

FUNDAMENTALS OF LIGHT TECHNOLOGY

PART TEN

Contents: 10.1 Introduction to Parts Ten, Eleven, and Twelve. THE SECOND SELF: 10.2 General about the Second Self. 10.3 The Second Self Lives in Consciousness. 10.4 The Second Self's View of Reality and Life. 10.5 The Will of the Second Self. 10.6 Second Selves Do Not Make Themselves Known. 10.7 The Work of Second Selves. 10.8 Only Second Selves Have Knowledge. 10.9 Esoterics is the Knowledge of the Second Selves. 10.10 When the First Self Discovers the Second Self. 10.11 Insights on the Path. THE ESSENTIAL SELF: 10.12 Collectivism. 10.13 Collective Beings. 10.14 Unity. 10.15 The Essential Envelope. 10.16 Essential Consciousness. 10.17 Intuition. 10.18 Love. 10.19 Understanding. 10.20 The Contact with Essential Consciousness. 10.21 The Acquisition of Essential Consciousness. 10.22 The Transition to the Second Triad. 10.23 The Essential Self. 10.24 The Essential Self Lives in the Consciousness Aspect. 10.25 Only the Essential Self Can Become a True Psychologist. 10.26 The Line of Wisdom and the Line of Love. THE FIRST SELF AS A PROBLEM: 10.27 The First is the Problem. 10.28 The First Self is an Obstacle to the Second Self. 10.29 The Division of the First Self. 10.30 The First Self is the Self of Ignorance. 10.31 Non-Identification with the First Self. 10.32 The First Self is to Become a Tool of the Second Self. 10.33 Insights that are Helpful for the First Self.

10.1 Introduction to Parts Ten, Eleven, and Twelve

The present Part Ten and the two following parts, Eleven and Twelve, conclude *Fundamentals of Light Technology*. These three parts treat of the second self, and the essential (46) self in particular. Part Ten gives basic facts about the second self and the essential self and also discusses the first self as a problem for the human monad. Part Eleven deepens that study by putting the collectives of essential selves into planetary and solar systemic contexts; furnishing in addition the necessary theoretical groundwork for the understanding of the exercises done in the practical study of Light Technology, Part Two. Part Twelve discusses the manifestation of essential consciousness and of essential will in social forms: the good state.

THE SECOND SELF

10.2 General about the Second Self

¹The second self is the monad centred in any one of the three units of the second triad, that is, the mental atom (47:1), the essential atom (46:1), or the superessential molecule (45:4), and consequently self-active, self-conscious, and group-conscious in the kind of consciousness – causal, essential, or superessential – corresponding to that unit. The three main kinds of second-triad consciousness are bound up with the three units of this triad.

²When centred in the second triad mental atom (47:1), the monad can study objective phenomena in lower worlds. When centred in the essential atom (46:1), it can study the consciousness content of all the lower worlds. When centred in the superessential molecule (45:4), which besides its special function enables the self to synthesize the mental and essential subjective and objective consciousnesses, the monad is sovereign in worlds 46–49. In each higher molecular kind (45:3, 45:2, 45:1 etc.), the will aspect grows ever more powerful.

³The three consciousnesses of the second triad actually make up a unitary consciousness, since the higher includes the lower. The lower receives energies from the higher, and in so far as the monad, when self-conscious in the causal envelope, activates the essential atom with the energies it receives, it can apprehend essential ideas and develop the essential intuition.

⁴The fifth natural kingdom is that kingdom in which the monad becomes self-conscious and group-conscious in its entire second triad, becomes a second self; at the same time that kingdom

in which the collectives of monads composing it acquire that basic capacity which makes cosmic consciousness expansion possible, acquire insight as to their function in the process of manifestation, and the qualifications for conscious utilization of the dynamic universal energy.

⁵Apart from the lowest kind of causal consciousness (47:3), the consciousness of the second self is simultaneous individual and collective consciousness. Also higher causal consciousness is collective consciousness due to the fact that the connection between the unity (47:2) and will (47:1) consciousnesses of the causal envelope is actualized by energies from the second triad.

⁶Second selves are collective selves. Thanks to universal collective consciousness all lower kinds of consciousness enter into higher kinds. This means that second selves share in the collective consciousness of their lower worlds.

⁷The fact that the second self is a collective self also implies that the second self can join any group whatever that has a consciousness of community within the world of consciousness he has reached and all the lower worlds. All the worlds of the planetary chain (seven-globe), 46–49, are at the disposal of the essential self. But since the work at the various processes of manifestation is done by groups with functions allotted to them, the essential self always belongs to a group forming a collective being within the common world consciousness. In addition, the essential self always belongs to one department of seven. Thus there are many collective beings within the essential world, although all essential selves are one and moreover one with all monad consciousnesses in all lower worlds. There is no lower limit to collective consciousness.

⁸The three kinds of consciousness in the second triad are also called “intelligence”, “love–wisdom”, and “will”. When developed to its highest degree, “intelligence” (47:1) implies sovereign understanding of all objective, material phenomena in the worlds of man. “Love–wisdom” (46:1) is consciousness of unity, consciousness of community, with understanding of all kinds of consciousness within worlds 46–49. “Will” (45:4) is a synthesis of all energies and consciousnesses within worlds 46–49 and omnipotence in these worlds.

⁹The fact that it is possible to apprehend intelligence; love–wisdom, that is unity; and will in the lowest worlds is due to the presence of mental atoms, essential atoms, and superessential atoms even in the lowest matter, in the physical atom.

¹⁰There is a certain analogy between the physical and the causal, an analogy that manifests itself in the matter aspect; there is an analogy in the consciousness aspect between the emotional and the essential; an analogy in the will aspect between the mental and the superessential. There are at the same time direct relations between the superessential and the physical, and likewise between the causal and the mental. It is in the physical that energy must find its outlet.

¹¹Only the second self provides scope for the three aspects of reality: the causal self’s objective consciousness in the lowest three atomic worlds (47–49); the essential self’s collective consciousness (his ability to identify with the consciousness of all beings in the lower worlds); the superessential self’s full sovereignty in the worlds of the first self as well as in those of the second self. From this it is clear that the second self, not the first self, has knowledge of reality. Apart from his physical objective consciousness, the first self is reduced to life in the illusoriness of the emotional world and in the fictitiousness of the mental world.

¹²The monad cannot as a first self acquire the consciousness of the second self. The monad can become a second self, however, and then it is no longer in the human kingdom. It needs no “saviour” to do this, but mankind must “save itself” by activating its consciousness and acquire higher kinds of consciousness, which before the stage of culture, or of the mystic, is done largely automatically.

¹³Therefore, it is the task of those who are elder brothers than mankind at large and thus have got ahead of the others in their consciousness development to help those at lower stages to reduce the lead. If they fail in this task of theirs, they cannot reckon on being assisted at

their transition from the fourth to the fifth natural kingdom. Those on higher levels are to help those on lower instead of exploiting them as they have done hitherto. Of course this is a matter of voluntary work and nothing that those on lower levels may consider as their right to claim of those on higher levels.

¹⁴The gnosticians called the third self the “father”; the second self, the “son”; and the first self, the “mother”. It is the task of the mother to “give birth to the son”. It is as a first self the monad must acquire the qualities and abilities that it needs to become a causal self. And it does that in the physical world. When the “son”, the causal self, is born, the mother has fulfilled her task. But not before. When the monad has done what it can, it receives the necessary help: knowledge and help from Augoeides. Whatever more help it needs it receives from a teacher in the planetary hierarchy.

10.3 The Second Self Lives in Consciousness

¹The second self lives entirely in his different kinds of consciousness: causal, essential, or superessential consciousness. Since lower kinds of consciousness are included in higher ones, this kind of monad does not need its first triad. But as a rule the monad keeps the first triad in order to more easily form envelopes in the worlds of man, if the monad has located its work to these worlds with their four natural kingdoms. There are many functions to choose from.

²Anyone who lives in the matter aspect, the one for which the material form is the only essential, never feels secure. For the form always runs the risk of attack by countless foes. But anyone who lives in the consciousness aspect is unassailable.

10.4 The Second Self's View of Reality and Life

¹The second self is a collective self. This fact is crucially important for the second self's view of life and reality. It means, among other things, that the second self has seen the unity of all life, has entered unity, lives to help all who strive after unity to reach unity, at all stages of development to promote consciousness development the goal of which is unity. In addition, like all collective selves in ever higher worlds he seeks to develop himself ever more in order to better serve, to serve higher as well as lower selves. His motive is the service of evolution, since evolution is the meaning of life: all shall reach the highest cosmic kingdom. It is by service that all the qualities and abilities necessary for evolution are best and most quickly developed.

²All beings in higher kingdoms have the basic things in common. The fact that the perceptions of the three aspects of reality, such as they manifest themselves in higher dimensions, must be different, is quite another matter. Everybody's individual character makes itself felt in individual treatment of given problems. Opinions about what measures should or should not be taken in regard to general facts valid for all (concerning mankind, for instance) may diverge and so be discussed until unanimity has been reached.

³The second self's view of the self is thoroughly different from the first self's view. Because the second self looks upon the monad, the primordial atom, as the ultimate self it is, as a potentially highest cosmic self, seeing everything “from above”, whereas the first self sees everything “from below”, from the mineral kingdom and the process of evolution. The second self and higher selves consider the process of expansion: the self as returning to its “original home” – the highest cosmic world –, as a being sharing in the cosmic total consciousness. They consider the potentiality, not the actuality. The monad as a first self thus is a potential second self, a potential third self, etc. The very perception of time is quite different, widens with every higher world, until in the highest cosmic kingdom everything becomes an eternal present, all processes of manifestation fall in the present, since in the great cosmic plan made at the making of the cosmos, all the processes, everything to be actualized, is seen from the beginning to the end.

⁴For the second self, there is no authority in whom to “believe”. He uses the greater

knowledge of reality received from higher selves as “working hypotheses” but accepts nothing which he does not understand himself by his own experience and working up of his own experience.

10.5 The Will of the Second Self

¹All envelopes of incarnation except the causal triad envelope are robots influenced by energies coming from within, from higher envelopes, and, in the majority, above all coming from without. The mental envelope is influenced by mental vibrations; the emotional envelope, by vibrations from the emotional world (which means vibrations from other people); the etheric envelope and the organism, by all kinds of atomic energies. Only when the individual has become a second self (an essential self) will he be able to make himself independent of other kinds of energies than the ones he selects himself. Most people are slaves to their robots, which means that “man lacks free will”, an esoteric expression that ignorance has picked up and of course idiotized as usual. The self is not free as long as it is dominated by its envelopes. It is the privilege of the esoterician to see the enormous limitation of the first self and the limit to his possible understanding (by contact with the causal and essential worlds through centres of the causal envelope).

³“Disease” may occur in any one of the envelopes of incarnation (save the triad envelope), in anybody, even in causal selves. Only essential selves are unassailable by disease. In them, used-up cells are automatically excreted from the organism and all organs function perfectly.

10.6 Second Selves Do Not Make Themselves Known

¹Second selves do not make themselves known. They do not make their true status known even indirectly. If you can tell by a person’s appearance that he is a saint, then he is no saint. A saint is quite different from what people think they can spot in behaviour and manners. The most distinctive trait of a saint is the freedom of his being, his simplicity, directness, and radiating joy, the opposite of solemn and sombre miens before all the sins of the world. We are all on our way, and even if our way be long or short we shall all reach the goal. That is trust in life and the source of joy.

²Even if second selves sometimes incarnate in order to work more easily with their disciples, they remain inaccessible to curiosity and never appear in public. Those who appear in public are no second selves but impostors. Only in connection with the reappearance of the planetary hierarchy will it be possible for second selves to appear in public individually. Not even disciples bear witness to their discipleship. That would indeed be meaningless until mankind, by an overwhelming majority, has accepted hylozoics as the only rational working hypothesis and so will have a chance of understanding those in higher kingdoms.

10.7 The Work of Second Selves

¹All in higher kingdoms are experts in some certain field of knowledge, and of course they make their knowledge available to those of the same kingdom, whether in the planetary hierarchy or in the deva hierarchy. Thus it is possible for a 45-self immediately to obtain knowledge of everything he wants to concerning realities of lower worlds, and so he is spared unnecessary work.

²As knowledge of reality is acquired, the task of life appears as an “infinite” development of consciousness in 44 ever higher worlds. With every higher atomic world go a new dimension, a new perception of time, new kinds of consciousness, and new kinds of energies. Acquiring all this appears as difficult to higher selves as becoming a mental self appears difficult to an emotional self; or becoming a causal self, to a mental self. The requirements for the increase of capacity in all respects rise on an enormous scale.

³The second self is a mediator of energies from higher kingdoms to the lowest four natural

kingdoms. This work presupposes a knowledge of the Law and the processes of development, so that the distribution is done in the right way.

⁴Second selves choose their spheres of activities themselves, choices that are much due to their most essential interests as first selves, for instance in the mineral, vegetable, animal, or human kingdom. All monads in all lower kingdoms need help with their consciousness development. The more familiar you are with a certain kingdom of nature, the better equipped you are to assist monads of this kingdom to reach a higher mode of existence.

⁵Mankind has unbeknownst to itself done much for this development by working up minerals and metals, by breeding plants and animals. The essential help is given these monads by those who have learnt the technical procedure of transferring the monads to a higher kingdom by “breaking up” their lowest group-soul envelope or by helping individuals of the highest animal species to causalize. This will be a task for human beings in the future when they have learnt how to cooperate with the planetary hierarchy.

⁶Second selves certainly have enough work to do. Second selves take an interest in the problems of first selves only in order to help mankind.

10.8 Only Second Selves Have Knowledge

¹It is only as a second self that the individual can acquire knowledge of reality. Then he can ascertain facts himself in the lowest five atomic worlds (45–49) and moreover obtain knowledge of higher kingdoms, mediated by the planetary government, which has its own experience of the lowest three cosmic kingdoms (29–35, 36–42, 43–49) and is able to directly or indirectly contact the still higher four kingdoms (1–7, 8–14, 15–21, 22–28). The highest cosmic selves (1–7) satisfy themselves that no mistakes are made within the cosmic organization, that all know what they need to know and can perform their functions.

²Every event is simultaneously triune: matter, consciousness, motion. The matter aspect can be ascertained by causal selves who can objectively study material energies, their causes and effects in the worlds of man. The ascertainments of lower selves are unreliable on principle, however convincing they may appear. Real knowledge can exist only in second selves.

³The knowledge is the sum of presented facts. The causal self masters the facts and in a sovereign way. His very sovereignty has the effect that the causal self does not always distinguish between the causal knowledge and the intuition which conveys the new knowledge, the new ideas from essential consciousness. This has caused some misunderstandings about causal and essential intuition, two quite different faculties. The more knowledge we receive from the planetary hierarchy, the more it appears that the old esoteric views are too primitive in a manner that is often misleading. This in particular is the reason why the seemingly irremediable tendency to dogmatism is totally abortive. The mode of presentation (the mental formulation of the system of knowledge) is changed unceasingly, which indeed is inevitable as mental consciousness works with concepts in a consecutive manner. When, some time in the future, mankind can work with ideas instead of concepts, it will need no systems.

⁴When assessing people (analysis is not criticism), there is much to consider which only second selves can ascertain: the stage of development, the horoscope, the departments in the envelopes, extraversion (1–3–5–7 types) or introversion (2–4–6 types). To this should be added physical influences whose full impact on the individual in promotive or inhibitive respect it has not been possible to assess: race, nation, class, family, with idiosyncrasies, prejudice, traditions. The general spirit of the times is important, too.

⁵All first selves have different conceptions of reality, and all second selves have a single one which is common to them all.

⁶It should be asserted once and for all that human reason cannot solve any problems of reality. In so far as solutions to such problems are available in exoteric learning, they have been received either from anyone in contact with the world of ideas or directly from the

planetary hierarchy.

⁷To put it drastically it can be said that we human beings are helplessly disoriented idiots in life until we have acquired causal knowledge and liberated ourselves from our dependence on emotional illusions and mental fictions.

10.9 Esoterics is the Knowledge of the Second Selves

¹At the present stage of mankind's development, esoterics is the knowledge of the second selves. Many evident facts should, by the way, belong to the levels of first selves. If mankind were not so ignorant of life, second selves would not need to devote themselves to things for which they are overqualified but would be able to use their powers in quite another manner. Esoteric teachers still have to occupy themselves with such things as ordinary school-teachers could impart to people.

²All thinking first selves make themselves their own life view with the materials of knowledge they have at their disposal. Not until they realize that the right knowledge can only be one, do they begin to seriously search for that knowledge which is common to all members of the fifth natural kingdom and higher kingdoms.

³Whatever of that knowledge is communicated in the writings of Laurency concerns exclusively the possibilities of the first self to formulate a comprehensible world view and life view as a basis to build upon. Whatever knowledge disciples of the planetary hierarchy receive in order to acquire the second self's view of life is a quite different thing, which they cannot understand until they have mastered the first self's correct view of life.

⁴Man's conception of what he is taught in theoretical esoterics (for instance, how the monad in its atomic chain reaches higher kingdoms and in the process identifies itself with the consciousness of ever greater collectives) is perhaps best described as a vision. We can understand it only to the extent that we, as ever higher selves, acquire the ability to experience those realities and participate in the pertaining processes of manifestation.

⁵Esoterics wants to afford people a correct conception of reality, show man the path to higher achievement, and show him what is required to become a disciple of the planetary hierarchy, for only as a disciple can man become a causal self, a second self.

⁶The problems of esoterics are problems of the second self (at least causal consciousness, the world of Platonic ideas). Therefore, only those who have achieved a contact with the world of ideas, former initiates, can understand those problems. The first self cannot understand those problems. The first self cannot solve the reality problems of his worlds, cannot acquire exact perception of reality even in his own worlds. He is unable to define his problems right, see his enormous limitation. What is said here implies, among other things, that every attempt at speculation with nowadays publicized esoteric facts and ideas is utterly abortive and that the hypotheses and theories of occultists are erroneous, misleading, and idiotizing. Therefore, only facts and ideas coming directly from the planetary hierarchy should be accepted by those who cannot decide the matter themselves. The data supplied by occultists are just abortive guesswork, if they are not indeed deliberate disinformation and disorientation (regrettably an increasingly frequent phenomenon). The black ones make the most of every opportunity, and the nowadays publicized part of esoterics has opened a new and rewarding field for their activity.

10.10 When the First Self Discovers the Second Self

¹At the lower stages of development, the content of the lower mental (47:6,7) and the lower emotional (48:4-7) is the only conceivable, the only evident consciousness, be it real or unreal. At the stage of the mystic, the self fumbles for "true reality" (unity) via the causal unity centre. At the higher mental (47:4,5) stage, the self seeks a contact with its "soul", causal consciousness, and thereby consciously or unconsciously with Augoeides. This contact

can be established in the highest mental (47:4).

²The esoterician soon learns how to differentiate the first self's physical, emotional, and mental consciousness from the second self's causal, essential, and superessential consciousness, such as they express themselves subjectively to self-consciousness long before they can be ascertained objectively as manifestations of energy in the different material envelopes of the two triads.

³According as man acquires incipient subjective causal and essential consciousness via the mediating centres of the causal envelope, he also begins to be aware of himself as a "double self": a "human self" and a "spiritual self", which appear to "struggle for supremacy" in his monad consciousness. It is an antagonism that starts at the stage of emotional attraction, goes on at the higher mental stage until the individual has become a causal self.

10.11 Insights on the Path

¹If you have once seen the meaning of life – to acquire ever higher material envelopes with their ever higher kinds of consciousness –, then you understand why the "ancients" talked about the illusions of life: the attachment to the lower as if it were the only reality when in fact the higher is a higher kind of reality and the highest cosmic kingdom is the goal of life. The very process of evolution consists in a series of liberations from the lower as conditions of the monad's transition to the higher. Life-ignorant man feels "renunciation" as a sacrifice, whereas the man who has knowledge of reality senses it as a heartening token of the fact that he is done with this lower and may trade it in for something immensely more valuable.

²No forms of life endure. Material forms of all kinds are perishable and can always be assailed, from without and from within. The monad alone is unassailable and invulnerable. People talk of "taking lives". But that is impossible, for the monad is eternal, immortal, indestructible, and nothing is more certain than the fact that everybody will some time become a highest cosmic self. The law of destiny guarantees that.

³Our fear bears on the form alone, not on the individual, the self, which has never anything to fear. We fear only as long as we are dependent on the form, on our envelopes, on the matter aspect. When we see that the self is not its envelopes, we see that the self has nothing to fear. We fear as long as we identify ourselves with the form, think we are our envelopes. And something of this identification always remains until we have become causal selves, liberated from the first self.

⁴As long as the very form of life is regarded as essential, so long that experience of life is lost which the form otherwise could afford. The attention is wrongly directed: to the matter aspect instead of the consciousness aspect. If the self as a first self saw this, then it would become a second self incomparably more quickly.

⁵We must want to live and want to live to serve evolution, mankind, and unity. There is no death, just the putting off of worn-out envelopes of incarnation. Life is an unbroken continuity if we see it from the view-point of reincarnation and know that the new life actually begins where the old life ended.

THE ESSENTIAL (46) SELF

10.12 Collectivism

¹There are two kinds of collectivism: the unfree and the free one.

²Compulsory union abolishes individualism, has a hampering and a debasing effect. Egoistic group collectivism, which desires solidarity in order to line its own pocket at the expense of society or of other groups and individuals, counteracts unity and has a destructive effect. In such a collective, the mottos of hatred may rule, the psychoses of hatred may influence misdirected loyalty and compel the most reasonable and noble members to remain

passive before actions which they, as free outsiders, would dislike and condemn.

³True collectivism is based on individualism, freedom, unity, and ideality, and understands the necessity of the collective.

⁴The individual's increasingly greater understanding of others is the sign that his activated collective superconscious begins to be conscious to himself. Thereby the first step is taken towards culture.

⁵The individual always sacrifices something for the collective: some of his sovereignty, among other things. The higher the level of the collective, the less it encroaches on this sovereignty, because all compulsion hampers activity and initiative, and because everybody is himself the best judge of his contribution. The more ideal the collective is, the more the individual puts the ends of the collective before his own ends and interests. The more the individuals live for the collective, all serve all, with benevolence, understanding, interest, sympathy, and mutual appreciation, the more important it will be to cooperate for the common cause. The result depends on the spirit of solidarity. A collective with their emotionality and mentality closely welded can accomplish stupendous work, to say the least of it. Regrettably, the conditions for such an insight are non-existent at lower stages of development.

⁶The group is an harmonious association of individuals united in their concerted aspiration for a given mission in life. The superconsciousnesses of the group members increase the insight, clarity, power of everybody in the group and compensate for the individual failings. Also the work on self-realization is made easier through the group work. It is a great mission in life to search out your group, help it form itself, establish its goal, and try to realize it.

10.13 Collective Beings

¹When the monad acquires a causal envelope, it joins a group of causal beings. It is true that in respect of consciousness the individual lives in his causal envelope shut off from the possibility of contact with the consciousness of other beings. Isolation is only apparent, however. Even from the very beginning, the individual has been brought together with a group within the same department, and this group makes up his esoteric family. The group is connected with other groups, and so an esoteric family, clan, and class is obtained. Thus man is a group-being even though he is unaware of it until he has acquired consciousness in his second triad essential atom (46:1). He then discovers that the people he has been put together with and has learnt to love with ever greater intensity belong to his own family, clan, etc.

²Sometimes you hear about families where the sense of solidarity is great and the family love is strongly developed. In such cases the esoteric family has had the opportunity to be gathered; a phenomenon that should become more frequent as consciousness develops more and mutual service and so good sowing and good reaping increase. Where division in the family is particularly strong, you have a reason to assume that old debts are being settled. Notice, however, that it is not just a matter of effects of the law of reaping. Besides reaping those are usually also opportunities for service, lessons, tests, hardening, etc.

³We all belong to an esoteric group, whether we know it or not. Physical race, nation, class, clan, or family is made up of temporarily united individuals who need not have anything in common with the esoteric group. For example, a group of seven or nine individuals may be members of as many different nations. Man can never know whether the individual he meets is a member of his group. "Instantaneous understanding" between two individuals can be due to the fact that they are on the same level and have the same departments in their causal and triad envelopes. As a disciple, the individual has no particular relatives. Such ones are part of the relations of physical destiny or reaping.

⁴We shall be aware of the group we belong to when we become disciples of the planetary hierarchy.

⁵In order to become a causal self at the present developmental stage of mankind, the

individual must become a disciple of a teacher in the planetary hierarchy. Then he is brought together with a group (usually of nine) which is to form its own consciousness group, a causal envelope with mental atoms from the causal envelopes of the group members, one common causal being through which the teacher communicates with everybody in the group. All the members of the group share jointly in the individual teaching everybody receives according to his possibilities of apprehension and realization. Of course the teaching presupposes that all group members have at least the mental self's (47:5) incipient subjective causal consciousness.

⁶Consciousness of community in the group envelope is the stage preparatory to consciousness of community in the essential world and facilitates the building of the individuals' bridge between the first triad mental molecule (47:4) and the second-triad mental atom (47:1).

⁷To begin with, the group members have to learn how to communicate with each other telepathically, at first emotional telepathy, later mental telepathy, finally causal telepathy.

⁸Via the group consciousness the disciples are subjected to a supply of energy, which they have to use expediently so that the energies will not take the wrong course and entail the individual's expulsion from the group. If the individual directions are not followed carefully, this may harm the group, which of course must not happen. This method is new and is still at an experimental stage, as ignorant in esoteric matters as most people still are. As their knowledge increases, however, it is calculated that the experimental stage will soon be finished and disciples will be better prepared for what is required of them, which all spells greater efficiency. As the influx of more and more qualified aspirants increases, the teacher has the option to tighten the requirements and select those who are best suited to an intended group. That much can be said that anyone who considers himself suitable assuredly is not. Conceited people stand no chance, which does not prevent them from believing themselves chosen.

⁹The group envelope serves two different purposes. It prepares the disciples for the art of acquiring collective consciousness. It enables the teacher (45-self) to supply the individuals of the group with the ideas acting dynamically without harming them, which would be the case if the energy were not distributed within the group. Individuals in lower kingdoms cannot stand the energies pouring down from higher kingdoms. A 45-self can certainly make a personal contact with a mental self. But when doing so he must damp his radiation, which involves extra work ("sacrifice") for him.

¹⁰When the esoteric group has been welded together into a unit with a common group envelope, it can perform otherwise impossible things, and also solve problems which the individuals would be unable to solve individually. It is with such groups that the planetary hierarchy works from now on. Becoming a disciple thus means being admitted to a group and acquiring telepathic group consciousness preparatory to essential consciousness. This group consciousness is physical as well as emotional and mental. At the admission the individual is informed as to the method enabling his integration. The method largely depends on the departments of the envelopes and is individual. Aspirants cannot reckon on being contacted by the group teacher before their admission. Inspiration they nowadays receive (except from Augoeides) from causal and essential selves. The entire hierarchy moved in 1925 from the causal to the essential world, and this has involved a total change of all previous methods resulting in a tightening of the requirements for discipleship. At the same time, the ties between the planetary hierarchy and planetary government have been strengthened inasmuch as the 43-selves have been admitted to the government, which previously was possible only for 42-selves. Those 43-selves are members of both the government and the hierarchy.

¹¹Causal selves form groups whose members all are able to contact each other telepathically. This is thus a stage preliminary to the lowest kind of collective being with common group consciousness, the lowest kind of essential consciousness. It is seen from this how the entire evolution is made possible through collective consciousness and how consciousness of community is the principal factor of development. We understand what the

ancients meant by “Platonic love” or “divine love” or the “community of souls” and other such symbolic expressions.

¹²To emphasize the unity of existence (inescapable thanks to the cosmic total consciousness), esoteric literature often speaks of “the One”. That expression is misleading. In higher kingdoms, there are only collective beings, albeit an individual monad temporarily is ahead of the others in consciousness expansion. True, in each planet, in each solar system, in each aggregate of solar systems, there is a collective being, which is the “supreme being” (the one most advanced in development); personifying it by a symbol, however, is more misleading than giving the “order of rank” of the innumerable collective beings. Also the term “god” is misleading, because it is associated with a single individual. Without the collective there would be no individual.

10.14 Unity

¹The entry into the consciousness of community of the essential world does not imply that the “self is absorbed into the universal soul” and monad consciousness is annihilated. You cannot be absorbed into something of which you have always been an indestructible part: the share of the monad consciousness in the cosmic total consciousness (even though this share is unconscious in lower kingdoms).

²Each and every monad (primordial atom) is an individual possessing an unlosable individual character and, upon its acquisition of an unlosable continuity of consciousness between triads and envelopes, also possessing an unlosable self-identity. After the monad has been introduced into the cosmos and its potential consciousness has been actualized, it has but one way to go, and that is – however long epochs it will take – to become a highest cosmic self (a 1-self in the highest cosmic world). The pace of development of the different selves can be widely different. There are those who set records in developmental rapidity and developmental inertia; those who pass through the human kingdom in one eon and those who use eons in several solar systems until they decide to put their self-will at the service of evolution and not live for themselves, for their self-assertion, their power any more.

³Self-asserters will have everything their way, and others to comply with their will. To enter unity, to become one with all, is impossible for them. It takes them an absurdly long time to pay off their debts to all monads in all kingdoms. Debts must be paid to the last penny. That law of justice cannot be altered by anyone. We forgive others, and that is the best for us. For the law, however, there is no “forgiveness”, only redress.

⁴Potentially, all, all monads, are one, thanks to their unlosable share in the cosmic total consciousness. It is the task of the individual to actualize that unity by applying the law of self-realization, by acquiring ever higher kinds of self-consciousness in ever higher worlds and kingdoms. It is only as an essential self that the individual becomes constantly conscious of unity by living in it.

⁵Even at the stage of the mystic, however, he can for some moment reach up to the essential consciousness of the second triad and have the same awareness of unity and so the sense of being “one with god”, become conscious of his godhood (god immanent). At the mental stage, he can, through a sudden causal intuition, experience that the hylozoic view he has incorporated with his mental consciousness agrees with reality, and then he also knows that he is god immanent, divine in essence, and that it is only a matter of time before he will become a second self.

⁶We are all embraced by unity, whether we know it or not. Those who sense this know that the more we love, the more love pours through us to others and the more we seek to be a vibrant centre of fundamental universal love.

⁷We have entered unity when we have come to consciously sharing in the cosmic total consciousness. This has nothing to do with the demand for so-called equality, which is ignorant of the enormous number of levels of development from the lowest level of the mineral kingdom

to the highest cosmic level. But it means that all are brothers on their way to the same goal.

⁸Unity is universality. In it, there is no longer a matter of individuality, love for some certain individual or thing, but for all without exception. Individuality, even the existence of your own self, then has lost its meaning. As long as the individual feels he is an individual he does not understand the state indicated. In it, there is no awareness of opposition between me and you. This can be grasped by those alone who have entered the consciousness of unity.

⁹In the conscious collective consciousness (that of world 46 and all higher worlds), all individual thinking disappears (there is no me or you) in the individual himself. He lives in collective consciousness, in common consciousness with others. To fully understand this it is of course necessary to acquire essential consciousness. When we have acquired understanding of unity, we have solved the essential problem of life.

¹⁰A man who has not entered unity, who has not become an essential self, is always outside unity. He can experience unity, in rare moments get into contact with the essential world, but cannot enter it. He can become a saint, that is, reach the highest emotional level with the emotional attraction to all living beings, but he is not therefore an essential self, has not entered unity. On this point all religions are mistaken.

¹¹The disoriented seeker has no perception of “god immanent” when doing all kinds of stupidities. That is so because the monad’s share in the cosmic total consciousness cannot be apprehended by lower consciousness than the essential. It is only when you have attained the stage of unity and acquired essential consciousness that you become conscious of your share in cosmic divinity (1–49).

¹²A higher kind of consciousness enables the individual to acquire the pertaining knowledge, but that is a possibility which must be exploited through research and application. The entire development is continuous work for yourself and for others. The energy and knowledge to do it we receive from the individuals of higher worlds whom we shall some time be able to emulate in mutual give and take. Drones become laggards. For anyone who has entered unity the service of life will be his supreme bliss.

¹³The esoterician experiences emotional consciousness as happiness, mental consciousness as joy, and essential consciousness as bliss. The essential self can say like Lohengrin: “For I do not come from night and pain. From light and bliss I hither came”, and others sense it in his presence so that they learn that he knows what he is speaking about. No other “proofs” are needed. Then there are those who can deny, explain away that experience, which is one of the tragic features of human life. An animal would never have forgotten it.

10.15 The Essential Envelope

¹The essential self’s essential envelope is not an independent being similar to the first triad’s envelopes of incarnation. The envelopes of the second self are formed by the activity of the second triad and are dissolved at the moment when the monad leaves the second triad.

²Consciousness in the second triad can assimilate dynamis in its worlds so efficiently that matter no longer appears to be matter, but energy. The consciousness aspect is sovereign; essential consciousness, with its knowledge of the pertaining laws of nature, dominates matter in worlds 46–49. Matter has turned into an obedient, efficient tool.

³The essential envelope is formed gradually through the increasing vibrational faculty of the second-triad essential atom. When the lowest spiral of this atom starts functioning under the influence of vibrations from the higher spirals of the first triad emotional atom, the embryonic envelope begins to be filled with essential molecules of the lowest kind (46:7). Little by little the envelope grows until the monad, in the second-triad mental atom, is able to move to the essential atom and there continue its consciousness activation. When the envelope is filled up with essential molecules of all six kinds (46:2-7), those matters can be replaced with nothing but essential atoms, following which the essential self can become a superessential self.

⁴The different molecular worlds are at the same time different kinds of planetary consciousness, different kinds of collective consciousness. Essential molecules of the lowest kind have consciousness of community with each other in their world and with all lower atomic and molecular kinds (47:1–49:7).

10.16 Essential Consciousness

¹In essential consciousness, all sense that they are one, so that all essential selves can be aware of the consciousness expressions of other beings in the essential world and in the lowest three atomic worlds.

²In essential consciousness and in higher kinds of consciousness there is no isolated monad consciousness; in this consciousness of unity, “me and you” are not apprehended as opposites. It brings about the liberation from all apprehension of separateness, isolation, without any loss of self-identity but with a liberation from individual consciousness.

³Essential consciousness can identify itself with consciousness in all atomic and molecular kinds from physical to causal matter in the material forms of lower worlds. The higher the atomic kind, the more the lower kinds of matter whose consciousness becomes accessible to the monad consciousness.

⁴Essential consciousness is the lowest kind of consciousness of community in collectives of sovereign selves, that is, individuals with self-acquired knowledge and power and unlosable continuity of consciousness and self-identity in their worlds.

⁵Community of consciousness remains an incomprehensible phenomenon until the individual has acquired essential consciousness. It is possible because the whole cosmic consciousness is common to all, because consciousness is one and a unity. Individual consciousness is bound up with a primordial atom, which enters into an enormous series of ever more composite atomic kinds, etc., because this is the only way in which to awaken the primordial atomic consciousness to self-activity. In this process, the monad consciousness can acquire an ever greater share in the total consciousness, which must be done step by step.

⁶The ability to see the situation of another man, such as he sees it, is a feature of the consciousness of unity and conditions it. It has nothing to do with the pity of sentimentality, which only aggravates self-pity and so increases suffering, but presupposes the ability to see through the egotism inherent in this.

⁷Essential consciousness lives in the very consciousness aspect. By using the consciousness of the atoms and of the material envelopes as well as the collective consciousness of the worlds it ascertains events in matter as well as in consciousness (also independently of space and time, of course) such as they are perceived or were perceived in the different natural kingdoms all the way from the mineral kingdom.

⁸In essential consciousness you begin to have a presentiment of the immense resources of the consciousness aspect. According to the epistemological axiom of esoterics, consciousness manifests itself differently in different worlds, subjectively as well as objectively. Nobody can say what consciousness is, only how it manifests itself in the worlds he experiences. You must not judge consciousness in one world by another world. In the essential world and higher worlds, consciousness manifests itself as consciousness of unity.

⁹The essential self has entered the collective consciousness of the planet with everything that means as for access to collective memories of worlds and the different kinds of consciousness of other individuals. The essential self experiences the consciousness of other beings as his own consciousness, and this concerning all beings in lower kingdoms and worlds.

¹⁰How great a share of the consciousness of others you experience depends on your own acquired ability of essential consciousness in ever higher molecular kinds. And the same is true of the subsequent consciousness development in ever higher worlds. The whole process appears as a gradual expansion of consciousness: your own monad consciousness becomes ever more

conscious, and ever more intensely, of more and more beings who are all present if sought for.

¹¹The acquisition of essential consciousness does not imply that you are suddenly omniscient. It is a slow process and laborious. Little by little you may also discover more and more of past events, of facts and ideas in the planetary memory.

¹²Thanks to its ability of consciousness of community, the intuition receives ideas and facts from the consciousness of other beings. If essential selves want to ascertain facts in the matter aspect of the worlds of man, they do so through the mental atom of the second triad.

¹³One of many paradoxical features of the consciousness of unity is the fact that the individual is free from personal dependence on any other individual. He belongs to all and nobody.

¹⁴The very faculty of impersonality is a condition of community with the consciousness of other beings, independence, unconcern.

¹⁵Consciousness of community cannot be divided against itself. Its prerequisite thus is unity. Consciousness of unity is acquired step by step, just as all other consciousness. It begins by attraction and longing for community, by work at acquisition of loving understanding, and is intensified until you see, by gradually experiencing the bliss of community, that this is the only life worth living. In consciousness of community, the potency of individual consciousness strengthens and is increasingly intensified with each expansion.

¹⁶It is only at the stage of culture, or of the mystic, that the monad activity succeeds in reaching the spheres where the attractive vibrations create the possibility of grasping the reality of the consciousness of unity. At first this appears as something “mystical”, something that cannot be grasped in its boundlessness, and so the mystic experiences these states, in the expansion of his consciousness, as mentally incomprehensible and therefore mystical until perspective thinking is activated and begins making itself felt.

¹⁷In the essential world, you understand what is meant by freedom and unity. Everybody has his individual character (freedom), but this is never antagonistic, but the expressions of all individual characters are in agreement with that common unity without which life would be divided against itself. There are seven basically different ways of looking at everything in every world. The synthesis is found in the next higher world, which everybody will see when he shares it.

¹⁸Essential consciousness is for those who are ripe for brutally frank self-effacement, who are without personal desires, and who have as their one need to sacrifice everything in order to unite all. The essential self is one with the essential total self, which embraces all the lower worlds. To reach this state is the “salvation” (from evil, or the lower) and the “atonement” (with all life). It is obvious that a self that does not wish to live for this unity, only to serve all and everybody, but has its own pretensions, desires, and needs, as yet excludes itself from this unity. With his discordant, atonal noise, a civilizational individual would appear as a cacophony in that world of eternal harmony.

¹⁹Essentiality is freedom and unity. Demands, claims, force, everything in the line of the desire to rule and dominate, infringe and restrict, are alien to it. Personalities having such tendencies need the experiences of the stage of civilization. Essentiality is attraction, but of a kind totally different from emotional attraction. Emotionality always contains some sort of egoism, such as the desire to own. The gnostician called the higher emotionality eros (caritas), and essentiality agape. Without understanding these terms, Christianity, as usual, monopolized them.

²⁰The attraction of essentiality desires but to give, help, serve, in order to bring everything together into unity. It cannot demand anything for itself, because it has everything worth having. It can but afford of its own inexhaustible abundance. It does not say – as the ennobled personality does – that to understand all is to forgive all, for it has overcome those illusions to which the concept of forgiveness has any meaning. It responds to all vibrations of hatred with

vibrations of such a kind that, if the hater could but perceive them in his receiver, he would be elevated into a sphere of bliss where hatred would be impossible. They are beyond his power of reception. When the self has become an essential self, it has become one with life, it has entered that state which gnostic symbolism termed “Christos”.

10.17 Intuition

¹The term “intuition” has been much abused and because of the speculation of ignorance unusable.

²Remembrance from the subconscious, rapid apprehension, psychological understanding, or telepathic communication is not intuition.

³The term “intuition” is used in esoterics exclusively in reference to the kinds of consciousness activated by the monad in the second triad. In other words, “intuition” is the common designation of the consciousness of the second self in the three units of the second triad. The first self has no intuition as a first self but only when contacting the second self. From this it should be evident that what ignorance calls intuition cannot be true intuition. The concepts of the first self are fictions.

⁴Using more precise terms you can speak about causal intuition, essential intuition, superessential intuition, according to consciousness in the three units of the second triad.

⁵Causal intuition is objective. It is concerned with the matter aspect in the worlds of man (47–49). It involves full objective perception of the matter aspect (matter in all its compositions) in the worlds of man.

⁶Essential intuition is subjective. It involves a live insight in everything concerning the consciousness aspect. It is essential consciousness, unity consciousness, consciousness of community, collective consciousness, the power of identifying your own consciousness with that of others so that you experience others as yourself (also the consciousness of animals and plants).

⁷Superessential intuition involves full sovereignty in the three aspects of reality of the lowest five atomic worlds (45–49).

⁸Three characteristics of intuition: It is by nature collective. It is independent of past time and in addition always contains some prevision of the future, something of what will be reality some time in the future. It cannot contain anything repulsive, anything related to hatred, since by nature it is unity. It is fortunately so well arranged that the true knowledge of reality (the second self’s reality) cannot be acquired by those who want to use it for their own good, for their own profit and power. Everything egoistic is part of the first self; a fact of great importance when assessing things and people. For selfish people, their theoretical knowledge can never become a live reality.

10.18 Love

¹Second-self love shows in right action and right human relations, free from emotionality and sentimentality, which of course does not preclude personal affection.

²So-called divine love is not love for a certain person, however high this being is, but realization of the unity of life. Attraction is a cosmic force. We have a right to love, we cannot avoid loving, and that is true also of the highest beings; only this must not encroach on our relation to lawfulness.

³The old saying, “love makes blind”, is true only of emotional attraction (lacking the objectivity of the higher mental, 47:5, judgement), not of essential love, which is wisdom as well.

⁴Theologians speak of “Christian” love. True love is essential consciousness, and cannot be monopolized by life ignorance and human complacency. It has been expressed in all individuals, of all religions who have contacted the essential world.

⁵Christians make a great mistake when trying to limit the work of Christos to Christianity. Besides, Christianity has never understood Christos. This monad came in several incarnations to all human beings of all religions.

10.19 Understanding

¹Only essential consciousness, consciousness of unity, affords the true “psychological” understanding of people. That is why so-called loving understanding, which is due to contact with essential consciousness via the unity centre of the causal envelop, makes a fairly correct assessment of things and people possible.

²You will have full understanding of the individual characters of other people only when your own monad consciousness can experience the consciousness of others as your own consciousness. They have tried to describe this as identification of consciousness, although the expression is improper, since it presupposes opposition. Even the saying “all souls are one” is improper, since it appears to abolish individual character and unlosable self-identity.

³In order to identify your consciousness with that of another in the right way you must be emancipated from the consciousness of that individual and you must not be in any respect attached to it.

⁴Men find it so easy to believe they understand, but this is self-deception. It is one thing to see that this is correct, it is another to realize unity. It may take several incarnations, but the outcome is certain, since the powers of life are on the side of anyone who wills for unity. Anyone who has definitively taken his stand under the law of unity by so doing is “written up into the book of life” and need never more fear to go astray. It is only a matter of time before he will enter the world of unity.

10.20 The Contact with Essential Consciousness

¹It takes many incarnations from man’s first spontaneous contact with superconscious worlds (or molecular kinds) until he has developed an ability to contact them methodically. It is the same with the acquisition of lacking qualities; it may take a hundred incarnations before a certain quality has been acquired fifty per cent, unless the individual strives after it methodically and systematically. It is an enormous difference between being “intuitive” one per cent and, as an essential self, one hundred per cent. There is reason for the saying, “you are never finished”. Besides, how many are able to tell the difference between a brainwave and a vibration from the essential world?

²There is every reason to assert emphatically also to occultists that the normal individual is unable to determine whether his “bright idea” is an intuition, comes from his subconscious, or his emotional superconscious, or from Augoeides, or is essential (46) in character. Common sense is his only guide. Essential intuition is inaccessible to all who are not in everything governed by the will to unity and the service of life.

³Strange as it may seem, it is easier for man to contact the second-triad essential consciousness than its causal consciousness. Because the essential world is contacted through the first-triad emotional atom (via the unity centre of the causal envelope) and not through the mental molecule to the second-triad mental atom (via the intelligence centre). This explains why Christos attached such importance to “loving god”. That is the fastest way to develop. If the individual has knowledge of how to establish the connection between emotionality and essentiality and then to keep it unbroken, he is also able to use essential intuition, which is infallible. That knowledge is obtained in esoterics. This shows that esoterics is very important also to the life view. Before causal consciousness has been activated, the only connection between the individual and essential consciousness is his first-triad emotional atom. Mental consciousness can contact only causal consciousness. The contact with superessentiality goes through the physical atom. That is why physical incarnation is necessary.

⁴The quickest way of contacting essential consciousness is to strive for loving understanding of everybody, liberated from the vulnerability and infantility of the first self, unconcerned by everything.

⁵Consciousness of unity should not be confused with emotional attraction.

10.21 The Acquisition of Essential Consciousness

¹Essential consciousness is acquired through emotional attraction via the unity centre of the causal envelope. Long before this becomes possible, however, the individual must be able to “live” in the regions of consciousness of attraction and to constantly meditate on the purpose and expressions of impersonal “love”. You do not acquire love by making up your mind to love, by mere will to unity.

²No good qualities are easily acquired in a spiteful world. Love is the most difficult of all. In man (before he has become an essential self), it is a manifestation of energy from the second triad through the causal unity centre when the contact has been achieved.

³Patient endurance through many incarnations is required before you are able, via the highest emotionality and the unity centre of the causal envelope, to reach the essential world and to receive energies from it. Only then you are able to truly love everybody under all circumstances.

⁴The individual acquires collective consciousness through realizing “universal brotherhood” in the physical world. Telepathy, leading to consciousness of community, is the first step in this realization. Universal brotherhood is something quite different from the notions of equality, etc. held by life-ignorant sentimentality. It is the result of a process of consciousness carried through.

⁵The acquisition of essential consciousness is a slow process, which is begun on the higher levels of the first self through the acquisition of emotional attraction. It is slow because the path runs from 48:2 of the emotional envelope via 47:2 of the causal envelope to 46:7 of the essential envelope. In order to reach essentiality, the mental self must make use of his emotional consciousness. The monad must re-activate that emotional sovereignty which the mental self has acquired but often neglected during several incarnations, using the energies of emotional dynamics in order to try and reach the stage of unity.

⁶Mental consciousness can contact the intelligence centre of the causal envelope. But it is through the energies of emotional attraction that the first self, via the unity centre, reaches essential consciousness.

⁷Mental consciousness is necessary to build the bridge between the first-triad mental molecule and the second-triad mental atom, but it is through the “will to unity” of emotional attraction that contact is achieved between the emotional atom and the essential atom.

10.22 The Transition to the Second Triad

¹The causal self becomes an essential self through self-acquisition of an essential envelope, the monad’s passing from the second-triad mental atom to the essential atom, and the dissolution of the old causal envelope.

²The dissolution of the causal envelope is a condition for the monad to become an essential self. The final incarnation of the monad in the human kingdom, the life of final reaping, is a veritable incarnation of suffering. Thereupon ceases the necessity for reincarnation and it remains for the monad to do a voluntary incarnation to become a perfect second self, a 45-self.

³At the dissolution of the causal envelope, before the monad enrobes itself in the essential envelope, the monad, in its second triad, hovers for a moment in the void, as it were, separated from everything it has acquired hitherto, with a paralysing sense of having lost all, without certainty that all will be found again in the essential envelope. The man hangs for a moment like crucified “between the two worlds”. The gnosticians called this process the

“crucifixion”. This is said to be the most horrific experience in the entire process of evolution, a “condensed eternity”, and so it has been given the horrific designation. How would theologians understand the symbol without knowledge of reality?

⁴We understand that many causal selves hesitate to the very last before the transition. How great is the strain appears best from the fact that there are those who did not stand the test but fell back into their old causal envelope.

⁵Such a failure is intimated in the gnostic legend (in the Gospels) about Christos’ conversation with the “young man who had great possessions” and who asked Christos about the conditions of “eternal life” and who “went away sorrowful” when he had learned this, that you give away everything you have.

⁶The transition involves a “sacrifice”. Whatever the first self has acquired in the human kingdom, all qualities and abilities, knowledge and insight, everything of cherished individuality, all this is contained in the causal envelope. All this must be sacrificed without any guarantee whatever of true compensation. At the transition everything seems to be lost. But the monad will retrieve it all, in the second-triad essential atomic memory as well as in the collective memory of the essential world, which also contains the course of events of lower worlds.

⁷When the old causal envelope has been dissolved, the essential self produces his own causal envelope by vibrations of his second-triad mental atom.

10.23 The Essential Self

¹When the monad has become an essential self and entered collective consciousness, it has an apprehension of having become one with the “universal soul”, as it were, become one with the all and that the all is its true self.

²Later, as a third self, the monad has an apprehension of being the very force, and that “everything is force”.

³In the first self the matter aspect (“everything is matter”) dominates; and in the second self, the consciousness aspect (“everything is consciousness”). In the third self, the motion, energy, or will aspect asserts itself with such intensity that the other two aspects appear insignificant (“everything is force”).

⁴When the monad has centred itself in the second-triad essential atom, the monad has become an essential self. It remains for it, however, to learn how to utilize all the resources of the perfect essential self. The corresponding is true of all the other selves. You are not “perfect” at once, which explains quite a few phenomena also in mental and causal selves.

⁵The essential self lives in the consciousness aspect, shares in the collective consciousness of the essential world, and identifies his consciousness with the consciousness of all beings in lower worlds. He no longer needs to consider the matter aspect, since he has complete mastery of matter, which automatically complies with his every consciousness expression.

⁶The essential self can identify with lower but not with higher kinds of consciousness.

⁷Some essential selves have dissolved their first triad in connection with the dissolution of their old causal envelopes at their transition to the essential world. This means that henceforth they reach the individuals of lower kingdoms through the consciousness aspect (the collective consciousness the material basis of which is nothing but primordial atoms). Therefore, they work solely with the individuals’ consciousness and not with their material forms. They can, if they so wish, shape envelopes of their own in lower worlds, but this means an extra burden to them. From this we understand that it is the task of the human planetary hierarchy to supervise consciousness development in lower worlds. The matter aspect is the special task of the deva hierarchy.

⁸The causal world is the highest world of our planet, and that is why causal consciousness is the highest kind of consciousness within the very planet. But the planetary consciousness is part of the consciousness of the planetary chain, and that of the planetary chain is a part of the

collective consciousness of the solar system.

⁹The causal self is conscious within the planet. Thanks to his consciousness sharing in the collective causal memory of the planet, there is to the causal self no distance and no past time within the very planet. To the essential self, the same is true as to the seven globes of the planetary chain; and to the 45-self, as to the entire solar system.

¹⁰The essential self is a planetary self who has access to the collective consciousness of the different planetary worlds (atomic worlds 46–49). Having unlosable self-identity and inseparable unity with all he can continue that expansion of his monad consciousness the final goal of which is the total consciousness of existence. He acquires knowledge of ever higher worlds and the ability to apply the Law in those worlds without friction. Having his divine individual character he is free from every kind of individualism; he is identical with the ever expanding collective consciousness and its purpose determined by law.

¹¹By degrees he joins ever larger groups with expanding tasks in the process of manifestation.

¹²According as general consciousness development goes on, the conditions of the acquisition of higher consciousness are tightened, from aspirants to discipleship to all higher selves. Thus the capacity of an essential self nowadays corresponds to what was formerly that of a superessential self. The world consciousness increases correspondingly in respect of intensity. Thereby the overall planetary resources for the reception and emission of cosmic energies increase as well. In connection with this, consciousness in lower natural kingdoms is also stimulated. There is no standstill. The capacity of the human brain is enhanced, too. Then it of course depends on the individual how he will use these prospects.

¹³To the essential self, individuality is universal and universality is individual. Everything within the bounds of his consciousness is himself, since he is one with all. He is not merely a self (“I am”) but “all this is me”. He is for ever inseparable from everything conscious and for ever shares in the cosmic total consciousness as far as his consciousness extends in this. To fully understand this attempt at comprehension it is of course required to have the pertaining experience.

¹⁴This share in the cosmic total consciousness (collective consciousness) enables the essential self to experience the consciousness of all beings in atomic worlds 46–49 as his own consciousness. If the individual collective consciousness is extended to world 45, then worlds 45–49 make up one single consciousness. Perhaps we understand what is meant by “space is a unitary being”. The matter aspect has withdrawn in favour of the consciousness aspect, and “space” (the planet) is apprehended as live consciousness. To the highest cosmic consciousness, the entire cosmos is also a “being”. The primordial atoms in the cosmos make up a cosmic total consciousness, and this consciousness is experienced as his own consciousness.

¹⁵The essential self is a collective self, has joined the collective. This entails a totally new view of life. Everything belongs to all. This does not mean, “all yours is mine”, as is sometimes heard. It means that everything we have acquired (received, inherited, etc.) is goods held in charge, held in trust in the most expedient manner for the good of the whole. We shall be held responsible for the manner in which we use our money. It is not our property, which you will see when you study your incarnations. Wealth is good reaping but also a test as to how you look on wealth and how you administer it. The current view of all human conditions is abortive, which the esoterician sees soon enough. The esoterician has to “rethink” in all respects, and not once but many times. Before you know how this has happened you ask yourself how it is possible that everything has turned so perverse.

¹⁶Without laws of nature the cosmos would be a chaos, and without laws of life there would be no consciousness development. With his knowledge of both kinds of laws, the essential self realizes that law is the condition of freedom, that freedom is acquired through law, through the acquisition of knowledge of law and through faultless application of law.

¹⁷In the collective consciousness of the essential world, every individual must have acquired the view of everything given by his individual character. All work for the same goal: evolution, and the condition of their cooperation is unity, conformity to law.

¹⁸It is up to the individual to acquire self-consciousness to ever higher degrees of the collective total consciousness, and this is the meaning of evolution.

¹⁹The essential self acquires knowledge chiefly through consciousness. He has access to the collective memories of the different worlds and to the knowledge of other individuals without their even knowing about it. Thus he need not ascertain all the facts himself. A necessary condition, however, is that he must himself be able to ascertain those facts and must himself assess their exactitude.

²⁰Besides, all ascertainable facts that have been worked up are also found in their right contexts, being accessible in the atomic (atomic, not molecular) memories of the different worlds.

²¹From the esoteric description of this process, we easily get the erroneous impression that consciousness has become substantial. But the three aspects of reality cannot be confounded or converted.

²²A glance at a man's aura (its light and colours) is enough for an essential self to determine the stage of development of that individual.

²³The esoterician knows that only essential selves are in a position to render the true history of ideas, since they are able to study the objective matter aspect in the lowest four atomic worlds, 46–49, and also the consciousness aspect of individuals and collectives in times past. Without these faculties the historian is reduced to the use of subjective assumptions found in the collection of legends called history.

²⁴Human helplessness best appears in the fact that we can all make any blunders whatever until we have become essential selves and entered unity. Even causal selves can prove to be unbelievably injudicious. There is some truth in the exaggerated saying that before we have become essential selves we are idiots with respect to life. So we human beings have no reason to think we are important.

²⁵It is only as an essential self that the individual is absolutely free from the illusoriness of the emotional world, and so because he has access to the emotional atomic consciousness (48:1). Therefore, causal selves should not be regarded as infallible authorities.

²⁶Disease is distinct proof of the fact that the individual is not an essential self, something to be borne in mind, since many have been erroneously given out as essential selves. Many mental selves, who have been liberated from their dependence on the lower emotionality (48:4-7) and via the unity centre of their causal envelope have contacted essential consciousness, have believed that they are essential selves, a very serious misjudgement, which demonstrates how easily the first self falls victim to emotional illusoriness and mental fictitiousness. Causal selves are not second selves, even if the monad has centred itself in the second-triad mental atom. Only essential and superessential selves are second selves. When incarnated, essential and higher selves may be regarded as avatars, albeit of different degrees. If they live among men, they remain unknown to all except their disciples.

10.24 The Essential Self Lives in the Consciousness Aspect

¹The first self lives in the gross material worlds 47–49. It should be easy to see that the matter aspect is the aspect closest to the first self, the aspect he most easily apprehends. Thus when observing reality, the first self must start from the matter aspect.

²To second selves, the consciousness aspect is the dominant aspect, since they live in the collective consciousness and draw all available knowledge from their own and other beings' consciousness. The second self has a clear conception of the three aspects of existence (matter, motion, consciousness) and starts from the consciousness aspect as the principal aspect.

³The third selves have already automatized the matter and consciousness aspects. In them, the motion aspect becomes the principal aspect as energy becomes power.

⁴In the causal world, the matter aspect still dominates, but the consciousness of matter begins to be apprehended as ideas.

⁵Causal consciousness enables the monad to have an exact objective perception of the matter aspect in the worlds of man. Lower kinds of consciousness are objective only apparently, are illusory or fictitious. The consciousness aspect is evident only when the self enters essential collective consciousness. Thereupon the self can identify with all kinds of consciousness in the lowest three atomic worlds (47–49). The causal self can study the objective consciousness expressions in lower selves but cannot identify himself with their monad consciousness. The causal self can ascertain the universal brotherhood of the monads in the worlds of man. The essential self, however, has become a conscious member of the cosmic total consciousness, if only in its lowest layer. He knows that he is a part of this consciousness, lives in the consciousness aspect, and understands what is meant by consciousness and by unity. He knows that all monads are one single consciousness.

⁶The essential self apprehends the consciousness content of the atoms as his own reality in which process the matter aspect has practically been eliminated from apprehension.

⁷The matter aspect is the basis, the medium of the consciousness and motion aspects, and beyond that it is without significance for second selves and higher selves.

⁸The subjectivity of essential consciousness rests on the unshakable objectivity of the causal stage, and on that foundation there is no risk for the arbitrariness of ignorance. The essential self always knows where he shall go to have exact knowledge of whatever he cannot ascertain himself. The knowledge in possession of the various hierarchies is always at the disposal of this self, and if that is not sufficient, there is a possibility of obtaining facts from the planetary government with its cosmic connections.

10.25 Only the Essential Self Can Become a True Psychologist

¹It is only as he acquires collective consciousness, the ability to live in the consciousness aspect of existence, that the individual can become a true psychologist, one who is able to follow consciousness development in the different natural kingdoms with understanding. The immensely limited possibility of exact perception of reality, for the individual's part also in the physical world, is hinted to us, where the matter aspect is concerned, in the history of natural research. Where the consciousness aspect is concerned, we are still illiterate. We are in no position to follow the self in its instinctive striving after increased consciousness, increased perception of objective, material factuality, increased subjective conquest of the cosmic total consciousness.

²Leadbeater's descriptions of the past incarnations of certain people, with accounts of their physical circumstances, are typical of a causal self of the fifth department. An essential self of the second department would have scarcely noticed the individuals' matter aspect but would have experienced their consciousness states and the understanding of life they had acquired in their incarnations, thus their consciousness development.

³The causal self is able to study the external reaping relations in the different incarnations. To understand the effects of the various consciousness influences, however, it is required to have essential consciousness. These intimations perhaps facilitate the conception of the difference between causal and essential consciousness.

⁴It is required to be at least an essential self to see the meaning of the different incarnations and to ascertain the minimal progress made in each incarnation. How slowly it goes, how little it progresses at lower stages, is best seen in the fact that mental selves have needed about 150 000 incarnations in the human kingdom to become what they are, and this also thanks to the fact that the élite as a collective has succeeded in attaining as far in the collaboration of all

through the various cultures. If he were isolated, the individual would still have remained at or near the stage of barbarism.

⁵An individual's stage of development does not appear so much in his exact concepts, distinct conception, and his ability to account for his understanding of life as in his automatic, direct, instinctive right conception, which at once sees the correctness of esoteric truths when they have been formulated. Then he says: "It is exactly as if I had said it myself." He can do it only afterwards, however, not before. But afterwards it is "obvious so it needn't even be said", which is evidence of his lack of psychological understanding. The instinct was there, the latent understanding, but not the mental clarity of concepts.

10.26 The Line of Wisdom and the Line of Love

¹Essential consciousness is both love and wisdom. It is, moreover, two different paths and can be reached in two different ways, which are roughly intimated by the Indian bhakti and gnana yoga. Both manifest themselves in karma yoga, the yoga of action. These Indian methods are popularizations. The esoteric methods will remain esoteric until mankind has reached the stage of humanity. The two pertaining esoteric religions are the true teaching of the Buddha and the true teaching of Christos. The subsequent falsifications do not agree with what the two world teachers intended by their teachings. They were both 43-selves, heads of the second department of the planetary hierarchy, the department of education.

²The extravert mental selves (having the third department in their triad envelope) are more interested in the matter aspect of existence; the introverts (having the second department in their triad envelope), in the consciousness aspect. The introverts more easily become typical mystics or subjectivists in philosophy. Also, they find it easier to acquire subjective consciousness in the unity centre of the causal envelope and through this to reach essential consciousness.

³The extraverts more easily acquire subjective consciousness in the intelligence centre of the causal envelope. They could be said to be "predestined" to become typical causal selves, just like the introverts become typical essential selves. As essential selves the extraverts usually follow the line of wisdom, the 1-3-5-7 line; and the introverts, the line of love, the 2-4-6 line, in the essential world.

⁴The individual continues and concludes his all-round orientation in the worlds of the planet which he began already as a mental and causal self. Those who belong to departments 1-3-5-7, the line of wisdom, chiefly devote themselves to the world view and other things of the matter and motion aspects, whereas those of departments 2-4-6, the line of love, in their work devote themselves to the problems of life view belonging to the consciousness aspect. Everybody in that world walks the way of development allotted to him by his individual character.

⁵Buddha can be said to represent the line of wisdom, which begins with the alignment of mentality with causal consciousness; Christos, the line of love the condition of which is the alignment of emotionality with essentiality. It is evident from this that only esoterics can explain what those two 43-selves taught their disciples.

⁶Those who walk the way of love usually make a more rapid career in solar systems of the second degree such as our solar system, which is especially suitable for those who preferably live in the consciousness aspect. Which way the monad chooses to walk is its own business and free choice when entering the sixth natural kingdom.

⁷In this connection it should be pointed out that the individual, although in every world he learns how to control all three aspects of reality, nevertheless always trains to become a specialist in order to fulfil a function in future processes of manifestation.

⁸Each higher kingdom has its own special functions, supervised from still higher worlds. Nobody is entrusted a function that he does not master perfectly. Nevertheless supervision is necessary, since in the processes of manifestation everything is changing and every change entails adaptation.

THE FIRST SELF AS A PROBLEM

10.27 The First Self is the Problem

¹The first triad with its envelopes of incarnation is the very main problem for the monad. When the monad has solved that problem, it is ready for higher tasks. Anyone who has seen this thereby also has got a firm basis for his world view and life view. He has solved the riddle of life and is free from the dependence on other people's opinions and imaginative speculations, free from the need of sharing in the general appreciation of one's own important, dear "self". What immense amount of time and energy has been wasted on that problem and will be wasted for millions of years yet?

²As a first self the monad is counteracted in its development by untold hindrances in all its envelopes: physical inheritance from parents, its own inheritance from the sowing of previous incarnations, from all manner of bad or insufficient qualities and abilities, from a life-ignorant environment, from false notions and prejudice inoculated, from defects of the collectives the individual enters into, etc. The first self, so-called personality, has a strong inherent tendency to suggestibility, thoughtless acceptance of the bad suggestions of public opinion.

³As long as the monad identifies itself with its first triad or with any consciousness content of its envelopes, so long the monad is a first self.

⁴As long as man allows himself to be influenced by the ideologies of ruling ignorance for his view of reality and life, so long he is unable to assimilate the esoteric knowledge, the inspiration from Augoeides, to contact his own subjective causal consciousness. He must liberate himself from traditional views, theological, philosophical, and scientific dogmas.

⁵There is a great difference in our ability both to give and to receive whether we are interested in the content of another individual's temporary being of incarnation or in his causal being. But if it is not possible to contact even the lowest kind of subjective causal consciousness (when the individual has not reached the higher emotional stage), then we are reduced to contacting his first self.

⁶The experience of many incarnations is required before the monad as a first self has acquired self-reliance and self-determination as necessary conditions of that purposive will to sacrifice contained in the striving to become a causal self. It is one of the paradoxes of life that we have to acquire self-determination to realize the insufficiency of the first self. Until then, the first self stands in the way of his own further development, and so he usually does during a long series of incarnations, until he has learnt to rely on his Augoeides. The knowledge of his existence should facilitate his emancipation from the limitation of the first self.

⁷We all lead "double lives", whether we know it or not, and this is so because human beings consist of "body and soul", the first triad and the second triad. The more concentratedly first selves we are, the more split we are. The more we sense that we are one with all, unity and community, the freer we are. It is unity that sets us free.

⁸However great, however important, however influential a "spiritual leader" is, he is not a second self as long as he is a first self. A truism, but how many see its truth in real life? A leader all too easily becomes all too great, great also in his own eyes.

10.28 The First Self is an Obstacle to the Second Self

¹The collective consciousness of the first triad is the sum of the consciousness of the envelopes of incarnation – the etheric, emotional, and mental envelopes. This collective consciousness should not be confused with the causal consciousness of the triad envelope, which is still mainly inactivated. The illusions and fictions of this collective consciousness are the greatest obstacles to the monad in its acquisition of causal and essential consciousness. These emotional and mental delusions keep the individual, the monad, imprisoned in the worlds of man (47:4–49:7) until the monad finally decides to acquire the second-self

consciousness, the consciousness of unity.

²The first self's greatest illusion is its belief to be a new individual in each reincarnation. To constantly relearn the same things, to be caught in illusions and fictions again and again, is the real Sisyphian labour.

³The speculations of theologians, philosophers, and occultists are typical of such first-self fictions as become downright obstacles when the individual attempts to acquire the consciousness of the second self, of three main kinds. The monad in the first triad makes serious hindrances for itself if it believes it can solve the problems of world view and life view on its own. Only the man who thinks in accord with reality can reach the consciousness of higher worlds.

⁴The energies of the first triad can counteract the energies of the second triad. If this is seen, a great number of psychological, theological, etc., (pseudo)problems are solved. Only the energies from the second triad via the causal envelope make evolution possible and, particularly, the higher consciousness development. It is the "causal energies" that enable man to acquire causal consciousness. Even more. They enable us to help each other in everything that has to do with consciousness. The energies of the first self are no good for that.

10.29 The Division of the First Self

¹Man's envelopes of incarnation imply as many different main kinds of consciousness (physical, emotional, mental), which all claim the attention of the monad consciousness. The self is thrown between these different kinds of consciousness. Average man, having no all-absorbing permanent interest to cultivate, lives in a state of divided consciousness. Attention is drawn now here, now there, and is content with a fleeting and superficial perception of things observed, whether they are physical objective or emotional-mental subjective.

²As long as the monad is still incapable of directing mental energies down into the emotional envelope and from there further, via the etheric envelope, to the brain, so long it is helplessly at the mercy of its various envelope consciousnesses and remains what it is in the envelopes. As long as the monad has not acquired continuity of consciousness between its envelopes, it is totally identified with consciousness in that envelope where it is for the moment; it therefore forgets what it knows in the other envelopes and remains a split being.

10.30 The First Self is the Self of Ignorance

¹The first self cannot acquire knowledge of reality and life, the meaning and goal of existence, higher kingdoms, the beings that people those worlds, etc. The first self cannot by itself know anything beyond what it has been able to ascertain in the physical world and what clairvoyants can see in the emotional world. No self-tutored seer ever acquired even mental objective consciousness.

²The first self cannot solve problems concerning that reality which lies above the worlds of man, and this is true of the problems of world view as well as life view. A first self cannot solve even superphysical problems (problems that reach beyond world 49) without help from his Augoeides or the planetary hierarchy. It is true that a first self can contact the causal as well as the essential world. That self has no guarantee, however, that this contact supplies the correct solution. At all events, its knowledge suffices only for problems of the physical world.

³Without the acquisition of causal ideas man can never become conscious in his causal envelope, never become what he is destined to be some time: a causal self. As a causal self he possesses true knowledge of reality. He can also henceforth think in agreement with reality and never more falls victim to the imaginative speculations and constructions of ignorance. He knows that he knows what he knows, and can always tell what he knows from what he does not know. Men cannot do so, only causal selves. Men cannot decide whether their superphysical learning is in agreement with reality. If they could, there would not be such a

great number of different views. Reality is one and the knowledge of reality can only be one and valid for everybody.

⁴This knowledge of reality and life we have always received as a gift from the planetary hierarchy, and we still receive it from there. The opinions and conceptions of first selves are correct to the extent that they accord with this knowledge; they are incorrect to the extent that they differ from it.

⁵It follows from the above that those first selves who have a knowledge of reality are disciples of the planetary hierarchy and those who are not disciples cannot by themselves know anything beyond the physical world.

⁶In order to know and to be able to do, man must first become a disciple of the planetary hierarchy; that is the only way. The theoretical knowledge we have received from the hierarchy is the necessary basis for a correct world view and life view. In order to realize it practically, however, immensely more is required: to acquire the consciousness of the second self, to become a second self. The method of the definitive activation of the second self's consciousness is always worked out individually by the esoteric teacher. The teacher, proceeding as assigned by the planetary hierarchy, supplies both the method and the energies that are necessary to the ascension. Thus without the help of the planetary hierarchy, no man can become a second self.

⁷As long as the monad can be fascinated by, dependent on, phenomena in the worlds of man, so long it will remain a first self. So long, too, the monad will be a victim of the first self's kinds of consciousness, a victim of the speculations of human reason, of the emotional and mental vibrations that telepathically pour through its emotional and mental envelopes and are able to penetrate into its brain.

⁸It is only through the contact with its Augoeides and through the faculties of unity (the aspiration to unity in all conceivable ways) it has acquired that the monad assimilates the energies from the second triad and finds the right way.

⁹The first self is the self of ignorance, for without that "spark of reason", which the monad unconsciously acquires in the triad envelope, man would not reach much higher than the highest animal species, and the higher mentality, perspective thinking (47:5), would lie beyond his reach.

¹⁰It is possible for us to acquire perspective thinking because we have gradually, during millennia, received reality ideas from mental geniuses who were in contact with the causal world. Without them we would have remained at the stage of barbarism.

¹¹The first self starts from the tangible matter aspect, not knowing about the consciousness and motion aspects. To acquire knowledge of reality and life, the monad must move to the second triad.

¹²When you have once understood that dynamis acts through consciousness, that it is consciousness that attracts the energies, then consciousness gains another significance. The problem is how this is to be done. The first self does not know and cannot do it. "Other stuff" is needed for that.

¹³The first self is life-ignorant and will remain so, even though, thanks to esoterics, he need not be disoriented. The first self will always make mistakes and blunders. For true insight into the real things of life, men will always be dependent on those in the fifth natural kingdom. Causal objective consciousness is not sufficient, since it remains unable to understand the energies of the higher worlds. Malice and evil only prove that the individual is found on some lower level of development. Children are cruel, since they run through the human consciousness development anew from the stage of barbarism. According to esoterics, life ignorance is the cause of evil, and so it is possible for man to improve only by increasing his understanding of life.

10.31 Non-Identification with the First Self

¹Whenever the individual (the monad, the self) identifies himself with his first self (which most people constantly do), he makes a basic mistake in a life sense. That mistake is inevitable at the stage of ignorance. It is the ground and cause of the troubles of mankind. Men cannot possibly realize this without knowledge of life, since, at the present stage of mankind's development, the monad can be conscious only in its envelopes of incarnation and therefore it identifies itself with its envelopes. It is inevitable that the monad believes it is that envelope consciousness which momentarily is active. Precisely this is what the initiates meant by the "great illusion".

10.32 The First Self is to Become a Tool of the Second Self

¹The individual, that is, the monad, must learn to see that he is not his first self, his envelopes of incarnation, but that they are tools that he shall use to acquire ever higher kinds of consciousness by acquiring requisite qualities and doing that in the physical world. The expression "forget oneself" refers precisely to this, the facts that he is not his envelopes and that they have to be automatized so that the monad need not devote any attention to them. As long as the monad is interested in its envelopes and is fascinated by some consciousness content of them, so long the individual remains a first self. By living for others, for mankind, for evolution, for unity, the monad acquires automatically the qualities that are requisite to becoming a second self. When the monad has acquired these qualities, it will as a disciple be taught the method that enables it to move from the first triad to the second triad. By having served unity the monad has demonstrated that it is prepared for the collective life.

²The purpose of the first self is to become an instrument of his Augoeides and, later, of the monad as a second self, the monad in the second triad. "Esoteric life" is possible when consciousness development has become the primary business and things of the matter aspect have been placed second.

³In seekers, aspirants to discipleship, the first self is a very imperfect tool of the second self. The greatest merit of aspirants, however, is their will to make the first self a tool. At the highest emotional stage, the first self can become a so-called saint, and thereby the monad has taken the first step on its way to the second self. Later, as a mental self, the individual can acquire causal consciousness.

⁴The first self finally becomes a perfect instrument of the second self and a tool also of still higher energies than those of the second self. Then the first self will be able to help those who have not yet become disciples of the planetary hierarchy and also – and this is his great future task – in its turn become a hierarchy for monads in the lowest three natural kingdoms and supervise their consciousness development.

10.33 Insights That are Helpful for the First Self

¹The first self is imperfect, full of faults and failings. Else he would be a second self. It is no use concentrating on our faults and grieving over blunders we have made. We can learn from them instead.

²Man is not irremediably evil. But he appears to be, since he has cultivated hatred, has judged and condemned, seen nothing but faults and failings and thereby strengthened those tendencies. If he had sought to discover all the potentials for good, then it would have looked different. Man shares in the cosmic total consciousness and thus has the prerequisites of sharing in the cosmic divinity. But he must do something to achieve this. Evolution means work done to become better.

⁵Esotericians have received more than they need in order not to fall victims to the speculations of life ignorance as to world view and life view. They have received knowledge of the

essential laws of life so that they should be able to solve their own problems of life. It is not the intention to give us rules of conduct for all conceivable situations in life. That would make us robots. We develop by solving the problems of life that are among the tasks of mankind to solve. Consciousness development is no process of thoughtlessness. We are to develop our reason and our power of judgement by applying the knowledge of the laws of life we have received. Everybody has to solve his problems himself as best he can. This does not exclude our analysing our individual problems with a person who is more experienced in life. The crucial decision, however, is our responsibility, whether we like it or not. We have no right to blame others, a fact that too many people, too dependent on others, apparently have not grasped.

⁶We have received sufficient esoteric facts to get a correct vision of existence, of the meaning of life, to form a rational and expedient world view; more facts than we have any use for, shall ever be able to apply. The mania for speculation is abortive, hinders us from leading rational lives of service. Our recurrent question when faced with all manner of speculation should be “do I need this for living?” This question of course does not apply for scientific research, which can never decide whether it is of any use. It is largely reduced to random research, and also negative results may be significant for it.

⁷There are two tendencies in men’s thinking, both equally ruinous: the tendency to credulity and the tendency to dogmatization. Credulity brings about the acceptance of almost any kind of folly. Dogmatization is the greatest obstacle to consciousness development. The dogmas of theology are based on so-called historical facts, which are false facts. The dogmas of philosophy are mental misconstructions, and still philosophers have not succeeded in solving any of the basic problems of reality. The dogmas of science are ephemeral hypotheses, which are taught at schools and universities as valid knowledge and all too often determine the thinking of a whole generation.

⁸The first self has three goals: to discover unity, to acquire knowledge of reality, to win the will to realize. Having these insights and powers we can become fit tools of the planetary hierarchy (and become disciples).

⁹“One thing is necessary”: that knowledge which enables us to develop our consciousness and can help us to accelerate this development. Mankind is drowning in an ocean of banal, trivial things and pursuits, not to mention the mania for collecting all such things as are useless in a life sense, such things as only the collecting illusion affords an illusory value, as long as people are interested in keeping such illusoriness alive.

¹⁰When making a choice you could ask yourself: “Does this choice of mine promote my insight, understanding, knowledge, ability? Do I have time for meaningless pastimes?” Anyone who thus asks himself at every choice uses his incarnation in a rational way.

¹¹It is important to never give up, to endure, to look upon failures as necessary lessons.

L.A. December 21st, 2017.

Last corrections entered November 27th, 2018.