evenly balanced, it should become only the transmitter of energy from the essential world, the fourth cosmic ether, via the fourth solar systemic ether (49:4) to the organism.

#### *11.4 The Relation between the Essential World (46) and the Physical Etheric World (49:4)*

<sup>1</sup>Just as man's organism in its three states of aggregation – solid, liquid, and gaseous – “is not recognized as a principle”, that is, the organism is for its movement and consciousness wholly dependent on the etheric envelope, so that the etheric envelope is considered the “physical principle”, so in the cosmic sense the corresponding is true of the solar system: cosmic solid (49), cosmic liquid (48), and cosmic gaseous (47) are not considered principles, but the solar system is considered to possess principles only in world 46 and higher worlds. By this is meant that those energies, which of necessity must vitalize the matter of the lowest three worlds, emanate from centres existing in world 46. The seven sacred planets are composed of 46-matter, and they are envelopes of the seven planetary collective beings, who function normally in world 46. When man has acquired 46-consciousness, he has raised his consciousness so as to join the planetary being. This he does at the fourth initiation, the liberating initiation, so called because the monad then becomes a second self after having been a first self, is liberated from the necessity of incarnation and has finally reaped its sowing from the human kingdom.

<sup>2</sup>When man begins in a small sense to coordinate his embryonic 46-envelope or, to express it otherwise, when he has developed the power to contact ever so slightly the 46-consciousness, then he simultaneously begins to acquire the ability consciously to pass through the etheric web in the physical world. Later he can pass through the corresponding web in the emotional world, and finally through the etheric web of the mental world in 47:4. (Note that the molecular kinds of each solar systemic world have been given designations analogous to those of the physical world: 48:7 is called “solid”, 48:6 “liquid”, 48:5 “gaseous” and 48:1-4 “etheric”; 47:7 is likewise called “solid”, etc.) This leads eventually to the ability to function in the causal envelope, the ability to live in that envelope self-consciously and self-actively.

<sup>3</sup>The etheric centres of a man form together a minute “energy unit”. The “energy units” of the group of men to which he belongs form together a petal of a larger group centre. Such a group centre again forms a petal in some particular planetary centre, which is a centre of force for the planetary ruler. It should be remembered here that the etheric centres of man are not in the same world as the etheric centres of a planetary ruler. Man's etheric centres are of the fourth solar systemic ether (49:4), whereas those of the planetary ruler are of the fourth cosmic ether (46). It is only when the individual has become a 46-self that his energy becomes incorporated into that of the planetary centre in its own world. The cosmic etheric centres (46) of the planetary ruler are transmitters and transmuters of force, and bear the same relation to him as do man's etheric centres (49:4) to him.

#### *11.5 The Seven-Globe is the Second Selves' Sphere of Consciousness and Activity*

<sup>1</sup>The 46-self's ability of non-identification with the seven departmental energies also entails his ability of movement within and between the seven globes of our seven-globe, each globe of which being determined by its departmental energy. The 46-self does not view those globes principally as material forms but as consciousness collectives of involutory and evolu-

tionary monads, spheres of common work and service, study, and research. To the 46-self, the entire seven-globe is one single collective being without the inner limits and hindrances put up to lower kinds of selves by the peripheries of the constituent seven-globes.

<sup>2</sup>In a seven-globe, globe 1 is the globe of ultimate abstraction, and of origination. It is the globe where manifestation begins. Globe 2 is the first globe into which the planetary collective being incarnates. Globes 3, 4, 5 are the globes through which the planetary being demonstrates the possession of the mental principle. Globes 6 and 7 are the globes through which the collective beings manifest essential (46) consciousness through forms built by causal (47:1) consciousness.

<sup>3</sup>The monad gradually gains that control of consciousness which will enable it to direct consciousness and play on the centres, as a musician utilizes the seven notes of music. Thus it is only 46-consciousness that is able to use all the seven human type energies, departmental energies, in such a manner that consciousness is not identified with any one of the seven. This is not possible for causal consciousness, which still is its type. This is connected with the fact that in a lowest seven-globe, such as ours, each of the seven globes has its own causal world, whereas world 46 is common to the entire seven-globe. The seven globes of the seven-globe represent the seven types or departments. When the monad has achieved this result it can begin to train itself in more extended focussing and must learn to withdraw its self-conscious attention to the 46-envelope and from there to redirect its energies.

<sup>4</sup>As the initiate conquers 46-consciousness, he intuitively understands the different characters of the seven solar systemic departments, their “colours”. These characters depend on the psychic nature of the different planetary beings, and their cosmic emotional nature (36–42) can thereby be somewhat studied by the initiate thanks to the direct connection there is between 46 and 36–42. This cosmic emotional nature has an effect on the emotional world of the planets and the liquid parts of the physical world.

<sup>5</sup>Another important fact to be considered in this connection is that consciousness in the atomic kinds 47–49 is accessible only to the 46-self, that is, to the individual as a member of the planetary collective being.

## ESSENTIAL CONSCIOUSNESS AS INTELLIGENCE

### *11.6 Second-Triad Consciousness as Higher Intelligence*

<sup>1</sup>In the *mental* world intelligence expresses itself in the power of man to choose the form through which to manifest himself; his adaptability to mental conditions, and his utilization of them to control the lower forms; the working out of purpose through the medium of the emotional and etheric envelopes; the transmutative power which from the lower three kinds of consciousness gives birth to a higher kind of consciousness, the causal.

<sup>2</sup>In the *causal* world intelligence expresses itself in the ability of the causally conscious monad to discriminate as to time and space in worlds 47–49; in the adaptation of matter and circumstances to the specific needs under the laws of reaping and destiny; the intelligent purpose which lies behind the taking of physical form; the transference of the monad into the second triad, functioning in the causal envelope to begin with, resulting in the monad leaving life in worlds 47–49 to live as a 46-self in world 46. To effect this transference the monad in the causal envelope has to: 1) build and equip the causal envelope, 2) be able to consciously control its etheric, emotional, and mental envelopes, 3) bridge the gap between the causal envelope and the second-triad mental atom (the building of the antahkarana). The perfect causal self preparing to become an essential self (46-self) can consciously control all the atoms in his physical envelopes.

<sup>3</sup>The distinctive quality of causal consciousness (47:1) is the ability to discriminate between: the self and the not-self; higher and lower (matter, consciousness, and energy);

atomic and molecular matter; the different kinds of atomic matter in the solar system; vibrations engendered by will, working through consciousness, and energizing matter; different kinds of form in every kind of existence.

<sup>4</sup>In the *essential* world (46) intelligence expresses itself as ability to distinguish between essential and causal consciousness, and to arrive at conclusions apart from the mental envelope and the physical brain; adaptability to the plan of the planetary hierarchy as shown by the esoteric teachers (45-selves), and receptivity to the inspirations emanating from the planetary collective being; in the ordered purpose which guides the choice of sphere of work (a choice based on knowledge, and not on desire); in the conscious transmutation the 46-self undertakes in the work of evolution with a view to conquering the 45- and 44-consciousness.

<sup>5</sup>Essential (46:1) consciousness has for its distinctive quality unity, which demonstrates as wisdom working through unity and producing unity between all selves, group coherence, essential qualities, and efficient work for consciousness evolution, which is fundamental for hierarchical work.

<sup>6</sup>Superessential (45:4) consciousness employs the will aspect, which has for its distinctive feature that coherent force which keeps the purpose of the being ever in view, working it out through unity in material form.

<sup>7</sup>That higher consciousness, which is the result of the development of intelligence, namely second-self consciousness, employs causal consciousness (47:1) in all that concerns the matter aspect; essentiality (46:1), in all that relates to the consciousness aspect; and superessentiality (45:4), in all that relates to its own essence, the inmost essence of all, and the self as will. The goal for the mental envelope is to become a transmitter of causal ideas. The goal for the emotional envelope is, correspondingly, to become a clear mirror of essential (46) ideas, which reach the envelope via certain petals in the causal centre and the triad emotional atom.

### *11.7 The Transmutation of the Monad into a Second Self is a Phase of Solar Systemic Intelligence Development*

<sup>1</sup>All the monad collectives of the seven parallel evolutions receive their primary impulse from the cosmic emotional world (36–42). They are also the expression of vibrations emanating from the second row of petals in the cosmic causal centre (29–31) of the solar ruler. They are, therefore, one and all expressions of the love–wisdom nature of the solar ruler, and it is for this reason that 46-energy is found in each atom. For this 46-energy is but an expression of cosmic essentiality, 22–28, an energy emanating from that cosmic collective being of which our solar systemic being is a part. This cosmic love–wisdom of the solar ruler is the force impelling him to self-sacrifice, the basis of the manifestation of the solar system. Each step that the individual takes along the path of discipleship and initiations deepens his understanding of this fact. Mere knowledge, the result of the unfolding of the first row of petals of the causal centre, will not suffice for this understanding, but also the second and third rows of petals must have been unfolded.

<sup>2</sup>From the solar systemic viewpoint, the goal of intelligence development in the worlds of man is that the solar ruler will have assumed the desired control of his cosmic gross physical envelope (47–49). When this goal has been achieved, the former human monads will have become 46-selves, functioning in world 46, and the devas who make up the centres of the mental envelope will have equally achieved.

<sup>3</sup>The monad passes to the fifth natural kingdom by improving, elevating the intellect, the faculty of discrimination.

<sup>4</sup>By the time the monad becomes a 46-self, it has developed perfectly consciousness in the lower three atomic worlds (47–49). The monad then has achieved the point of evolution at which the planetary collective being commenced its manifestation in the solar system. The monad then has added essentiality to its causal consciousness, synthesized the ray energies 3–7

and is beginning to merge this synthesis into a higher one, that of the second department.

<sup>5</sup>Where the human kingdom is concerned, this means that the present human monads – the future second selves – simultaneously as they acquire the higher intellect acquire incipient group consciousness. This work is done through discipleship and the initiations. It is being done in that mental consciousness is superseded by causal, and causal is complemented by essential (46), later by superessential (45) consciousness. Three stages can be distinguished: aspirantship up to the first initiation, the lower discipleship up to the third initiation, the higher discipleship up to the fifth initiation. After the fifth initiation, as a 45-self, the monad is self-conscious in worlds 45–49 and also in the particular planetary centre of which it is a part.

<sup>6</sup>Of particular interest in this connection are those causal–mental qualities and faculties which enable the human monad to conquer essentiality (46).

<sup>7</sup>Intelligence and reaping are realities that cannot be understood until the 46-consciousness has become more commonly activated. Until then, even causal consciousness forms a barrier to understanding.

<sup>8</sup>Only as essentiality (46) is activated will man be able to understand the significance of intelligence. This is so because it is in the cosmic causal world (29–31) and cosmic essential world (22–28) that the solar ruler formulates his intelligent purpose. This intelligent purpose in due course of evolution is scaled down to the solar systemic causal world (47:1-3) and assumes concrete form in the mental world (47:4).

<sup>9</sup>Sacrifice, service, magnetism, group progress, rejection of what is worse – these are but the inadequate terms to express that truth which says that the whole life and expression of the solar ruler will be possible and his purpose will be revealed only when he has brought each monad to the stage of self-realization, and then further on to that stage where the monad sacrifices that realized separate self for the sake of a larger self of unity, the causal self becomes a 46-self, so that the plan of the solar systemic government may be consummated.

<sup>10</sup>Of the seven 49-globes, only in Mercury and Venus has the evolution of intelligence reached so far that causal–mental consciousness is in process of being dominated by essentiality. When 60 per cent of the self-conscious monads (human and deva monads) that go to the composition of the envelopes of any planetary ruler have acquired subjective causal consciousness to at least some degree (“are entering upon the path”), then the process of transmutation is entered upon. The faculty of mentality is then an instrument for creative use, and not the “slayer of the real”, that is, is not impeding higher consciousness development.

<sup>11</sup>Essential (46) consciousness will gradually be conquered through causal–mental consciousness. In this eon, however, this is true only of a minority of total mankind comprising 60 billion individuals. Right on from now till the middle of the next eon there will, where the majority is concerned, be an overlapping in the development of the “four” (46) and the “five” (47), thus making the “nine”, or perfect man, the initiate.

<sup>12</sup>The consciousness of the mass of mankind will gradually pass on to 47:4 (system thinking, mental intuition), and be more and more controlled by purely mental thinking, but not in this eon, but only in the next one. Unless this is paralleled by a steady essentialization of monads, that is, more and more monads acquiring 46-self-consciousness, and thus reaching beyond the control of causal–mental consciousness, the result will be a very serious condition that will have to be handled by the planetary hierarchy.

<sup>13</sup>Of the seven cosmic paths that open up to the 43-selves, the fourth path is the one leading to the activation of cosmic essential (22–28) consciousness, the full development of the principle of intelligence. Our solar system being one of love–wisdom, or of emotional (48) and essential (46) development, this fourth path includes the larger number of monads. In our planetary hierarchy those who walk the 6–4–2 path are more numerous than those who walk the 7–5–3–1 path. The former must therefore, as 42-selves, all pass to the sun Sirius there to undergo a tremendous stimulation of their cosmic intelligence, for Sirius is the emanating

source of intelligence where our solar system is concerned.

### *11.8 The Importance of the Augoeides in Planetary, Solar Systemic, and Cosmic Contexts*

<sup>1</sup>The essential devas, the Augoeides, make their energies find their most adequate expression through man.

<sup>2</sup>They are the source of man's self-consciousness, and they provide man with his causal envelope. Through the union of essential (46) will with matter the causal envelope is built. The centres in man's envelopes are reflections of the centres of higher envelopes, that is, the causal envelope and the centres of the embryonic 46-envelope.

<sup>3</sup>Collectively the Augoeides embody the will or purpose of the planetary ruler. Solar systemically and cosmically, in their totality they make it possible for the solar ruler to function with self-consciousness in his cosmic gross physical envelope (47–49).

<sup>4</sup>This parallel evolution, or "creative hierarchy", is the vehicle or recipient of essentiality (46). This essentiality can in its turn influence (inspire) causal consciousness (47:2,3) as well as higher emotionality (48:2,3) in man. Man contacts his Augoeides via the first-triad emotional atom and via the mental molecule.

<sup>5</sup>The Augoeides enable man to build out his causal envelope, to unfold the twelve-part centre of the causal envelope, the so-called egoic lotus, and gradually to free himself from the limitations of the form which he has constructed, and thus to put himself, in due course of time, under the influence of another kind of energy, the essential (46). Through the work of the Augoeides the human monad can become conscious without causal or mental envelope, for they are but the forms through which essentiality manifests itself.

<sup>6</sup>Just as the organism is only an instrument or a manifestation of the etheric envelope, so the cosmic organic, to which 47 belongs, is intended to be only an instrument or a manifestation of the cosmic etheric, the lowest ether of which is precisely 46.

<sup>7</sup>That is why the Augoeides, while being 46-selves, also manifest themselves as the principle of self-consciousness in the causal world: essential selves use causal matter and energy as their instrument and vehicle. Augoeides is essential consciousness (46), but manifests himself primarily as self-consciousness and intelligent consciousness.

<sup>8</sup>The white magician is one who, through conscious alignment with his causal envelope, is aware of the plans and purposes of Augoeides, and therefore capable of receiving the impressions transferred by Augoeides. White magic always works from above downwards, and is the result of the energies of the second self. "Second self" means either that the man himself is a causal self cooperating with his vicarious essential self (46), Augoeides, or (before the causal stage) that Augoeides is his vicarious both causal and essential self and man as a mental self is receptive to the inspirations of Augoeides. White magic is never the result of energies emanating from one or other of the envelopes of incarnation (mental, emotional, physical). The downflow of the impressing energy from Augoeides is the result of his internal recollectedness, his indrawing of his forces prior to sending them out concentrated to the human monad. Augoeides is in deep meditation during the whole cycle of man's physical incarnation. This meditation concerns the purpose and the plan. This meditation is cyclic in nature, so that Augoeides sends out to the human monad rhythmic streams of energy, which the man recognizes as his "higher impulses", his ideals, and aspirations. Therefore, workers in white magic are always advanced men, for man is seldom responsive to the impulses of his Augoeides until many incarnations have passed. Augoeides communicates with the human monad by means of the sutratma, which passes through the envelopes into the physical brain.

### *11.9 Essentiality Manifests Itself as Good Superintelligence*

<sup>1</sup>Essentially inspired intelligence may be called "good superintelligence". Both qualifications are necessary, for intelligence of this kind is not merely of very high quality, which is in the qualification "super-", and not merely good, but both.

<sup>2</sup>Causal intelligence is not static, immutable, given once for all, but develops as the causal self conquers the ever higher subdivisions of consciousness in molecular kinds 47:2,3. In this process, causal intelligence comes increasingly under the inspiration of essentiality, especially where its understanding of the consciousness aspect and the life of unity are concerned.

<sup>3</sup>It is characterized by its ability to use available resources with maximal expediency. All resources are ordered under the energies of the seven departments. “Use available resources” thus means not to omit any one of the seven, any one of the seven kinds of understanding it vitalizes. This is practical, good intelligence.

<sup>4</sup>Practical, good intelligence is intelligence affording the understanding necessary for man’s self-transformation.

<sup>5</sup>Practice is to devote oneself to reality, what is real, what is efficient – and reality is consciousness development; only illusions and fictions tell us something else.

<sup>6</sup>It is not good practice not to work for consciousness development, your own and that of others. That is to live outside of reality, in a bad place of the universe, to try to separate yourself from the great oneness.

<sup>7</sup>Practical intelligence affords man tools, exercises such as self-observation, self-remembrance, and non-identification, which momentarily allow the monad to have consciousness contact with the second triad, momentarily afford the monad second-self consciousness.

<sup>8</sup>This has to do with the essential self as a true psychologist; a true psychologist is anyone who can transform himself in the direction of the second self and who can show others how they can do it too.

<sup>9</sup>Seeing through the emptiness of the cult of intelligence is part of the cultivation of essentiality. Only such as are at the first beginning of their intelligence development can fall for that cult. Only when intelligence is united with goodness is it a higher aim, an aim worth pursuing. The same is true of beauty; the adoration of beauty may be defended where beauty competes for excellence with goodness and wisdom. That is why it is called “the *good* superintelligence”.

<sup>10</sup>The fact that the mental envelope of the essential self is empty of all content means that this self is sovereign in mentality; that is, it has acquired sovereign common sense so that it can never more be seduced by the seeming ineradicable tendency of mentality to engender fictions, sophisms, subsequently to take them for reality and believe in them. Even causal consciousness is able to see through emotional illusions and mental fictions, which nevertheless does not prevent the causal self from being mistaken sometimes. The essential self never is, however. That is one of many examples of the great difference there is between those who have entered unity and those who have not yet done so.

<sup>11</sup>One particularly important application of the good intelligence is its ability to be inspired by our elder brothers, their intelligence and collected, immense experience of life. In the causal world and the essential world there are already centres, in the memories of those two worlds accumulated experience of the holy elder brothers’ successes, their overcoming of hindrances, people’s hostile, negative emotions, etc. Disciples can contact such centres to the extent that they, acting like the elder ones, overcome negative emotions, when being personally “offended” immediately forgive, transform negative into positive. In such centres there are reverse, positive, higher – causal and essential – correspondences to negative emotions of all kinds. The disciples’ contacts with these fruits of the elder brothers’ work further their striving.

### *11.10 The Application of Essential Intelligence*

<sup>1</sup>Using his incipient causal consciousness, the disciple sees through quasi-occult fictions. Possessing fully activated objective causal consciousness and in addition incipient subjective 46-consciousness, the causal self of course sees through such fictions even more thoroughly. Disciples of these two categories are able to do this thanks to their ability to apprehend causal



ideas and, where the causal self is concerned, even essential ideas of lower kinds (46:5-7). The causal self sees in the causal world that no causal idea corresponds to the fiction in question where the matter aspect is concerned. Although the causal self's apprehension of lower 46-ideas is subjective, since only the 46-self has objective 46-consciousness, yet this essential consciousness of a lower kind is in many cases sufficient for the causal self to determine that quasi-occult fictions about the consciousness aspect are fictions, since such assertions do not correspond to any content in the consciousness of community of kinds 46:5-7. Such fictions, for example, are erroneous notions of the character and capacities of higher consciousness, of methods for the acquisition of higher kinds of consciousness, of the different stages of consciousness development and what characterizes them. Such fictions include typically also erroneous notions of the status of the individual himself or that of other people (discipleship, initiations taken), etc.

<sup>2</sup>*Discrimination of reality ideas.* A statement intended to give human beings knowledge of such reality as passes whatever they can ascertain in the physical world must in order to be true be a mental downscaling of a causal idea.

<sup>3</sup>If it is a correct downscaling of a causal idea, it displays connections to other, related causal ideas, reality ideas.

<sup>4</sup>These connections are natural, unforced, logical, since all existence is a unity of things working together.

<sup>5</sup>If, on the contrary, it is not a causal idea, it proves to be in conflict with one or several known reality ideas, not to be able to be connected with any one of them.

<sup>6</sup>The true esoteric mental system, the hylozoic system, fulfils for mental consciousness many of the necessary functions performed by causal ideas to causal consciousness where discrimination as to truth and untruth is concerned.

<sup>7</sup>A causal idea, a reality idea, can render reality imperfectly, can be part of a truth, a part of a greater whole; but as far as it goes it is correct, is true. It contains nothing that wars with reality.

<sup>8</sup>Discrimination includes the ability to distinguish between what is nominal and what is real. Nominal opposites (things, individuals, groups, movements, etc.) may in reality further each other. The superficiality of statements, which is based on emotional reactions for or against, mutually exclusive, hinder us from seeing this. Superficiality, sentimentality, is opposite to the perception of the essence through essentiality – like is known by like; essentiality senses essence. It is impossible for man to correctly perceive the essence of anything as long as emotional illusions and mental fictions wield any influence whatsoever on him.

<sup>9</sup>Example: An esoteric teacher is attacked, slandered, vilified, etc., by journalists, “scholars”, etc. Sentimentally inclined pupils feel this is horrific, want to defend the teacher, have corrections published, dismiss the accusations, emphasize the teacher's merits, good qualities, etc. Instead they should understand that the slanderers, without suspecting it, do three services to the cause of esoterics. They turn the weak into apostates and cause other unsuitable people to keep away. They give the pupils one more lesson in the necessity of perfect indifference to moralism and public opinion. They give the pupils materials for the study of their own useless mechanical reactions and so incitement to strive to overcome them.

<sup>10</sup>Fictitious and illusory options exist only in the minds of men, since they are forms in and of emotional–mental molecular matter, whereas the second selves take an interest only in atomic matter. Example: “reformed European Union” exists only as a desire form, an imaginative form in the emotional–mental world, but will never become a reality in the physical world.

<sup>11</sup>Contrast this with the manner in which the planetary hierarchy views people, especially their disciples, as promising potentials. This manner of viewing is based on and conditioned by reality, in contradistinction to the “fictitious and illusory options” just described, since they are determined by the ability of 46-selves and 45-selves of looking into the future.

<sup>12</sup>Essential consciousness always comprises some kind of foreknowledge. Even causal consciousness has in the present immediate, correct apprehension of many causal chains,

causal relations that extend far into the future with their effects, possibilities that will be realized unless other, obstructive causes are added later. To causal consciousness the future appears as a web of possibilities, which have different, increasingly higher probabilities the closer in time is the release of potentiality into actuality. Essential consciousness brings with it further enhancement of this ability of prevision, not only thanks to its consciousness capacity, which is considerably greater than that of causal consciousness, but also thanks to its community of consciousness, which, it too, widens and deepens on each higher essential level (46:7:7:7, 46:7:7:6, 46:7:7:5, etc).

<sup>13</sup>The fact that the essential self's mental envelope is empty of content means that the fiction-forming function has completely ceased, that the essential self can never fall victim to errors in thought, formative thinking, mental sophisms, craze for "ideas" that fascinate emotionality, but are erroneous in reality. Then the mental envelope functions exclusively as a downscaler and formulator of causal ideas. The individual does the necessary pre-formation before becoming an essential self by making all fiction-forming activity of the mental envelope cease thanks to his understanding of reality ideas and of the right operations of thought.

<sup>14</sup>Compare with application of mathematics. The reality ideas are the applicable equations and the correct initial values; understanding of the right operations of thought is the ability to use the equations, to choose the right equations.

<sup>15</sup>Emotional atomic consciousness and its energy, emotional atomic energy, are free from any connection with collective human imagination, since they are out of reach of the first self's consciousness expressions. They are in direct contact with the will centre of the causal envelope (47:1) and from there with essentiality.

<sup>16</sup>What will finally remain of emotionality is only pure energy impelling to action, completely controlled by essentiality. This was the state designated by the gnosticians with the words they put into the mouth of Christos: "Get thee behind me, Satan." By "Satan" they meant emotionality; by "Christos", essentiality.

### *11.11 Some Characteristics of Essentially Inspired Intelligence*

<sup>1</sup>Some characteristics of intelligence inspired by essentiality are given below. The mere existence of those characteristics need not imply that a certain intelligence is of an essential nature; but the reverse holds good: if the intelligence is of an essential nature, then it possesses those characteristics and others in addition.

<sup>2</sup>1. *The Reign of Quality*. This intelligence assesses the significance of something not according to its size or quantity, but only according to its quality. And it determines its quality according to its degree of agreement with the meaning of life, that is, consciousness development, and the manner in which it realizes that meaning in obedience to the laws of life.

<sup>3</sup>2. *Thinking Set Free from Appearances*, from the influence of mass emotionality. Assertions such as "everybody knows that", "everybody says so", "everybody agrees on that", etc., carry no weight for those who are set free from appearances. Nor do the free let their conception of truth and justice be influenced and distorted by the radiation of wealth and power. For example, the fact that the Zionist view on Palestine is dominant in the minds of many Westerners has nothing to do with the understanding of truth and justice, but is due to the fact that Zionists own the major mass media.

<sup>4</sup>3. *Consideration of Potentiality*. What is great and powerful today may be small and weak tomorrow, and vice versa. This is an insight gained also through collective human experience and can be gathered from history. The expansion of Buddhism, Christianity, and Islam to become world religions was begun in all three cases from very small groups of individuals. Our elder brothers view their disciples in the human kingdom as potential second selves.

<sup>5</sup>4. *What is the Expression of a Hierarchic Idea Must be Realized*, however long a time it may take. The reverse holds good as well: What is not the expression of a hierarchic idea

must perish, sooner or later. From this it follows that it is important to possess discrimination as to what is and what is not expressions of hierarchic ideas. For example, people's freedom (from fear, oppression, want, etc.) and brotherhood are hierarchic ideas, but their equality is not a hierarchic idea.

<sup>6</sup>5. *The Relative Insignificance of Form.* The development of the faculty of abstraction, which is inseparably connected with general intelligence development, implies an ongoing deepening of understanding of function accompanied with a decreasing interest in the form. This includes realization of the fact that two mutually similar forms may fulfil mutually quite different functions and the same function can be fulfilled by mutually quite different forms, as also the realization of the fact that a more important function may lie hidden behind the appearance created by less important functions or may lie potential and be able to develop when the time for this has come.

<sup>7</sup>6. *Thinking that Considers the Motion Aspect, the Dynamics Aspect.* The most important fact about the motion aspect is that nothing stands still, everything moves, everything is part of the flow. Seeing what something is only in the present, how it works or expresses itself in the present, but not following its dynamics from the past and not trying to follow it into the future does not afford the requisite depth of perception and often becomes outright misleading. "How is it with the boat?" "It is floating", may be the answer given by one who is concerned only with the present, even when the water is only 10 cm below the rail. Expressed mathematically it is about the difference between just noting the coordinates of a certain point of a curve – indicating seeming standstill at the moment in question – and calculating derivatives of that point indicating motion; that is, speed, acceleration, retardation, etc.

<sup>8</sup>7. *Thinking that Understands the Significance of Events.* Living intuitively is living with a full understanding of the significance of whatever happens, of opportunities for action as well as of opportunities for refraining. Many people are mechanically determined by their being to immediate action, also at moments when it had been wiser to refrain. Many other people are as mechanically determined by their being to be passive, to delay action, or to hope for others to do it, even at opportunities when it is evident that the individual's action is necessary. This mechanical determination by his being must be overcome by anyone who has any contact at all with essentiality, so that he perceives as often as possible when in a course of events the exact time for activity or passivity is up, when there is danger in delay, and when it is wiser to wait.

<sup>9</sup>8. *Thinking that Realizes the Inevitable Interconnectedness of All Things.* This is related to the understanding of unity, of the fact that all things make up a unity, also as viewed from the motion or force aspect: that everything influences or is influenced, carries or is carried by forces that work change. Even the least action or omission has wide-reaching effects, which in their totality certainly are unsurveyable to human perception. The fact that the concrete wholeness is unsurveyable poses no hindrance, however, to the understanding of the principle of interconnectedness of unity as such or its application in many concrete cases.

<sup>10</sup>9. *Thinking that Realizes Fitness or Finality of Everything.* This all-pervading finality has been given its popular formulation in the expression, "everything that happens has a purpose". This is, strictly speaking, not true, an insight that comes with the understanding of the principle of scale. On the other hand it is true according to hylozoics that final causes (on a greater scale) dominate mechanical causes, "accidents" (on a lesser scale). The understanding of the dominance of final causes is connected with the understanding of the reign of quality and the necessity of viewing things from above.

<sup>11</sup>10. *Thinking that Can Always See the Matter from the Other Person's Angle.* This does not imply, however, that you have to agree with him, nor that "everyone is right from his angle", nor that "everything contains a kernel of truth", for that could be used to defend any lie. It implies, however, psychological understanding of every human being considering the level he is on, understanding of consciousness development not just as an abstract theory but also and

above all science of levels in its concrete application. By such application you discern matter-of-factly and impersonally what the errors in thinking and flaws of the view of reality and conception of life are due to, how they are connected with individual and collective emotionality, and what the individual on a certain level needs in order to rise to the next higher level, if he so desires. You also understand that mental consciousness cannot reach beyond 47:4, and so you see that it is useless to expect that the man will realize certain ideals or understand certain truths until he comes consciously in contact with Augoeides, begins to perceive the vibrations of the mental atom (47:1). The mental molecule (47:4) is quite sufficient for his needs, and there is at this stage no bridge between it and the mental atom. This is a ground for tolerance, for the attitude that demands nothing and expects nothing from people until they have begun building the antahkarana, even if unknowingly.

<sup>12</sup>11. *Thinking Set Free from Superficiality*. This means the opposite of that kind of superficial thinking which can grasp only what is presented to it by direct sensual confrontation. A whole world is upset when in dramatic film sequences is shown how two passenger planes are being crashed into skyscrapers in New York, so that about three thousand people are killed. In another part of the world, namely Iraq, five thousand children, from newborn to five-year-olds, are killed every month through the United Nations sanctions put into effect mainly at the behest of the government of the United States, a merciless and relentless mass murder of innocents that lasted twelve long years.

<sup>13</sup>Such thinking that is set free from superficiality includes attempts at discerning the real causes, the important causes. These often lie hidden in the deep, in what is invisible, or for the first moments. Physicians in the emergency wards of hospitals know from experience that patients who have been severely injured in road accidents may have internal traumas (such as bleeding from vital organs) that are invisible at ocular inspection but are far more serious and so must be treated prior to such injuries as certainly look horrible but are not life-threatening.

<sup>14</sup>12. *Thinking Capable of Perceiving What has been Unsaid*, what has been merely hinted at, according to the principle of *verbum sat sapienti est*, “a word is enough to the wise man”. Thinking that is capable of deducing the objective and logical consequences of general principles, thinking that has overcome the lower mental desire of having detailed explanations, elucidations, examples, also in those cases where thinking had been able to solve the problem itself with a little effort. This capability is necessary for a better understanding of school rules.

<sup>15</sup>13. *Thinking that is not a Child of its Time*, thinking that is liberated from the spirit of the times. This thinking makes itself more strongly felt as the monad is more closely attached to the causal being, which has many millions of years of life experience. This thinking asks rightly: “Why should the views and opinions of these times have priority over those of past epochs and future ages merely because my current incarnation, one of many thousands, happen to fall in this age?” Anyone who lives exclusively in the present can never understand the fact of his own immortality. That monad is still asleep.

<sup>16</sup>14. *Thinking Capable of Seeing Things from Above*, from the higher perspective, ever higher perspectives. The mastery of the hylozoic mental system and the understanding of the laws of life and the essential qualities afford some of the conditions for this. This is connected also with the understanding of the reign of quality, since all good things come from above, are gifts from the higher to the lower.

<sup>17</sup>15. *Thinking Capable of Immediately Seeing Through and Rejecting Pseudo-Arguments*, or sophisms. Such arguments are usually formed by means of confusion of ideas and manipulation of mere words without consideration for the real things to which words must refer to have a meaning. Three examples of such arguments: “If the primordial atom is a void in primordial matter, then it is nothing.” “Since the final goal of the manifestation of the cosmos is good, all is really good so that there is no evil.” “The ‘cell’ is an illusion. It has no existence as a material thing. Physical molecules must be leaving the cell each moment.

Hence there is no physical cell.”

<sup>18</sup>16. *Thinking Capable of Rejecting and Correcting Physicalist Views.* Three examples of such views. 1) The belief that the genetic inheritance determines the personality, capabilities, talents, understanding, etc. – as though esoteric students had suddenly forgotten what they have learnt about the fact of reincarnation. 2) The categorization of man as an “animal” merely because he has an animal body. In doing so they disregard the decisive difference, namely that man possesses an envelope that is immortal in the human kingdom, the causal envelope, which enables him to be self-conscious, whereas no animal has such an envelope. 3) The confusion of esoteric teaching on the advent of the “Lords of the Flame” to Earth with notions of space visitors of the ordinary UFO popular kind.

<sup>19</sup>17. *Thinking Set free from Sentimental and Moralistic Notions.* Four examples of such notions. 1) The sentimental notion that discipleship is something you are “given as a reward”, because you are such a “good and noble” person or you are “so well-intentioned”. 2) The sentimental notion that serving people means giving them everything they desire. 3) The moralistic notion that the planetary hierarchy after Atlantis withdrew from mankind to “punish” it or because it was “cross” with mankind. 4) The moralistic notion that the esoteric teachers (the “masters”) are very interested in the faults and failings of aspirants, judge and assess them on the basis of those shortcomings, instead of considering the capacity for work they have acquired, often by neglecting the work at their own development and character.

<sup>20</sup>18. *Thinking that Has Overcome Stereotypical Opinions,* the venting of “syntheses” without previous carefully wrought analyses, botched pieces of work typical of the lower mental (without contact with the causal), emotionally motivated, often characterized by preconceived views, determined by bias, and conditioned by non-consideration of essential facts and the very primitiveness of the intellectual operations applied. The thinking that has overcome all such things involves the understanding of the significance of details, not all details, but essential details; strives after exactitude in the perception of such details.

<sup>21</sup>19. *Thinking Set Free from Egoistic Motives.* Quite unreflectingly, as a matter of course, as a natural and completely justified thing, the separate self, the first self without contact with the second triad and Augoeides, is bent on considering first and foremost its own advantage, every opportunity to increase its power, its fame, and its wealth. Thinking that is in contact with, and inspired by, the second triad and Augoeides disregards the individual’s interests in favour of the welfare of the whole. Confucius: “The little man considers what pays, the noble man considers what is right.”

<sup>22</sup>20. *Thinking that At Once Discerns and Hits what is Essential,* and therefore does not get stuck at inessential details having to do with the form, the style, the outer embellishment of the argument, what is distinctive or idiosyncratic of the individual, but considers exclusively the main issue at hand; thinking that does not get lost in complicated inquiries into trifling matters.

## CONSCIENCE

### 11.12 Conception of Right

<sup>1</sup>There can be no clear idea of good and evil or right and wrong without first establishing an aim or direction. When the individual has an aim, then what brings him closer to his aim is good or right and what takes him further away from his aim is evil and wrong. If this individual aim corresponds to the possibilities of consciousness development, then it contains a common basis of valuation of good and evil, or right and wrong, a basis common for many people, namely all those who want to develop. What keeps us from reaching our aim is mechanicalness, sleep; and what helps us achieve our aim is consciousness, being awake. From this it follows that consciousness is good and mechanicalness is evil. Instead of “good” and “evil”, people who want to develop can speak of “conscious” and “mechanical”. This is quite sufficient for all practical purposes. It does not mean that all that is mechanical must be

evil, but it means that evil cannot be conscious, must be mechanical; moreover: that good cannot be mechanical but must be conscious. Everyone must ask himself: Can I be evil consciously? Can I consciously do what I have realized to be evil? Must not evil, if I have realized what it is, be something that I do mechanically, in my state of sleep? And the corresponding as to good: Can I be good in my habitual, mechanical, sleeping state? Must I not be conscious to be good?

### *11.13 What is Conscience?*

<sup>1</sup>In the esoteric sense, conscience is the ability, appearing at a moment of self-consciousness, to clearly see the mutual inconsistency and objective untenability of one's emotions, their untruthfulness, unreliability, incompatibility with a permanent self, and therefore emptiness. Moments of conscience help the human monad achieve discrimination as to the self and its envelopes, what is essential and what is inessential, what is priceless and what is worthless, what is immortal and what is mortal, all the way to the realization of its own immortality. Moments of conscience are necessary for the monad's liberation from the first triad.

<sup>2</sup>In the esoteric sense, conscience is a certain faculty that exists in every normal human being, and by normal human being is meant one whose consciousness can develop. Man has a potential for true conscience. But in most people that potential is buried and slumbering. In its stead there is a feigned conscience, conventions, hypocrisy, morality.

<sup>3</sup>Conscience is what brings together all our different, mutually irreconcilable feelings about some certain thing, so that we can know them all together, all at once. Conscience is the higher, positive emotional understanding of our own actions, an understanding that is free from lies and self-justifications. Conscience is a sudden, instantaneous state in which one cannot hide anything from oneself, cannot lie to oneself, where one is at once aware of all the feelings one has felt in relation to something or somebody, all those feelings with all their mutual contradictions and inconsistencies.

<sup>4</sup>Conscience is another manifestation of self-consciousness, of being awake. Self-consciousness works more on the intellectual side and conscience more on the emotional side. More intellectual self-consciousness and more emotional conscience only appear separate; actually they are two aspects of the same state, and the one cannot develop without the other awakening. Conscience is a tool of discrimination that helps us see what is good and bad or right and wrong in our own conduct. Moments of conscience are absolutely necessary steps on the path to waking up, and a man without conscience cannot develop. Using a different formulation we say that there must be two paths on which man approaches the higher, as yet superhuman states of consciousness: the path of higher intellect and the path of higher emotion. Pursuing only one of the two paths will not do. The work is so great and so difficult that all good forces must be used.

### *11.14 Buffers*

<sup>1</sup>Conscience is opposed by buffers. Those are such mechanical appliances in the mortal envelopes of incarnation as prevent man from feeling real conscience. They make it easier for a man to lie to himself, afford him false self-esteem, make him blind to his own faults and failings but sharpen his eye to those of another man, whether they be real or imagined, hinder conscience from appearing. Buffers are machines that feed you excuses, subterfuges, and self-justifications. Buffers prevent man from developing consciousness as well. Buffers keep the monad in the first triad, the first self, the personality. The human monad must finally replace buffers with conscious will, conscience, and metanoia.

<sup>2</sup>Morality is made up of buffers. Buffers make the life of ordinary man easier, more pleasant. It would be very hard for him to live without them, since he does not understand the necessity of conscience.

<sup>3</sup>Buffers are formed slowly and gradually. Many buffers are formed artificially by “education”, other buffers by the suggestive influence of the surrounding society. Consensus, having the same opinions as all the others, as convention tells you, because you are afraid of “what people say”, expresses itself as some kind of hypnosis or trance, that is, an apathetic state where the individual can be induced to believe in the most absurd things and act against what in a moment of conscience he would realize to be right. Ethnographers describe allegedly primitive human societies in Asia, Africa, and South America, thus outside Europe, as being dominated by irrational taboos that manifest themselves as acquired anxieties for sensual contact with certain objects or beings. Many people in modern European societies, however, educated, learned, and intellectual people in particular, evince a no less irrational anxiety for contact with tabooed subjects of conversation or study.

<sup>4</sup>When a man discovers something within himself, he experiences a shock, but if his buffers are strong enough they make this occasional clarity soon evaporate, so that he can go back to sleep. The more a man observes himself, the more likely it will be for him to begin to see these buffers. This is so because the more you observe yourself, the more you will catch glimpses of yourself as a whole (note this: as a whole, not as a unity!). And when you see this whole, you will also see conflicting traits, precisely such conflicts as buffers are supposed to hide. Finally you will be able to see your buffers, see them as the unnatural formations that they are.

<sup>5</sup>Buffers lull man to sleep, give him the pleasant feeling that everything is well as it is, that there are no conflicts and that he can go on sleeping in peace and quiet. Buffers are mechanisms that make man believe that he is always right and always does the right thing.

<sup>6</sup>It is often very easy to see the buffers of other people. It is very difficult to see your own buffers and you will eagerly deny them. A man was told by his teacher that his chief feature was that he contradicted. He reacted at once and hotly by saying: “But I never contradict!” Then the other pupils could not help laughing.

### *11.15 Waking Conscience*

<sup>1</sup>When people who are being trained in esoterics are told about conscience for the first time, they usually comprehend it too shallowly and, therefore, take it too lightly. As if they and all other people had conscience. It is with this as with self-consciousness. It is very easy to believe, when you hear about it, that you have it. But we do not have an awakened conscience, no more than we have self-consciousness. Thus conscience has to be awakened. In fact, this is one of the most important aims of your work on yourself. And there are many obstacles to this.

<sup>2</sup>The awakening of conscience is a process that runs in many steps, like the development of self-consciousness. Therefore, we may speak of an “awakened conscience” as on many different levels. A fully awakened conscience is far away for most people, but a faintly awakened, a temporarily awakened, and an awakening conscience exists in pretty many people.

<sup>3</sup>Conscience, when awakened, is the same in all people, which is a fact that must be stressed. In our self-observation certain realizations may reach us: “I am not this person whom I am observing. I am not these behaviours, views, statements, certainties, self-justifications, excuses. I am not the one I imagined. I am not these public distinctions and recognitions, positions, and virtues. I am not these appearances. I am something different, deep below, hidden.” Such realizations may form an intellectual basis for the possibility of waking conscience.

<sup>4</sup>All work at waking conscience must, just like all intentional work, start from the intellect, mentality. It must begin with knowledge, understanding, insight, right attitude, right effort, reflexion, self-observation. Thereupon this qualitative intellectual factor can activate higher emotions, where conscience is the most active after it has awakened. These higher emotions must be or become active, alive, in man, because without their participation there will be no moments of conscience. Purely intellectual man, who either does not have much of these emotions or does not care to activate them, must remain a man whose conscience is asleep.

Hopefully he will finally realize, if his intellect is strong enough and deep enough in understanding, that he must (re)acquire the mystic's intensity, devotion, and love of this higher, whatever he calls it – God, the higher self, soul, or spirit –, for this higher is the origin of conscience. Like self-consciousness conscience comes down from above and leads us upwards, if we are able to receive it. And to be able to receive it we must love it. The love of God is flowing toward us without reserve, the mystics are right in saying this. But what does “toward us” mean? It means that we must meet it halfway.

<sup>5</sup>As long as a man views himself as one and single, he will never leave the condition in which he exists. To awaken his conscience he must start to see contradictions in himself. But if he tries to see contradictions believing at the same time that he is one and single, nothing will come out of it. Then it will just be as if he put his one foot upon the other and wondered why he does not move from the spot.

<sup>6</sup>Man prevents, delays, or even destroys the awakening of conscience above all by lying to himself and about himself. Self-lying is what keeps false personality alive, but conscience is what will ultimately kill it. Every time a man refrains from lying to himself or about himself thanks to the wakefulness of his conscience, he weakens or thins false personality somewhat. It must die eventually for the true man to be born.

### *11.16 Preparing for Moments of Conscience*

<sup>1</sup>It is possible to create a state of self-remembrance after receiving training in methods and applying them with understanding. It is impossible to do something corresponding to intentionally creating a moment of conscience; nothing but imagination will come out of it. You must wait for conscience until it arrives. On the other hand it is possible to prepare a room in yourself for its arrival, cultivate such an attitude that you will be able to welcome it when it arrives. You do so by trying to see yourself as you are, not as you want to be, by being sincere with yourself, by lying to yourself as little as possible. This preparation has a preparation in its turn, namely right attitude, right understanding of what is false in yourself, what cannot or what should not be developed in yourself. Also efforts at creating moments of self-remembrance may favour moments of conscience later.

<sup>2</sup>It is possible to prepare for conscience by working, in our present condition already, at its better moments, on liberating ourselves gradually from our habitual feelings. This we cannot do directly, only indirectly. And we do it by dis-identifying from them. This dis-identification, too, we do best and the most efficiently indirectly, by observing unnecessary emotions as the objects, separate from ourselves, they are. Then they are no longer inner states that we talk about by saying “I” and “me”, but they have become more like external things, objects of our reflection and observation. From this fact comes the term “objective consciousness”. When we can observe them as objects outside the self, we can also clearly see their mutual inconsistency, that we hate the person or the thing we say we love, and love those we say we hate. Then we can even more intentionally withdraw inwards to the centre of ourselves and, using understanding, make those emotions belong to what is external to us, our inner external world, so to speak. All this work is preparation for future moments of conscience. Even this preparation must contain many things, above all an inner rejection, separation from oneself, of all expressions of lying, hatred, suspicion, and pride, and an intentional cultivation of the opposite qualities, especially in one's attitude to beings and realities of higher kinds.

<sup>3</sup>Demands of public demonstration of remorse, confession of sins, can just counteract the arrival of genuine conscience. Conscience is the individual's private matter, which he has no duty to report on to someone else. It is too easy to falsify conscience. False personality is an expert on such things. Sentimentality, resentment, righteous indignation, and anger – no such things have anything to do with conscience. All such expressions are the flurry and noise of personality. Conscience is observation, stillness, and silence. It is a higher state of conscious-



ness. Personality must find a state where it is passive, still, withdrawn, if conscience is to appear. If man is too full of himself, his personality, conscience cannot awaken.

### 11.17 *Metanoia*

<sup>1</sup>In conscience, there is something that resembles remorse somewhat but still should not be confused with remorse such as it usually expresses itself: an inner chaos of self-destructive, negative emotions, just as meaningless and useless as the negative emotions that led to the action which the man now regrets. Instead we should speak about *metanoia* (pronounce: *me-ta'h-nya*). This word, which is used in the Gospels, means “rethinking”. In contrast to chaotic, negative, lower emotional, destructive remorse, which cannot lead us anywhere, metania is a creative, positive, higher emotional and higher mental state, where we receive help to see how we can make good what we have violated, find a new way, be reconciled with the things or beings that we have ill-treated.

<sup>2</sup>In schools, metanoia is a necessary tool in the pupils’ work on themselves, a tool without which they cannot develop consciousness. The person who is not transformed need not merely be one whom the teaching of the schools never reached. It may also be one whom the teaching has indeed reached but who is careless about it, neglects it. This is not very serious, however; it is practically inevitable at the beginner’s stage and is generally corrected by the man himself as time goes by. It is far more serious, though, if the man expresses negative emotions or derogatory attitudes to the knowledge or the elder brothers from whom he received it. It occurs ever more frequently in this period of decline we are now experiencing that people, through one part of their being, praise esoterics and bear witness of its great and positive influence on their lives, but through another part of their being, slander and calumniate the individuals to whom they owe the little esoteric learning they have been able to pick up. If they were hit by a wee bit of conscience, they would realize that they had to make metanoia for what they had violated or else lose the possibility of a renewed contact with the knowledge in future lives. Ingratitude was never a path to the sublime knowledge.

## SPECIAL EXERCISES IN LIGHT TECHNOLOGY, PART TWO

### 11.18 *Seed Meditation, “I Am the Monad, Sovereign in All My Envelopes”*

<sup>1</sup>Even as a causal self, the monad sees all its incarnations in the human kingdom, gets to know them from the matter aspect. Later, as a second self (46-self), the monad can experience, if it needs to, all its incarnations in the lower four natural kingdoms and moreover in its consciousness aspect unite, become one, with the consciousness aspect of all those forms, its own and those of others. Thus as a second self the monad can in its own experience be all those forms in the lower three worlds, including its old causal envelope, now dissolved. The monad then knows that it has been all those forms and none of them in particular. This practical experience, not theory, of having been forms of all kinds and none of them in particular, is the very meaning of non-identification, the self’s realization, based on the rock bottom of experience and not on theory, of being something different from its envelopes. On the basis of this experience the monad, having become a second self, can dis-identify itself with all those forms, including its old causal envelope and the new causal envelope, which the monad as a 46-self is able to shape instantaneously for work and service in the worlds of man (47–49).

<sup>2</sup>Since as a 46-self the monad has community of consciousness with its old causal envelope in all its involutions (incarnations), in which that envelope at stages lower than the causal was divided into two – the lesser triad envelope and the greater collector envelope with the causal centre – the monad has likewise knowledge based on experience of the fact that it has been forms – triad envelopes – belonging to all seven departments, since each newly formed triad envelope usually is of another department than the immediately previous triad envelope. Thereby the monad knows that it has been all seven departments and none of them in

particular. This practical experience of having been all seven departments and none of them in particular is the very meaning of the monad's non-identification with the seven departments, the seven rays. On the basis of this experience, the monad, having become a second self, can work with all seven departmental energies, use them as tools, and one of the prerequisites of this use is non-identification with them. The practical meaning of this is that the monad can meet all fellow beings and all situations with that departmental energy which is in each particular case the most adequate. Each one of the seven departments has its colour, some one of the seven colours of the rainbow. Since these seven colours are differentiations brought about when the white light is refracted, the monad's own being, the self's own being, free from and raised above any identification with any one of the seven, can be likened to the white, undifferentiated and unrefracted light.

<sup>3</sup>Not even after having become a 46-self, however, the monad would by itself know that it is a monad, a primordial atom, that has acquired uninterrupted self-consciousness and unlosable group consciousness, but must have received this knowledge through that instruction in hylozoics which it has received from its teachers in the planetary hierarchy. The only thing the monad as a 46-self can know of the self by itself, from its own experience, is that the self is not any one of its envelopes in worlds 47–49, thus not even the causal envelope, and not even its own 46-envelope, knowledge based on its experience of non-identity with 46, experience which the monad expands to comprise ever higher molecular kinds within world 46 (46:7, 46:6, 46:5, etc.), according as it acquires, step by step, objective consciousness in ever higher molecular kinds within world 46 and finally in the atomic kind (46:1), for objective consciousness in a kind of matter entails the ability of non-identification with the kind of consciousness corresponding to that kind of matter or, expressed differently: understanding of the fact that this kind of consciousness is envelope consciousness, not the self's consciousness. Without knowledge of hylozoics, it would have appeared most natural to the 46-self to identify its own self in material respect with the third triad and in respect of consciousness and will with the consciousness and will of the guardian of the third triad, Protogonos, for the monad began to feel the influence of both even as a causal self and nowadays, as a 46-self, it has even wider and deeper experience of them.

<sup>4</sup>It is out of the question, however, at least in our planetary system, that the monad as a 46-self would not know that it is a monad, a primordial atom, since nobody here has ever become a 46-self without having received instruction and guidance by teachers of the planetary hierarchy, and hylozoics is the basic view of reality and life taken by the planetary hierarchy. But it occurred earlier that junior disciples of the planetary hierarchy – not 46-selves, nor perfect causal selves – had incomplete knowledge of hylozoics and so in their teaching gave explanations based on mere supposition of the self as the third triad. Those junior causal selves anyhow picked up that much of hylozoics that they gave the self, as they conceived of it, the correct Pythagorean designation, the “monad”, but, as indicated above, erroneously attached that term to the third triad. After the year 1950, which marks the beginning of the Aquarian age and simultaneously the publication of hylozoics, such mistakes belong to the past. Because nowadays all disciples of the planetary hierarchy, also probationary ones, are thoroughly familiar with hylozoics from the very outset.

<sup>5</sup>It is characteristic of the consciousness expansion of the 46-self that it has common and shared consciousness with an increasing number of monads in an “us” that gradually widens while the monad's own self-consciousness, its conscious self-identity, is preserved. This may be called “community of consciousness through non-identification”, since the 46-self thanks to hylozoics knows that all identifications made by the monad during its expansion up through ever higher kingdoms are only temporary, are made with simultaneous understanding of “I am not only this but continually something more and higher”, and so must be abandoned in succession for the monad finally to reach world 1 and to ascertain there that it is that ultimate

self which it always was.

<sup>6</sup>This ability of community of consciousness through non-identification is exercised, as was said above, also in relation to the seven departmental energies and thereby also in relation to collectives of consciousness determined by those seven energies. The 46-self's ability of non-identification with those seven entails not only the ability to use those energies but also the ability of free movement within and between the seven globes of our seven-globe, each of which is determined by its departmental energy. Our globe, the Earth, is of the fourth department, and the other six globes are therefore of departments 1, 2, 3, 5, 6, and 7. The 46-self views those globes not principally as material formations but above all as collectives of consciousness formed by involutory and evolutionary monads, fields of common work and service, study and research. To the 46-self, the entire seven-globe is one single collective being, limited in material respect by the periphery of the seven-globe, but within this outer limit without the inner barriers and restrictions put up to selves of lower kinds by the peripheries of the constituent seven globes.

<sup>7</sup>One of the pre-formations done by individuals of the human kingdom preparatory to their acquisition of the 46-self's ability of community of consciousness without identification is the purpose of the exercise, "I am the monad, sovereign in all my envelopes." This exercise bears upon that non-identification with envelopes which is necessary for the confirmation of self-identity; where aspirants and junior disciples are concerned, this is their non-identification with the two physical envelopes, the emotional, and mental envelopes; where initiate disciples, fresh causal selves, are concerned, there is in addition non-identification with their causal envelope too. Non-identification with the emotional envelope and with all mechanical and automatic consciousness functions occurring in it must have been acquired nowadays (after the year 1925) by the individual even at the beginning of his aspirantship.

#### *11.19 Seed Meditation, "Contact with Myself the One I Am in the Future"*

<sup>1</sup>Physicalists use to say, "Nothing is as certain as we are all going to die." We Pythagoreans say instead, "Nothing is as certain as we have all eternal life, since we are all without exception indestructible monads."

<sup>2</sup>"Who are you?" Every Pythagorean must answer that question, not just theoretically, "I am a monad in a triad in a causal envelope," which too easily becomes a mere phrase without reflection to accompany it, and above all without significance in a life sense. To answer that question practically entails an act of will constantly renewed, a commitment with wide ramifications into countless future lives. In a practical sense, to say, "I am", means that the man, at the moment he is saying it, asserts his own understanding, the monad's own understanding, his own consciousness, the monad's own consciousness against the automatic and mechanical tendencies of the envelopes. This understanding and consciousness of "I am" cannot exist without simultaneous understanding and consciousness of "I am not this", "I am nothing of this which I, the monad, am observing as something external."

<sup>3</sup>"I, the monad, am indestructible." I, the monad, have been, have existed as a living, sentient being ever since my consciousness was actualized in the cosmos many hundred billion years ago. I, the monad, am now, as a member of the fourth natural kingdom, a being who is self-conscious more and more often. I, the monad, am now striving to become a permanently self-conscious being as a causal self and, after I, the monad, have passed to the fifth natural kingdom and become a second self, a group-conscious being possessing continually expanding we-consciousness with ever more fellow monads in ever larger collectives.

<sup>4</sup>Having once entered on the right path and wandering it towards ever higher consciousness with unceasing acquisition of qualities and abilities that are necessary for the continually ongoing consciousness expansion, qualities and abilities which are not such of the envelopes soon to be dissolved, but qualities and abilities of the self, the monad, I, the monad, realize

that the whole of my, the monad's, future, future without end for this being of eternity who is I, the monad, is an unceasing heightening of my, the monad's, knowledge, understanding, qualities, abilities, power of realization and skill in action.

<sup>5</sup>This unceasing development of my, the monad's, qualities and abilities means that I, the monad, such as I, the monad, am in the future, know, understand, and am able to do much more than I, the monad, know, understand, and am able to do now, in this incarnation, with this set of envelopes.

<sup>6</sup>Since there is no mere theoretical esoterics, but all esoterics also must find expression in action, this question must be asked: What is the practical application here and now of this idea and teaching of my, the monad's, future existence with greater knowledge, stronger being, and deeper understanding? The answer is as follows.

<sup>7</sup>I, the monad, such as I am in the future, exist already. Because I, the monad, in-the-future exist as a potential. It is logically and factually inescapable that this potential will be actualized some time. How long a time this will take is a question of minor importance; the monad has all the time it needs.

<sup>8</sup>The monad gains the fuller knowledge and deeper understanding of this fact only as it acquires causal consciousness, and of course to an even higher degree as it acquires essential consciousness. This is directly connected with the ability inherent in higher consciousness to ascertain causes, which also includes the ability to discern the effects produced by those causes.

<sup>9</sup>The more the monad develops and perfects this ability to ascertain causes in the present and in the past, the more clearly it sees the effects produced by those causes in the future. This is of course true also of the ascertainment by the monad of causes concerning itself in the present and in the past. The higher the consciousness the monad acquires from causal consciousness up, the clearer, the more exact, the truer its perception of itself such as it is in the future and the farther into the future this perception extends.

<sup>10</sup>This future self, this future monad, thus exists already, since the causes of its existence are already operative. This understanding generates some interesting questions: Can I, the monad, here-in-the-present, come in contact with me, the monad, there-in-the-future? If so, how do I, the monad, here-in-the-present do it? And how do I, the monad, here-in-the-present use such a contact, if this is successful?

<sup>11</sup>The monad can do it, and also does it. During its evolution the monad, gradually moves the boundary between its waking consciousness and its superconscious. Its present waking consciousness was once its superconscious. Correspondingly, its present waking consciousness will belong to its subconscious and parts of its present superconscious will be its waking consciousness some time in the future. What the monad sporadically and uncontrolledly contacts when it is at its best, in unforgettable moments of profound peace and unity with life, or when it summons up unsuspected powers within itself and courageously attacks the most difficult problems and situations, or when it reaches a sudden insight and makes an intellectual conquest, all this will in the future be its normal, its everyday consciousness.

<sup>12</sup>Perhaps somebody objects to the idea that this future self, this future monad, already exists, saying that the future monad still exists only as a potential and therefore is not fully real or that the talk of "I, the monad, here-in-the-present" and "I, the monad, there-in-the-future" intimates that really two monads are involved, or that I, the monad, there-in-the-future certainly exist, but that I, the monad, here-in-the-present cannot come in contact with it and least of all receive help from it.

<sup>13</sup>The answers to those and similar objections are as follows. The future monad is certainly a potential. However, conditioned potential and unconditioned potential must be distinguished. Conditioned potential is every possibility that is not actualized with absolute necessity. For example, the oak is potentially contained in each acorn, so that each full-grown oak was once an acorn, whereas not every acorn grows up to become an oak. Unconditioned

potential is quite different, namely that the potential is actualized with absolute necessity, hence that this actualization is only a matter of time, thus that the question is not “if”, but only “when”. The monad’s transformation, after being introduced into the cosmos, from unconscious and impotent to cosmically omniscient and omnipotent, with all intervening stages of consciousness and ability, is such a necessary process: all monads in the cosmos, all without exception, will reach the final goal. The monad’s cosmic omniscience and omnipotence thus is an unconditioned potential, an absolute potential.

<sup>14</sup>The future existence of the monad is an unconditioned potential, in contradistinction, for example, to the future existence of our planet. Our planet is composed of atoms, molecules, and aggregates made from them, and all composite things must dissolve some time. And since we do not know exactly when in the future that necessary dissolution will occur, the future duration of the planet must be uncertain to us; only one thing we know: it will eventually cease to exist.

<sup>15</sup>All such material reality as is known to exoteric science consists of composite things, which all of them must eventually dissolve, cease to exist. Therefore, their future existence is a conditioned potential, or a potential limited in time, limited, that is, by the external forces that finally produce their dissolution.

<sup>16</sup>In contrast, the primordial atoms, or monads, form a category of their own, unknown to exoteric science. Being uncompounded, simple, and carriers of the primordial force, dynamis, in its highest cosmic potency, the primordial atoms, monads, cannot be dissolved by some force acting from without. Their future duration thus is unconditioned, unlimited.

<sup>17</sup>The higher the monad reaches in its consciousness development, the more and more important active causes become known to it, and the more clearly, more exactly it perceives their effects into the future. The fewer and the less important causes with their effects thus escape the monad’s knowledge. In the process, the monad’s certainty as to its future destiny becomes established ever more firmly. That certainty is further strengthened by the fact that the monad as a member of the fifth, sixth, etc. natural kingdom is always also a member of a collective being all constituent monads of which share their knowledge, understanding, and accumulated experience; implying an enormous addition to individual knowledge, understanding, and accumulated experience. Furthermore it is true of every such collective being, thanks to the fact that it has acquired the essential quality of obedience to law, that it has the right to that additional knowledge which still higher collective beings can and want to give it. All of this entails that the individual monad, having once reached the superhuman kingdoms, possesses indestructible and inalienable certainty that it will actualize its potential of divine omniscience and omnipotence, that this actualization is only a question of time.

<sup>18</sup>What the monad still lacks as long as it remains in the human kingdom is knowledge of many important facts, to wit, that these are certainly momentary but nevertheless real contacts with something already existing in the future, the monad’s own future being; that the monad can establish such contacts intentionally and consciously instead of passively waiting and hoping that they establish themselves spontaneously; that the way of doing so is with an act of will at a moment of self-remembrance and non-identification; that the monad should use such moments of contact with itself such as it is in the future in order to provide itself with power, knowledge, and understanding for its work on three lines.

<sup>19</sup>Why at moments of self-remembrance and non-identification? Since they are the monad’s best moments. Since at other, worse moments the monad is not conscious and is not present. It is the monad that establishes the contact; the envelopes cannot do it. Another way of viewing the matter and arriving at the same answer is to understand that the moment of self-remembrance is that state of the individual in the present which is in agreement with his state in the future; that what he can be now only temporarily, for short moments, with long periods of forgetfulness and sleep in between, he will in the future be able to be increasingly longer;

these states being produced by his will to an increasing extent, with ever shorter periods of forgetfulness and sleep in between. The longer and better he remembers himself, the more he will be similar to his own future.

<sup>20</sup>The monad need not burden other individuals, fellow monads, whether such as are found in its own kingdom or in higher kingdoms, with pleas of help. To be sure, I, the monad, possess as my ultimate resource myself, the monad, in the future such as I, the monad, already exists there-then. This is one more application of the law of self-realization, or “first do everything you can yourself before you ask another one for help.”

<sup>21</sup>I, the monad, in-the-future am the same monad consciousness as I possess in the present when I produce it intentionally through self-remembrance. The future monad consciousness certainly has qualities and abilities attached to it which I, the monad, in-the-present do not yet possess, but the very monad consciousness, self-consciousness, the monad’s consciousness, is the same. The difference between the present and the future one is in the duration and degree of control of the envelopes, and the duration is a function of the degree of control.

<sup>22</sup>The contact between me, the monad, in-the-present and me, the monad, in-the-future exists through the causes, already set in motion and active, which will reach and influence me, the monad, in-the-future. And since I, the monad, in-the-present am a conscious being when I perform this exercise, if not at other times, there is also along with the energy contact, also a consciousness contact; that this is so is clear from the hylozoic teaching on the three aspects: if consciousness is present, then there is energy corresponding to it, and vice versa.

#### *11.20 The Long Thought of Working at Becoming a Second Self*

<sup>1</sup>*Overcoming Illusions about Higher Will Powers.* Will in the esoteric sense is to the first self a mystery, which it cannot understand. Only the second self, preparing consciously and adequately to become a third self, begins to understand will, the essence of will, the conquest of will, the higher powers of will and their uses for collective consciousness expansion. The fact that the first self cannot understand will does not mean that it should not seek to understand. For even as a first self the monad can, in work and service, come in momentary contact with the second self. Then the monad is not a first self for the moment, but a second self. Then the monad can understand will somewhat.

<sup>2</sup>As long as the monad is wholly a first self, as long as it never contacts the second self, it can only cherish illusions respecting will and its higher powers. Unity, impersonal love, is one of those higher will powers. But the first self conceives mechanically the talk of unity and love according to the demands of sentimentality. Another illusion appears in the confusion of unity with equality; a third one in the belief that understanding is everything and replaces realization; a fourth one in the belief that the monad reaches higher levels and stages by useless sacrifice of things from which it has not yet liberated itself; a fifth one in the belief that the first self’s mechanical over-activity, expressing itself in pushiness and project-mongering, is manifestation of a higher kind of will when in reality it is manifestation of unbalanced pingala energy; a sixth one in the belief that the individual’s attempt at forcing his will on other people is manifestation of a higher kind of will; a seventh one in the belief that the individual’s plans are better than the plan for collective consciousness development made by the planetary government. All these and similar notions are just illusions that are hindrances to the monad’s contact with the second self. Discerning them for what they are and liberating oneself from them intentionally and consciously thus is necessary in the monad’s work at becoming a second self.

<sup>3</sup>*Increasing Orientation towards the Will Aspect.* As a causal self the human monad achieves its first conscious contact with the third triad and Protogonos, therefore begins to orient itself increasingly towards the will aspect, which is the dominant one in the third triad. For the monad as an essential (46) self this conscious contact is intensified, above all because

the essential self becomes a conscious disciple of Protogonos, just as previously the causal self was a conscious disciple of Augoeides. Another important factor that makes for a close relation between the 46-self, of the human evolution, and 44-self Protogonos, of the deva evolution, is the naturally close connection between 46 and 44. Orientation towards the will aspect in essential consciousness never concerns only the individual but always the realizations of the essential collective being in accordance with the laws of life and the planetary government's plan for consciousness expansion. It is the will manifestation of essential plan consciousness.

<sup>4</sup>*Becoming a Spiritual Leader.* By "spiritual" is meant everything having to do with the development of potential second-self consciousness: causal, essential, superessential. Spiritual leaders must be able to stand alone, and they are always able to do so if they have the capacity for love. They must not let themselves be hindered by those who cannot keep up with the pace. Leaders must have a goal, a sense of proportion, be able to think clearly, possess humility and the ability of adaptation, feel sympathy for everybody within the sphere of their activity, avoid pedantry. Leaders must count on being blamed for the failures of co-workers, on being attacked by all who expect too much, by those who are unable to see and understand, by all criticasters of all kinds who agitate public opinion. True love, essentiality, is impersonal, objective, and imperturbable. Egoism and sentimentality of any kind are alien to it.

<sup>5</sup>*Overcoming Bias Due to One's Own Type.* Impersonality is not possible until the individual has acquired essential consciousness and has entered into unity. Before that, impersonality will be distorted into an attitude of aloofness. Long before there can be any question of impersonality, the individual must have liberated himself from emotional attraction and repulsion, liking or disliking anybody in the superindividual, esoteric family group (at his own stage of development). All such things as make you prefer someone in the group to another must be superseded by the consciousness of community and the work for common objectives.

<sup>6</sup>*Finding the Group and Joining It.* By the "group" is meant the esoteric group, the group to which the aspirant belongs through the factors of the laws of destiny and reaping, in which the former appear in the fact, among others, that the causal envelopes of the group members already make up a collective being in the causal world and that their Augoeides have a particularly close collaboration. The group is part of a greater group of individuals, the clan. The individuals of the clan have causalized together and are presumed to essentialize together in the future.

<sup>7</sup>The group members are brought together in order to acquire understanding of each other's individual characters, to trust each other, to learn to co-operate, jointly to serve evolution and mankind, everything with a view to common tasks in the future as a unitary collective being. Group consciousness develops in the group, and only in the group.

<sup>8</sup>When the individual has become causally conscious, he begins to take an interest in the members of his clan in order to form a group in the causal world. That is the group with which he will cooperate in the future. It may happen that the individuals belonging to it have not made as rapid a "career" as he has. He knows his people, however, and tries to help them. That is the explanation why a causal self is interested in certain individuals in a way that others cannot understand, and not in other individuals who perhaps are more advanced.

<sup>9</sup>As long as the members of the clan are found at lower stages, they may often hinder each other and refuse to acknowledge each other, just as the individual may be in the way of himself. Then they are victims of the form and attach more importance to the form than to the "soul" in the form. When they love the soul in the form, they begin to perceive what it means to love.

<sup>10</sup>To seek your group is to go on acquiring the quality of love. To seek your group is to seek the lowest unity. In so doing you gain an understanding of unity and you mature for entering the world of unity.

<sup>11</sup>When the individual has removed the obstacles in himself to finding his group, then he will find it.

<sup>12</sup>Joining the group means much more than just being formally admitted into it. The individual has to eliminate all such things in his own envelopes as obstruct the growth and manifestation of the group spirit and the group consciousness.

<sup>13</sup>*Exact Understanding of School Rules.* School rules are no creations of first-self consciousness, but formulations for first selves of second-self insights, which in their turn are summaries of millions of years of collective experience. The individual's distance to understanding and application of school rules is the measure of his distance to the second self. First comes the will to apply school rules, thereupon comprehension, then application, later on relative understanding, and finally exact understanding. Thus exact understanding comes from application. Exact understanding eliminates doubt and hesitation as to application in the individual case. Since school rules are expressions of second-self consciousness, only the second self possesses this exact understanding. Therefore, striving after exact understanding of school rules is part of striving after second-self consciousness.

<sup>14</sup>*Entering Unity.* There is a very great difference between those who have entered unity, that is, have become essential (46) selves, and those who are still outside of unity, and this is true also of those who have momentarily experienced unity. His entry into unity is for the individual a long and demanding process. First, he must qualify to become a disciple of the planetary hierarchy. As such he must pass the first three planetary initiations in turn, after which he becomes a causal self. Only as a causal self he can pass the fourth planetary initiation, sacrificing his causal envelope in the process, and definitively pass to the second triad, make his entry into unity, be transformed into a second self, a 46-self, and therefore a member of the planetary hierarchy. Long before that he must have demonstrated that he is fit to become a fellow worker with the hierarchy, actually so fit that the hierarchy regards his discipleship as a "profitable investment" in the long run, one that well justifies the great trouble the acceptance and training even of the potentially most competent disciples cause the teachers. We human beings are not as clever as we fancy.

<sup>15</sup>*Entering the Cosmic Etheric World.* Only the causal self can understand that the etheric envelope is the first self's most important envelope in energy respect. In the entire cosmos there is no kind of energy that does not appear in some manner in physical etheric matter and in the etheric envelope. The etheric envelope as a whole is made up of evolutionary matter, not of involutionary matter as the emotional and mental envelopes. Its functions, therefore, are of much higher quality than those of the emotional and mental envelopes. The kinds of matter and energy of the etheric envelope display distinct similarities with the kinds of matter 43–46; that is why the latter are called "cosmic etheric"; and the physical etheric kinds of matter, "solar systemic etheric". One such similarity is that both cosmic and solar systemic etheric matter is evolutionary matter; another similarity, connected with the former, is that both kinds of etheric matter are characterized by a high degree of finality. Therefore, the functions of the etheric envelope are reliable in manner quite different from that of the emotional and mental envelopes. That is the explanation why the normal individual can be expediently active in the physical world, perform physical work without interruption, for hours if necessary, and achieve the results desired. The corresponding is very difficult in the emotional and mental worlds, where the normal individual's attention without physical support can usually seldom be directed at some definite thing or work save for a short time.

<sup>16</sup>In fact, man's etheric envelope is a creation by higher beings, intended by them as an instrument by which the monad as a first self can begin to understand unity and the worlds of unity, the essential world to begin with. Consciously entering the solar systemic etheric world (49:1-4), its lowest ether (49:4) to begin with, is therefore a preparation, a pre-formation, before consciously entering the lowest world of the cosmic ether (46). Also, this conscious entry into the lowest ether presupposes that man can to some extent live in essentiality (46), just as his conscious entry into the lowest ether but one (49:3) presupposes some ability of



conscious life in superessentiality (45).

<sup>17</sup>*Preparing for the Sixth Root-Race.* Each individual has to qualify for membership in the sixth root-race not by his current race but by his own merit, by demonstrating skill in action, by his own work on the three lines. Since the members of the sixth-root race are simultaneously pupils of the school, work on the third line means work for the manifestation, not only of the school, but also of the sixth root-race. Where work on the first, second and third lines is concerned, membership of the sixth root-race cannot be withheld from any individual who by his work demonstrates that he possesses the qualifications, and the corresponding is true of the group in its work, for individuals will be born into the sixth root-race in group formation.

<sup>18</sup>*Working for the Realization of the Good State.* The good state is the realization of group consciousness in a sovereign social form. It therefore presupposes the school, which in its turn presupposes the esoteric study group. The work for the realization of the future good state thus must start from the esoteric group existing in the present. From this it follows that the esoteric group must collectively understand those goals, must apply school principles and school rules with those goals in mind. The group works on the second and third lines with knowledge and understanding of those goals. The individual group member works on the first line with the same knowledge and understanding, strives to make himself fit for a citizen of the good state.

<sup>19</sup>*Making the Work of Augoeides Unnecessary.* Still as a causal self the human monad needs its Augoeides for the activation of essential consciousness 46:5-7 and also of atomic mental consciousness, 47:1. Its transformation into an essential self requires of the human monad that it gradually take over all the functions fulfilled by Augoeides for the causal self, so that he can finally be entirely liberated for other tasks. This includes man's ever more exact understanding and application of the laws of life, ever deeper understanding and ever more efficient demonstration of the essential qualities.

<sup>20</sup>*Lightening the Common Burden.* The disciple is characterized by possessing at least incipient consciousness of unity, consciousness of community, group consciousness. But can such consciousness exist in anyone who does not lighten the group's common burden of work by doing some real contribution in the field of the group's activity? Of course not. He is a brother who carries a brother's burden. The disciple must have left that stage behind where man is content with sentimental musings of doing some great work, dreams of being useful, imaginings of service. Consciousness of community is consciousness of the common burden, common duty, common responsibility, consciousness that impels to adequate action in accordance with law.

<sup>21</sup>The life of the essential self is work, but without the least perception of compulsion, heaviness, or boredom, such as is often the case of the first self. The essential self has reached the insight that life, when at its best, is work for the process of manifestation, for the consciousness development of the monads, work in bliss without a thought for himself, bliss that is inconceivable to lower consciousness.

<sup>22</sup>*Seeing the Task and Doing It.* One of the most important differences between the aspirant and the accepted disciple is that the disciple sees the task and does it, sees what his own group needs to do as a small part in the execution of the planetary government's plan and also does it in harmonious cooperation with the other members of the group. Action requires motivation, motive force, but for this kind of vision and action the mere emotional motivation, emotional will, characteristic of the bulk of mankind, is not sufficient. Having only emotional will, man does what he wishes to do, what his desires urge him to do, not what he should do, what his best mental realization and understanding tell him to do. To be impelled exclusively by his best mental realization and understanding he must possess mental will (47:4), and generally man does so only when he is approaching the causal stage, possesses incipient causal consciousness. The difference in this respect between the aspirant and the accepted disciple is that the aspirant certainly has both emotional will and mental will, but that his

mental will is weaker, whereas the mental will of the disciple is stronger than his emotional will, at least when it comes to the push.

<sup>23</sup>Therefore, to be accepted as a disciple the aspirant must strengthen his mental will, make it stronger than his emotional will. How does he do it? Answer: By acting more and more often as if it were stronger already. By acting, at first in small matters, but later in ever greater and more important ones, without the need of being emotionally warmed up, having his enthusiasm, sentimentality aroused, but only through his realization and understanding and also – and this is important – through his conscience, which reproaches him with the fact that his contribution is too weak and too small in comparison with what he should and could do with all the theoretical esoteric learning he has imbibed. The more often and the better the aspirant is able to assert his mental will against his emotional will, the more swiftly he approaches the stage of discipleship.

<sup>24</sup>*Putting Another in One's Place.* The awakening to consciousness of community entails the insight that the expansion of consciousness is a group activity, that the individual moves forward and upwards not as an individual but as a member of a group that widens through newly-joined members. In the group he is or remains neither the first nor the last one, neither the oldest nor the youngest one. His attitude, therefore, should be that of guiding, helping, and setting an example to all the younger ones, because those younger ones cannot rise without the guidance and help of the older ones. It is equally true that the older ones cannot rise without guiding and helping the younger ones; the latter will in due time replace the older ones so as to enable them to move on to higher duties. Thus the rule goes: to be able to rise you must put another in your place.

<sup>25</sup>*Overcoming Appearances.* Aspirants may be led astray by seeming truth, distortion of truth, clothed in an attractive imaginative form; disciples having incipient second-self consciousness are not, however. Even at the outset of their activation, both causal consciousness (47:3) and essential consciousness (46:7) function as instruments of discrimination by means of which the disciple separates true from false, genuine from spurious, for example in the matter of true and merely alleged esoteric facts. Aspirants may still be without understanding of the fact that the imaginative constructions of occultists, quasi-esotericians, have their energy not from the planetary hierarchy but from the black lodge. To disciples, however, this fact is self-evident, because why should that power, which is still (as long as mankind's bad reaping allows it) ruling in the physical and emotional worlds, refrain from attempts at misleading even in that sphere where aspirants start their quest and thus where they are most easily led astray, if lying and misleading are the foremost practices of the black ones?

<sup>26</sup>*Being Completely Free of Remaining Idiosyncrasies.* These are peculiarities characteristic of the individual which exist in the envelopes of the first self but not in the monad and which the monad therefore cannot bring with it into the fifth natural kingdom. In other words, they are not expressions of essential qualities. How hard it is to eradicate idiosyncrasies is clear from the fact that even the causal self's causal envelope, consisting of mental atoms, thus his transformed causal envelope, may carry remaining ones.

<sup>27</sup>It is expedient to divide idiosyncrasies into two categories: such as from the viewpoint of the group life are inessential, not disturbing, and such as disturb the group life, make it more difficult, or even hinder it, and group life means the development of group work and group consciousness. The individual must make a clean sweep of those of the latter category in order to be able to join the group. Particularly serious idiosyncrasies may entail their own blindness. In such cases the individual does not even realize that they pose a problem for himself and for the group.

<sup>28</sup>*Assisting in the Earth's Transformation into a Sacred Planet.* Our Earth is not a sacred planet. In the ancient esoteric writings the other planets of our solar system are called sacred, since hatred is there an unknown phenomenon, no powers of evil exist, and vegetables,

animals, and men have not been clothed in organic forms, those envelopes of suffering. In a sacred planet, the superhuman kingdoms control all lower life. In a sacred planet, the school controls social life and culture.

<sup>29</sup>It enters into the plan of the solar systemic government that the Earth shall be such a sacred planet. All second selves, third selves, and cosmic selves active in the planet are working towards that goal. The contribution of those higher selves is not sufficient, however, but it is necessary that they are assisted by first selves, at least those of them who are more conscious, and that assistance is in fact necessary for their transformation into second selves, all according to the law of self-realization, which says that higher selves do not do what lower selves can do and therefore should do.

<sup>30</sup>We assist in the Earth's transformation into a sacred planet first of all by acquiring discrimination in the matter of sacred and profane, that is, right and wrong, just and unjust, namely what is in agreement with the laws of life – and then in particular the law of freedom, the law of unity, the law of self-realization, and the law of activation – and what is not. We use that discrimination as the basis of our application. Subsequently it is about giving our support and our loyalty to powers of all kinds that work in accord with the laws and refuse any kind of support and loyalty to the powers that work against them. Finally we inform others in order to help them develop their own corresponding discrimination.

L.A., January 22, 2018.

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