

# FUNDAMENTALS OF LIGHT TECHNOLOGY

## PART EIGHT

### ON THE PRACTICE OF THE BUILDING OF THE ANTAHKARANA

*Contents: 8.1 Introduction. 8.2 The Study of Hylozoics. 8.3 Risks to Esoteric Study. 8.4 The Humanist. 8.5 Common Sense. 8.6 The Activation of Higher Mental Consciousness. 8.7 The Liberation of Mentality from Emotionality. 8.8 The Mentalization of Concepts. 8.9 Realization. 8.10 Objectivization. 8.11 The Work on Three Lines. 8.12 Service. 8.13 Being Able to Do – the Awakening of Will. 8.14 The Transition to the Second Self. 8.15 Initiation. 8.16 General about the Causal Envelope and Causal Consciousness. 8.17 Active Causal Consciousness. 8.18 The Activation of Causal Consciousness. 8.19 Man from Causal Being to Causal Self. 8.20 The Abode of Immortality. On the Threshold of Essentiality. 8.21 Summary: the Building of the Antahkarana.*

#### *8.1 Introduction*

<sup>1</sup>The building of the antahkarana is that expedient and methodical procedure by which the human monad transforms itself from mental self into causal self with incipient 46-consciousness. In Part Seven, it was shown that the method presented by Alice A. Bailey using creative imagination cannot lead to the goal stated. The question then is: How does man do it? The answer is: By acquiring knowledge and by improving his being, raising its level in a qualitative sense, transforming it from first self to incipient second self, from causal being to causal self. Being is improved by the study of hylozoics and the activation of mental and causal consciousness connected with this study, by work on three lines, right attitude, service, striving to acquire the twelve essential qualities, contact with Augoeides in meditation.

#### *8.2 The Study of Hylozoics*

<sup>1</sup>Only when man has knowledge and clear understanding of consciousness development will he take an interest in acquiring a world view formulated in clear concepts. And the higher the mental consciousness he then activates, the more clearly he will finally see that the scientific, philosophical, and theological systems ruling are untenable and cannot afford answers to the problems of reality and life. As fully developed, system thinking (47:4) must have a much more comprehensive and reality-based system to have an outlet for its capacity. That system is the mental system of hylozoics. Different formulation: The highest mentality must finally for its expansion have the perspectives granted by hylozoics only.

<sup>2</sup>The reverse is true as well. In order to grasp the hylozoic system with sufficient clarity in his mental consciousness, the individual must raise his capacity to the level of system thinking. System thinking and hylozoics need each other and therefore are mutually attracted. This, too, is one of the factors that bring the higher mentality, the highest mentality in particular, system thinking, under the influence of causal consciousness.

<sup>3</sup>When man studies esoterics using the higher mentality, perspective and system thinking, he is not content with unsystematic teachings. Using the higher mental he always strives to think in relations and in ever greater interconnections of relations. These ever greater interconnections of relations are those things called systems, and that is why this higher kind of thinking must have systems. And the system of esoterics is precisely hylozoics. That is why hylozoics attracts the more advanced students of esoterics in increasing numbers. Those who are mainly emotionally oriented, those at the stage of the mystic, are not as interested in hylozoics, partly because they do not need it, partly because they cannot think by systems.

<sup>4</sup>At the emotional stage, meditation is peace of mind, flights of the imagination, feeling's wallowing in "higher vibrations", not effort of thought, which on the contrary shunned. In

contrast, at the mental stage meditation is attention directed from the intellectual centre, intentional reflection, typically exemplified in long thoughts. For the mentally oriented student of esoterics meditation must be thought's work at the hylozoic system. For him it must be an active state, an intentional directing of his attention. And at what should he direct his attention, if not at the knowledge of reality? The same necessary answer to the question is obtained, if it asked thus: How can he assimilate the knowledge, if he does not often ponder on it, reflect on it with his highest mental capacity, and what is this pondering, this reflection, if not meditation and in addition the best meditation, for what meditation can be better than meditation on the knowledge we have received from our elder brothers in the kingdoms of unity?

<sup>5</sup>Or, to say it in another way: The hylozoician's meditation is system thinking, and the subject of this system thinking is of course the hylozoic mental system with its component ideas.

<sup>6</sup>For anyone who is seeking after a firm basis for world view and life view it is a good rule to keep to the basic facts of publicized esoterics (the meaning and goal of life, higher worlds with their higher kinds of consciousness, consciousness development, the laws of life) and disregard the rest. In so doing you train your logical faculty of telling main issues from side issues, essentials from non-essentials. That promotes the acquisition of perspective thinking. Whatever is not necessary to the "cosmic vision" (the synthetic conception of the system) is of secondary importance. It is the purpose of the mental system to provide such a vision without encumbrance with details unnecessary to the vision or system. Such details you can ascertain later as a causal self. You do not need the details in order to become causal self, and man should seek to become one.

<sup>7</sup>The esoteric world view presented in *The Philosopher's Stone* corresponds on the whole to the causal self's possibility of perceiving reality, approximately what was taught in Pythagoras' secret knowledge order.

<sup>8</sup>In this age of transition from one zodiacal epoch to another, aspirants should intensify the study of the esoteric world view, hylozoics, also as a countermeasure against the subjectivism usually dominant in such transitional phases. It also profits "spiritual seekers" to devote themselves to problems of the esoteric world view instead of introverted self-absorption with the psychological problems of the first self, which in most cases are solved by themselves precisely by not being heeded. A valuable mantra they are enjoined to use is: "Let reality govern my every thought and truth be the master of my life."

<sup>9</sup>All causal selves have the same world view, that is, hylozoics. The work of the mental self at becoming a causal self therefore must include choosing hylozoics, dropping worse presentations. If you do not, you demonstrate that you are not a mental self striving to become a causal self, but an emotional self, a mystic.

<sup>10</sup>The aspirants and junior disciples of the new age need another, a better understanding of these things, and they likewise need another, a better language or another, a better terminology in which to express this understanding. This other, better understanding and this other, better terminology are what the study of hylozoics and light technology may afford them.

<sup>11</sup>The facts and ideas of hylozoics belong to the causal world. The hylozoic mental system can be regarded as a downscaling of causal ideas. By studying esoterics we contact causal ideas and eventually we acquire the possibility of subjective causal consciousness, at any event understanding of the pertaining realities, if we eliminate everything inessential, unnecessary, unfit for life, and personal.

<sup>12</sup>Older, unsystematic esoterics was better suited to emotionally inclined students who did not strive after system thinking but on the contrary desired unclear emotional thinking, students who could not receive the ideas of esoterics if these were not wrapped up in emotionally attractive forms and phrases.

<sup>13</sup>Blavatsky is quite right in saying that to the mentally lazy or obtuse, esoterics must remain a riddle, for in the mental world just as in the causal world every man must progress

by his own effort, by the effort of his own reason.

<sup>14</sup>We can shorten considerably our otherwise long sojourn in the mental world between incarnations and so return more quickly to new lives of service in the physical world, if we work up, in the physical world already, our experiences of life with respect to general lessons to be learnt – in other words: if we walk through life reflectively and not thoughtlessly. For this working up to be as complete as possible, experiences should be put into the widest possible contexts. Those widest possible contexts are the very perspectives afforded by hylozoics. According as you learn how to think hylozoically, you also learn how to proceed from small things to greater things, from concrete to abstract, how to put your own experiences into ever greater relations.

<sup>15</sup>The highest mentality presupposes for its activation understanding of esoterics and hylozoics. Without esoterics and hylozoics even higher mentality becomes stunted in its development and risks remaining the victim of the fictions of science, philosophy, and theology.

<sup>16</sup>If the aspirant's consciousness development goes on as it should, he will undergo a process from that stage where he views the knowledge from without and is passively informed of it, lets it act on him, to that stage where he is the knowledge himself, works in it and through it himself, from within, since he has assimilated it.

<sup>17</sup>Since the knowledge is matter, consciousness, and force, the process mentioned can also be described from each one of these aspects. The matter of the knowledge makes up an ever greater and more important part of the aspirant's higher envelope centres. The consciousness of the knowledge corresponds to an ever increasing part of the aspirant's consciousness, which manifests itself in his thinking not just of the knowledge, but by the knowledge as well. The force of the knowledge becomes an increasingly important feature of the aspirant's will energy, which manifests itself in his willing more and more often what is in line with the knowledge, for example of the laws of life and the twelve essential qualities, willing more and more seldom what is not in line with the knowledge of the laws of life and the twelve essential qualities.

<sup>18</sup>But everybody may have a share in this matter, consciousness, and force of the knowledge only as far as he works at mastering the knowledge system. Something else is not possible, for it would not be just!

<sup>19</sup>The mental understanding of life and reality afforded by hylozoics can become a new and mighty force in the students in their everyday life. They can perceive the power and joy there are in understanding after having not understood. This joy and power of understanding may help them to apply the knowledge, realize, work, and serve in ways that had not been possible at the emotional stage with only emotional thinking as impelling force. Moreover there is a lesser risk that attempts at applying the knowledge are irrational and misguided when the mental power of knowledge and discrimination can be developed through the study of the system and so are added as a new factor. It is precisely because the hylozoic knowledge system makes such a mentalization of application and service possible that it has been permitted for publication. The teaching does not live unused.

### *8.3 Risks of Esoteric Study*

<sup>1</sup>Studying some teaching without understanding, without realizing the difference between understanding and not understanding, is to get used to confusion, vagueness, mere imagination about understanding. Finally you do not wish to understand, to the extent that you reject the persons or things that could have afforded clarity. Such an attitude becomes a hindrance to the individual's consciousness development in future incarnations.

<sup>2</sup>The hylozoic (causal) facts we gather exist as causal molecules in our causal envelope and present themselves automatically in the brain-cells when they are needed. They make up a fund that automatically, gradually attracts related facts and ideas. It is no use for the monad in

the first triad to try to do that work by itself. Then nothing but fictions is produced.

<sup>3</sup>There is a risk that publicized esoterics is misinterpreted by those who have not even reached the stage of humanity and do not live in order to serve mankind, consciousness evolution, and unity. Much that the mental consciousness thinks it can grasp has quite another and deeper meaning than the obvious one. Ideas are energies, and of their effects people still know very little. He who does not put them into expedient work, who does not realize that knowledge entails responsibility, has understood but little of esoterics. Not all esoteric literature is for all. Just as in school there is a series of ever higher classes, so in the school of disciples. What is learnt in the highest class is not suited to those in the lowest class. They would just misunderstand it.

<sup>4</sup>You may call "occult curiosity" such unwarranted interest in what is secret, unknown, and hidden as does not promote the individual's consciousness development, does not make him an aspirant to discipleship. Occult curiosity includes all interest in the personalities and personal matters of esotericians – of disciples and initiates – also their mutual relations and common dealings, all such things as do not in the least concern outsiders. The aspirant must have learnt how to distinguish curiosity and thirst for knowledge. The former is personal and emotional, the latter is impersonal, oriented towards objective facts, and mental. Those who have not learnt this distinction are not ripe for esoterics, are too primitive. Aspirants are most decidedly warned against any expression of occult curiosity, for such an attitude reveals a defect of character that may entail the suspension of any possibility of contact with the planetary hierarchy for incarnations to come.

#### 8.4 *The Humanist*

<sup>1</sup>The humanist is the eternal seeker who is unable to make himself comfortable with some system of thought but is working tirelessly to widen his horizon. He is deeply aware of his own insufficiency, the weakness of his judgement, the enormity of his ignorance. He also realizes that mentality is by nature fictitious, that there is no causal relation between the content of thought and the objective reality that thought tries to perceive. In lucky moments, when he has succeeded in contacting the causal world, he may receive a causal idea, but then he is keenly aware of the fact that he was only the receiver, that it was the world of ideas thinking in him. Everything that has ever been thought in the causal world is there as a live force and belongs to everybody. Nobody can take out a patent for an idea, only for the form in which an idea has been clothed in the mental world.

<sup>2</sup>The most characteristic faculty in those at the mental stage is the sense of proportion.

<sup>3</sup>The humanist becomes the master of his destiny to an ever-increasing extent, learns the import of the saying of the ancients, "the wise man is the ruler of his stars, the fool is their slave".

<sup>4</sup>The humanist is emancipated from consensus trance, the beliefs of the masses with their fanaticism and moralism, easily inflamed hatred of every "dissident". He senses instinctively his estrangement towards that merging with the masses to which the average person unresistingly yields and which therefore is "natural" to him, in spite of its being diametrically opposite to the nature of the true man, the causal self; senses it as something strange, not quite human. It is important that humanists join together into groups where they can cease sensing their estrangement.

<sup>5</sup>The humanist has learnt to see the stupidity of striving after wealth, glory, or power. He knows that the researcher (the seeker after knowledge) is a higher type of man than those who pursue things that they cannot take with them when their physical lives are finished and that on the whole just entail bad sowing to be reaped in the following incarnation.

<sup>6</sup>The humanist has acquired respect of all life, respect of everybody on his level of development. Everybody does his best according to his insight and ability. It is only a matter

of time when all have reached the final goal of all life.

<sup>7</sup>The humanist has acquired perspective thinking (47:5) and applies it to all things concerning himself, his destiny, and his work. Some examples:

<sup>8</sup>Being well aware of his all-round capacity as of his inevitable limitation and immense ignorance, he balances his spontaneous self-sufficiency with his realization of the necessity of receiving that help which his elder brothers are prepared to give him. From this grows his trust in life, trust in self, and trust in law, three of the essential qualities.

<sup>9</sup>He balances his understanding that the work is very long and very difficult against his knowledge that he has worked in previous lives too, so that he is neither standing at the first beginning nor approaching the goal.

<sup>10</sup>Since he has reached beyond those states in which man, still at the higher levels of the emotional stage, dwells on his so-called imperfections or – if he is still in the mental prison of theology – tortures himself with the figments of imagination springing from anxiety for his sins, he realizes that he is still imperfect but nevertheless possesses those perfections which belong to the levels he has already covered.

<sup>11</sup>Therefore he is neither satisfied with himself nor completely dissatisfied. Rather his attitude to himself may be called “creative dissatisfaction”. He is not so dissatisfied that it deprives him of his level-headedness and power, but just so much that it spurs him to make constantly new efforts from within his own being.

<sup>12</sup>He senses both his estrangement before a mankind whose majority does not understand the meaning of life or does not even want to understand it, and simultaneously his community with this mankind, with that which is better, and those who are better, in this mankind, knowing well that from this mankind will be born – nay, are right now being born – new races which finally will understand and realize.

<sup>13</sup>He has also left behind him either-or-thinking about predestination or freedom, that old subject of contention to philosophers. Using his knowledge of laws of nature and laws of life, he has understanding of the fact that certain things are determined and others less determined; that some things are in our power if we know how to change them or turn them; but that in order to act right we must know and we must have sufficiently strong motives, that therefore it is his business to acquire knowledge and work methodically to strengthen the desirable motives, to improve his being, and that for both activities he receives help from his elder brothers in the kingdoms of unity.

<sup>14</sup>When entering the stage of humanity the individual can be considered to have acquired the twelve essential qualities 25 per cent. It remains for him to acquire them 75 per cent. Those who think that the stage of humanity exclusively consists in mental development are in grave error. That stage involves a series of incarnations where the individual wholeheartedly sacrifices himself for mankind, unity, and evolution. And he will not do so as long as he is governed by egoistic motives. Those sacrifices are so natural that they are never felt as sacrifices. It is no sacrifice to sacrifice the lower for the higher.

<sup>15</sup>As a causal self he has to develop the twelve essential qualities 100 per cent.

<sup>16</sup>The understanding of essential qualities becomes deeper and better at each higher stage: the emotional stage has its understanding, the mental stage has a deeper one, the causal stage a still deeper one, the essential (46) stage a considerably deeper and better one, etc. The mental understanding of essential qualities is one of the qualities making the aspirant a disciple.

### 8.5 *Common Sense*

<sup>1</sup>What is the most important for mankind today is to develop common sense, which is man’s highest reason. For only common sense can liberate mankind from emotional illusions and mental fictions, all those conceptions of ignorance which men have constructed and which paralyse their capacity for rational thought. Such hindrances to the reception of new

ideas include all dogmas, prejudices, theories, hypotheses, slogans, common sayings and ways of looking at things in all spheres of life, in religion, the conception of right, politics, sociology, philosophy, science, and history.

<sup>2</sup>Having common sense the individual sees his own limitation. Common sense appears in healthy skepticism to everything that does not correspond to your own insight and experience, your own level of understanding. If that principle had been applied, then we would have been spared those innumerable sects with their own creeds. Then everybody would have made his own view and, pursuing that path, would grope his way forward to the religion of wisdom and love, the only faith that all wise men of all ages have had in common.

<sup>3</sup>This healthy skepticism is desirable also because there exist occult sects that do not originate from individuals connected with the planetary hierarchy. As always, the black lodge, when unable to hinder the spread of the esoteric knowledge, which it has tried to the very last, has established its own societies (also usurped ancient names) which parade “masters” who in their expositions are confusingly similar to those of the planetary hierarchy. The black lodge also works much more intensely, which fact was intimated in the expression, “the children of the world are wiser than the children of light”, a hint that has of course been misunderstood by the learned.

<sup>4</sup>Mankind is asleep and this is true also of many so-called seekers. They seek, not the truth, but confirmation of fictions and illusions they have already acquired. Their seeking is conditioned, so that which they desire to find must contain some fundamental dogma.

<sup>5</sup>Unremittingly demanding of his disciples to use their common sense, the Buddha wanted to train their mental consciousness and their power of judgment, to emancipate them from their dependence on emotionality, to make them independent thinkers, so that they would not become the helpless victims of their credulity, and to teach them to refuse to believe in their own vagaries, a thing most occultists are unable to, since the impulse is too strong for them. According to the Buddha, it is better to be a skeptic than a dogmatic, better to doubt than to believe in things you cannot both comprehend and understand (explain in detail). That is one of the basic propositions of esoterics.

<sup>6</sup>That is the difference between occultists and esotericians as well. The occultist has confidence in something that he is unable to judge, whereas the esoterician demands full understanding in order to exactly clarify the objective realities theoretically. The esoterician refuses to deal with forces without having a detailed knowledge of their causes and effects and of the infallible method of their application. The occultist fails in his experiments, because he believes that he knows. The esoterician cannot fail, because he can tell the difference between what he knows and what he does not know. The occultist falls prey to both illusoriness and fictitiousness. The esoterician has causal ideas, whereas the occultist can never determine whether he has them. Nor can occultists distinguish between the faith of superior intelligence in its own power of judgement and the esoterician’s understanding of the enormous difficulties involved in right judgement.

<sup>7</sup>Man’s conceit, belief in his own ability to comprehend and understand, is ineradicable before he has reached the Sokratean realization. We positively understand only that which we have first learnt to comprehend by experimental experience. Anyone who “believes”, who has not thoroughly learnt the basic difference between knowing and not knowing (which those who believe they know cannot discern), who assumes anything when not possessing all the facts, who trusts to impulses, vagaries, freaks, assumptions without sufficient grounds, is unfit for esoterics.

<sup>8</sup>Actually people have no idea of the fact that the tendency of mental consciousness is faith in the correctness of its own conception, faith in its own insight and power of judgement. That is why everyone is the master of his wisdom, believes in his brainwaves and vagaries and can imagine anything about his own unlimited capacity for understanding. Without esoteric

knowledge, self-deception is unavoidable even at the mental stage.

<sup>9</sup>The import of what has just been said is that occultists, if they were capable of thinking with the hylozoic system, could weed out many self-made fictions, could realize how many of the notions they hold to be true are incompatible with reality. However, their capacity for thinking, their discrimination (system thinking in 47:4), is too weak, their emotional desire for belief (their impulse) is too strong, and their self-assertion is too deeply ingrained.

<sup>10</sup>Many seekers at the stage of the mystic demonstrate a marked tendency to dropping hylozoics in favour of worse explanations, which are unnecessarily complicated. That is the opposite of common sense, which strives after simplification, because the truth is the simplest of all simple things. Common sense looks fixedly at what is essential, does not let itself be led astray by inessentials, which are often irresistibly attractive to emotional thinking.

<sup>11</sup>The esoteric system of knowledge is the common-sense view of reality, the objective attitude in the use of esoteric facts. Reality is such as reason uncorrupted by subjectivism apprehends it. This remains an indispensable logical requirement. Such as we see reality it is not an illusion. Our apprehension is correct as far as we see reality. The knowledge of objects is the immediate, direct, objective apprehension of objects by consciousness. Consciousness apprehends the object directly and immediately in its material reality. Objective consciousness – or more exactly: objectively determined consciousness – is consciousness determined by the material object.

<sup>12</sup>At the present stage of mankind's development, you must either be a causal self or be approaching that stage to possess common sense in the proper sense.

### *8.6 The Activation of Higher Mental Consciousness*

<sup>1</sup>Of the seven mental consciousnesses (47:1-7), the higher three (47:1-3) – the causal ones – belong to the second triad, and the lower four (47:4-7), to the first triad. However, of these lower four, the higher two (47:4 and 47:5) are such as are capable of being influenced by causal consciousness: 47:5 by 47:3 and 47:4 by 47:2. These higher two kinds of mental thinking, perspective and system thinking, can thus be directed at such reality, such knowledge as belongs to the second triad. This includes hylozoics and other esoterics, understanding of consciousness and its development and all factors pertaining to this, such as essential qualities, service, hierarchic work, quality instead of quantity, finality in the higher sense, etc.

<sup>2</sup>It is, therefore, expedient both to understand the nature of the various mental consciousnesses and to activate more efficiently the higher kinds, to divide them into two lower or emotional-mental ones, 47:7 and 47:6, and two higher or purely mental ones, 47:5 and 47:4.

<sup>3</sup>The two lower ones have several important traits in common with emotionality or, expressed more exactly, several of the qualities and modes of existence characteristic of the feeling function originate from the conjunction of the lower mental with purely emotional desire and its dependence on it. Also, this lower mental can never liberate itself from this dependence but remains attached to it. In contrast, the higher two can liberate themselves from emotionality, and make themselves independent of it.

<sup>4</sup>Emotional mentality (47:6,7) has a tendency to narrow things down, to consider only one fact, one factor, or a few such ones at a time. This is due to the weight and inertia of lower mental matter or, more exactly: its lesser content of dynamis; and also to its condition of being under the dominance of emotionality, which has the very tendency to narrowness, fanaticism, especially in the lower and when influenced by the sixth department, which makes itself felt particularly in the sixth molecular kind (47:6). The higher mentality (47:4,5), which can liberate itself from dependence on emotionality, is characterized by the opposite, that is, the tendency to perspective, the widening of views by consideration of more and more facts and factors and their insertion into more and more correct contexts, in contradistinction to the tendency of the lower mentality to look at each phenomenon as isolated, the mutual balancing of absolute

values – long thoughts. 47:4 implies increasingly rapid grasp of increasing numbers of related thoughts in their relations, until the causal consciousness (47:3) is conquered which apprehends a multitude of correct facts (agreeing with reality) as if illuminated in one single flash.

<sup>5</sup>A lower kind of thinking is superseded by a higher kind in a process going through several stages. The first stage is to understand and appreciate the difference between lower and higher kinds of thinking by contrasting the two with each other. At this first stage you need help, and esoterics affords this by supplying many examples of higher, perspectivist ways of looking at problems and demonstrating how they refute lower, formatory ways of relating to the problems.

<sup>6</sup>The second stage is to compare many perspective ideas with each other and with corresponding more limited, formatory notions. At such comparisons basic structures, methods, tools of higher thinking are apparent.

<sup>7</sup>The third stage: By repeatedly, frequently, considering such mental structures and tools, the thinking person can with time acquire them so as to use them actively. The more he does so, the more qualitative his thinking is. He discovers more and more such structures on his own. He is now self-active, self-initiated in his thinking, and creative.

<sup>8</sup>Creative activity of which Alice A. Bailey speaks so much is in reality the ability of being intentional in mentality, of thinking self-initiated thoughts, of posing several options and intentionally choosing the most expedient one. It has nothing to do with “creativity” in the accepted sense, which is emotional-mental imagination.

<sup>9</sup>There is very great difference between perspective thinking, 47:5, such as it manifests itself when being influenced by, and trying to scale down, reality ideas, causal ideas, for example, when studying esoterics, and such as it manifests itself when being occupied with the fictions of the first self in philosophy, theology, and science. The fact that the mental thinking being used is of a higher kind does not imply by itself that it is in better agreement with the truth or reality than lower mental thinking is. To do so, this higher thinking must be directed at esoteric ideas and actively eliminate fictions at the same time or, simply put, actively seek the truth and as actively fight lies.

<sup>10</sup>The highest mentality, 47:4, realizes through its own mental work that theology, philosophy, or science cannot solve the problems of existence, cannot formulate a tenable world view and life view.

<sup>11</sup>There is a correspondence (analogy) between the four mental consciousnesses and the lower four solar systemic worlds with their consciousnesses, so that 47:7 corresponds to physical reality (49), 47:6 to emotionality (48), 47:5 to mentality (including causal reality, 47), and 47:4 to essentiality (46). This analogy appears in the fact that 47:7 thinking is occupied with physical things, what is concrete, often gets stuck on the form, the formal expression (whence the term, “formatory thinking”); that 47:6 thinking (principle thinking) is pronounced emotional thinking which tends to absolutize things into either – or, black – white, 100 per cent – 0 per cent, corresponding to the dichotomization of emotionality into love – hatred, attraction – repulsion, etc., and that this kind of thinking is particularly used to rationalizing emotion-driven ideologies, religions, etc., while not being able to see through its own imaginings; that 47:5 thinking (perspective thinking) corresponds to world 47, the first world that is in contact with the second triad, and that it is the first pure mental thinking which for that very reason can control all of emotionality, also the highest kind of imagination (48:2); and that the striving of 47:4 thinking after synthesis by combining systems corresponds to essentiality (46), is a mental manifestation of the striving towards unity, the realization that “all things are connected”, is the mental thinking that best understands essentiality.

<sup>12</sup>The necessity of activating higher mental consciousness appears also from the fact that only mental selves can be accepted as disciples of the planetary hierarchy.

<sup>13</sup>Perspective thinking has 49 subdivisions from 47:5:7:7, which is the lowest one, to 47:5:1:1, being the highest one. These 49 are activated in succession, beginning as always in



evolution from below, from the lowest. These 49 are divided into 28 lower ones (47:5:7:7 – 47:5:4:1) and 21 higher ones (47:5:3:7 – 47:5:1:1). It may be said that the ever higher kinds of perspective thinking enable ever more exact, finer, wider, and deeper understanding of relations and connections, in which it is largely true that the 28 lower kinds are limited to the understanding enabled by the mental ideas themselves, whereas the 21 higher kinds in addition bring about increasingly better understanding of causal ideas in their downscalings. (Compare 8.16.8!)

<sup>14</sup>Also downscaling is relation, so that in order to understand downscaling you must be able to think in a relativist–perspectivist manner (47:5) Example: We cannot say that solar systemic ether (49:1-4) and cosmic ether (43–46) are identical, quite like each other. Nor can we say that they are completely non-identical, quite unlike each other. There is a relation between them, namely in the fact that solar systemic ether is downscaling of cosmic ether. From this fact also follow many important qualities which the two have in common.

<sup>15</sup>All thinking based on, or starting from, systems is not system thinking just because of that, but the reverse is true: all system thinking is thinking by systems. The difference lies in whether the part has been taken from a whole and is viewed as separated from it or the part is conceived both as such and as inserted into the whole, put into its relations to all the other parts.

<sup>16</sup>Higher mental development simply means higher mental activation, activation of several different higher kinds of mental consciousness, higher kinds of thinking, which by nature easily liberate themselves from emotionality and control it. Because it is only when the individual is self-active in the higher kinds of mental consciousness that they enter into the individual’s understanding. A state preparatory to the active mastery of a higher kind of mentality is the ability to apprehend and appreciate perspective ideas. The effort at reasoning in a perspectivist manner oneself, to formulate esoteric truths (not fictions!) oneself, to render the knowledge in one’s own words – all of this activates perspective thinking.

<sup>17</sup>It is a fundamental characteristic of this higher mentality that it mentalizes concepts, whereas it is a characteristic of lower mentality that it is content with emotional or emotionalized concepts. In an emotionalized concept the emotional charge, positive or negative, for or against something or someone (“love” or “hatred”), is the basic, most essential, and often the only thing. This emotional charge is the only thing needed to impel people to physical action; and lower, emotional thinking is principally directed at the physical world and at action in it. From the physical world, sense impressions are received which are immediately associated with predominantly positive or negative feelings. Such associations can at once impel the person to action without the need of the psychic activity being moved up also into mental consciousness, which by its slow consideration can only delay the necessary action. Therefore, pure mentality, reflection, usually is disconnected from the circuit and instead the shorter circuit is obtained, the one more efficient for action: impression – reaction – action.

<sup>18</sup>Even when there is no need for action, this shorter circuit is the one automatically activated. It has been automatized by habit. Man has then become accustomed to refraining from thinking, from reflection.

<sup>19</sup>Precisely because the lower mentality has this direct connection with the physical and emotional worlds, people who wanted to activate their higher mental and causal consciousness formerly used to lead physically inactive lives, devoting themselves solely to the contemplation of esoteric and other intellectual problems, to refrain from reactivating unnecessarily their lower mentality as being more impelling to action.

<sup>20</sup>At a preparatory stage of the activation of the higher mentality, the individual understands reasonings, arguments, and ideas expressed in those higher kinds, values them as better than the reasonings and ideas of lower mentality, is attracted to study where such ideas are expressed, especially esoteric study, but finds it difficult to formulate his thinking in perspectives and systems. But to the extent that he makes efforts to do this on his own, to begin

with according to patterns he gleans from literature and from teachers, etc., to the same extent his capacity for this increases with time. His passive understanding must finally be followed by active ability. It is like understanding a foreign language somewhat but passively only at first, later being able to use it self-actively and gaining proficiency in it by the by.

<sup>21</sup>The gradual mastery of a whole series of higher kinds of structures of thought can be likened to learning how to use a whole series of various moulds in which definite plastic shapes can be cast; what is being “cast” in the moulds are thoughts, ideas. Thanks to the fact that the mould is made so as to reflect reality, ideas find their right places in it. The condition of this actually being the case is that the ideas being put into the mould are nothing but reality ideas. Then those greater, composite idea structures are obtained which become mental correspondences to causal ideas. The thinker – disciple who works in this manner with the mould of course must have a clear and correct conception of these ideas which he puts into the mould. If he has misunderstood them or has a less than clear conception of them, then this construction of forms cannot be fully efficient. But if his work at the mould is successful, then this mental correspondence to a causal idea can attract the latter through affinity. If this happens, a connection is made between the lower, the mental concept, and the higher, the causal idea. The building of the bridge from the mental to the causal is done precisely through thousands of such small connections. “Each step of the path the disciple must wander himself, each stone of the bridge the disciple must fit in himself.”

<sup>22</sup>Many esoteric students have an incomplete understanding of how mentality develops into causal consciousness. This incompleteness is rooted in their previous experience of, and remaining tendencies to, mysticism; and also in their ignorance of basic esoteric facts. Mysticism is a necessary stage, but is insufficient in itself. If mysticism were sufficient to reach the fifth natural kingdom, then we would not have any need for esoterics, hylozoics.

<sup>23</sup>The ability to perceive reality ideas independently of their forms, and to reject fictions independently of their forms, manifests itself in two ways: in the acceptance of truths even when they are not proclaimed by authorities, “masters”, in the rejection of fictions even when they are proclaimed by alleged “masters”.

<sup>24</sup>The ability to receive and produce vibrations in the highest mental molecular kind (47:4) results in system thinking, a transition to causal thinking, or causal intuition. It is rather a process of concretizing causal ideas, which dissolve into mental intuitions, into entire systems of thought. In the lower thinking you do not see the wood for the trees. It mostly amounts to a planless, incoherent erring at random among principles without a unifying bond. That has the result that relativities are absolutized, things are detached from their contexts in life, details are scrutinized as though they were the whole of it.

<sup>25</sup>In the mental world, we think using thought-forms; in the causal world, reality becomes the content of consciousness. Here is the true difference between form and content, which philosophers have always misunderstood. Ideas have their validity independently of their formulation in the principle thinking of the philosophers. The fact that the forms of mental ideas contradict each other when the form is deficient is not the fault of reason, but the fault of the constructor.

<sup>26</sup>To think long thoughts is to work self-actively in the mental world. The more you can work self-actively in the mental world, the more you can be non-identified with your own thought-forms. And the more you can be non-identified with your own thought-forms, the better the basis of self-consciousness you lay in your causal envelope thereby. Non-identification with mental consciousness is both a condition and generator of causal self-consciousness.

<sup>27</sup>“Reverse activation” of mental will: When you possess mental will, it is sufficient to clearly understand what is right and necessary to do it, and you do not need emotional influence to impel you to action. The reversal thus consists in more and more, with increasing

frequency, doing the right thing without emotionality acting on you, with only mental understanding as your motive. This in practice activates mental will.

<sup>28</sup>Only when people have clearly understood the fact of consciousness development – that they live not only this life but have lived many lives and have many lives to come, that in future lives they may go on activating their consciousness, and that this consciousness evolution is the meaning of life – only when they clearly understand will they take an interest in activating their higher mental consciousness systematically and methodically. As long as people are stuck in either physicalism or exoteric religion, they will refrain from making important efforts in that direction, for what is the use of them when, as they believe, they have only this one earthly life?

### *8.7 The Liberation of Mentality from Emotionality*

<sup>1</sup>Emotionality contributes nothing of importance to the perception of reality, is no source of knowledge. Its importance, in contrast, lies in the fact that it supplies impulsive force for action. Without emotional motives, without emotional reactions, man at the emotional stage would be inactive, passive, in the physical world. Mentality is free from any kind of reaction and so cannot impel the individual to action as long as he is at the emotional stage. Expressed differently: purely mental understanding of the necessity for a certain action (or refraining from action) in a given situation cannot assert itself with sufficient force against emotional impulsive forces, but is defeated by them. Only at the mental stage, and moreover only on the higher levels of that stage, does mental will consistently win over emotional will. This mental will, which is always self-activated by the individual himself, is realization as to the expediency of action (or inaction, as the case may be), realization so clear and persuasive that it wins also over the motives of attractive emotionality (the illusions of sentimentality about good will, useless self-sacrifice, “help” that is misguided from the objective point of view, etc.)

<sup>2</sup>As long as the individual’s thinking takes place in the involved mental molecules of the emotional envelope and not in the mental molecules of the mental envelope, so long he is largely unable to think without a previous emotional impulse, is unable to think self-initiated thoughts independently of emotionality. This appears in the fact that emotionality wins in the struggle between it and mentality, that emotionality not only initiates thought but also interrupts it, namely in those cases where emotionality wants to take another direction than the one which thought would have chosen. “This does not feel all right.” That is why the mental system is needed as a support for thought, when still weak, to lead the individual right.

<sup>3</sup>The lower mentality, 47:6,7, can control the lower emotionality, so that 47:7 controls 48:6,7 and 47:6 controls 48:4,5. However, this lower mentality cannot control the higher emotionality, 48:2,3, but is defenceless against its imaginative and wishful thinking. In contrast, the higher mentality, 47:4,5, controls the higher emotionality. In fact, the activation of perspective thinking, 47:5, is sufficient for this, for it controls 48:3 and 48:2. This means that the higher mentality controls imagination and transcends it, becomes independent of it, uninterested in it. This is particularly true of the highest mentality, system thinking, 47:4, which has left the control of imagination to 47:5 and for its own part seeks other activity, namely the striving after contact with causal consciousness. Creative imagination must to system thinking, as it is being activated to increasing strength, appear as something to be abandoned, overcome, even something evil, since in consciousness development evil is every lower level that the monad has overcome and particularly the immediately lower level, that last one to have been overcome and so the one that can still exercise a certain attraction downwards.

<sup>4</sup>Liberation from emotional thinking, wishful thinking, belief thinking can be described as a process running through several stages. At the early stages, thinking is very faintly developed and therefore is wholly dominated by desire. Subsequently desire is mentalized more and more and is transformed in the process into feeling and later into imagination. The latter

cannot be controlled by the lower mentality (47:6,7) but only by the higher mentality (47:4,5). This higher mentality can, in its turn, come in contact with causal consciousness (47:2,3) and later, when the latter has been activated so much that the human monad can be self-active in it, the higher mentality can be controlled by this causal consciousness.

<sup>5</sup>Intelligence is the ability to use tools expediently, with finality, not to be used or controlled by them. To the intelligent man, emotionality is a tool, not a series of states controlling him. He uses pure emotional energy, when this is set free from seductive illusoriness, as an impeller to action.

<sup>6</sup>Most of the teachings being spread in our times as being “esoteric”, really are not esoteric but are imaginative constructions, creations of emotionalism. A salient feature of their emotionalism is their being based on faith in the efficacy of purely imaginative methods of self-development, methods that are said to be quick-acting, methods that do not require the development of higher kinds of thinking but rely on imagination and visualization instead. There are no such shortcuts to causal consciousness, however. It is not possible to develop causal consciousness to any great extent until you have developed the higher kinds of mental consciousness (47:5 and 47:4). And those higher kinds of mentality must be acquired in the only possible way, that is, by being exercised, used, applied with increasing insight and understanding.

<sup>7</sup>Imaginative teachings, emotional teachings proliferate and expand because they appeal to imaginative and emotional people, and they make up the majority of “seekers” in a mankind found at the emotional stage. Such teachings satisfy the desires of those who cannot make real intellectual efforts, who are mentally lazy. But higher mental thinking cannot be developed without intellectually hard work, persistent striving to direct attention from within the intellectual centre.

<sup>8</sup>Visionary imagination can to a limited extent replace exact knowledge, but only where the matter and motion aspects are concerned. For example, anyone who does not have exact astronomical data and cannot calculate planetary orbits can nevertheless have an imaginative vision of the revolution of the planets around the sun. In the consciousness aspect, however, imagination is useless as a tool of knowledge. Higher consciousness cannot be rendered in pictures created by imagination but must be experienced and used to be understood.

<sup>9</sup>Emotional clairvoyance is a hindrance to the development of mental consciousness. All clairvoyants have mutually different conceptions and views, whereas all causal selves have the same perception of material reality.

<sup>10</sup>To the extent that a man succeeds in maintaining himself in higher mental (47:5 and 47:4) states and in these states is able to activate causal consciousness, to the same extent his mental envelope is aligned with the causal envelope and causal matter from the causal envelope is involved into the mental envelope.

<sup>11</sup>The more the knowledge is increased, the ability to think and so the ability to use the knowledge are developed, the more the intellect submits creeds to critical scrutiny.

<sup>12</sup>Man’s seeing through of, and liberation from, emotional “esoterics”, more correctly: pseudo-occultism, promote his understanding of, and approach to, mental hylozoics. This is the educational side of the matter. Psychologically it corresponds to the emancipation of the mental envelope from its coalescence with the emotional envelope and closer association with the causal envelope.

<sup>13</sup>The overcoming of moralism is part of the liberation from illusionism, for example refraining from moral valuation of people active in society but instead seeing what they actually perform, seeing whether their contribution is on a line with, or goes against, consciousness development, whether the measures they take promote it or counteract it. An individual may be morally “good” in the eyes of his contemporaries, but in reality, objectively, work against the next goal of consciousness development; and another individual may correspondingly be generally valued as morally “bad” but may in reality work for that

goal. Participating in moral valuing implies identifying with the pertaining moralisms, and that implies mechanically accepting those illusory and fictitious values instead of true, higher values, values connected with the laws of life. Seeing those individuals as active elements of greater processes and rather value the latter – but not according to one’s mechanical, moral “liking” or “disliking” – but according to whether they agree with the greater plans of evolution – this is liberation from the pertaining identification.

### 8.8 *The Mentalization of Concepts*

<sup>1</sup>Mental development is characterized by the striving after increasing clarity of concepts. At a preliminary stage, mental consciousness is satisfied when each concept individually is clearly apprehended. As perspective thinking awakens, however, and understanding of the fact that all things are related, there is also the realization that concepts must be relativized, that is, be put in relations to each other. This expanding network of mutually connected, mutually related concepts is the system.

<sup>2</sup>There is a very great difference between the “method” used by emotional thinking as it brings concepts and ideas together, draws conclusions, etc., and the method used by pure mental thinking when the individual applying it moreover bases it on understanding and factual knowledge of the subject-matter concerned. Emotional thinking has a strong tendency to apprehend separate concepts and ideas as related with each other if only the emotional charges associated with the concepts “feel similar”, since to emotional thinking those emotional charges come to the forefront and often take up its whole interest. In contrast, pure mental thinking considers mainly the idea content of the concepts. This explains how it is that many people who have studied both hylozoics and some “channelled” teaching may believe and assert that they are similar teachings, both of an esoteric character, an assertion that reveals ignorance of both hylozoics and “channelled” teachings. A natural consequence of this dominance of feeling over thought is that emotional thinking may underrate real esoteric teachings when such ones are clothed in a garb that does not agree with the sentimentality it is accustomed to apprehend as “esoteric”, since “it does not feel right”. The mentalization of concepts corresponds in the matter aspect to the emancipation of the mental envelope from the emotional envelope. The increasingly better agreement of concepts with hylozoics corresponds to the closer association of the mental envelope with the causal envelope.

<sup>3</sup>The mystic manifests a tendency to dissolve concepts. This tendency is driven by his abhorrence of conceptual clarity, instinctively apprehended as a hindrance to the expansion of his imagination into the “boundless”.

<sup>4</sup>Clear concepts separate and divide, limit, make it clear with these limits what is real and what is unreal, probable and improbable, possible and impossible, what can be done at a certain higher stage of development, but not at a lower stage, etc. All such divisions of consciousness into different lower and higher kinds are unpleasant or uninteresting to the mystic, who is driven by a sense of unity or of boundlessness to which all divisions are foreign, and he rejects all such discussions with statements to the effect that “we all come from one and the same and we are all walking the path to one and the same”, which certainly is true, yet leaves unexplained how it is that not all are walking together or reach the goal together.

<sup>5</sup>People are satisfied with lack of mental clarity because they know nothing of consciousness development. The corollary of what was just said: As soon as people take an earnest interest in consciousness development, they cannot any more be satisfied with mental vagueness, but begin striving after clarity of concepts.

<sup>6</sup>You gradually overcome the tendency to emotionalize concepts by constantly striving after clarity of concepts, by never being satisfied with vague notions. Furthermore, you work by always putting concepts into their contexts determined by reality, because emotionalization of concepts is a phenomenon thriving especially whenever words and expressions are used in an

isolated fashion, disconnected from the reality to which they refer.

<sup>7</sup>You begin mentalizing concepts by intentionally inserting an evaluating pause between the reception of an impression and reaction to it at all such occasions where immediate action is not called for. Reaction may then often fail to occur, being replaced by reflection. You need to acquire sufficient experience and understanding of the stupidity and aimlessness of emotional mechanical and automatic reactions to strengthen your motivation for the work at making them powerless.

<sup>8</sup>Next an example is given of emotionalization of an esoteric concept, namely the term “alignment” and the pertaining concept, which is central to the understanding of how the monad moves from the first triad to the second triad. In a footnote to *Strålarna och invigningarna*, the Swedish translation of *The Rays and the Initiations* by Alice A. Bailey, the translators set forth the following argument to explain why they had chosen *inlänkning* – “linking” – instead of the term *inrätning* – “alignment”: “According to dictionaries *alignment* means ‘putting in a straight line’ and even the more military ‘formation in line’. Thus in principle it might be said that anyone who has attained ‘alignment with the soul’ has succeeded in ‘putting himself in line with the soul’. And with that a concept such as *inrätning* (implicitly in ‘the line commanded’ by a higher reality such as the soul or the monad) might be a possible translation of *alignment*. However, this affords an unhappy authoritarian slant to the process. Instead, the concept henceforth used pretty consistently as a translation of *alignment* will be *inlänkning* to emphasize the element of freedom existing.” *Strålarna och invigningarna*, p. 18.

<sup>9</sup>Against this argument it must be objected that if the term “alignment” and its Swedish exact translation, “*inrätning*”, have the connotation of authority, it is by no means any “unhappy slant”, but precisely the point, and intended as such. The monad, once centred in the causal envelope, the “soul”, certainly asserts its will against the will of the envelopes of incarnation, so that it is quite in order that it “commands” their obedience. What would otherwise be the use of the monad’s transition to higher envelopes if it could not fully control all the lower envelopes it has left but still keeps as tools? The translators’ argument about the “element of freedom existing” is irrelevant in this context, because the envelopes of incarnations shall have no freedom after the monad has finally taken up its abode in the causal envelope. The freedom of the monad in and through the causal envelope must imply the complete obedience of the envelopes of incarnation. It appears, however, as if emotional thinkers were repelled by all concepts of obedience and authority, no matter what they refer to. They seem not to have reached the mental insight that the freedom of the higher requires both the authority of this higher and the obedience of the lower.

### 8.9 Realization

<sup>1</sup>Realization goes from mentality via emotionality to physical life, or simply put: I can trust, “have faith” (emotionally) in what I understand (mentally), and what I have faith in I can work and fight for (physically).

<sup>2</sup>If the antahkarana is built right, it goes in both directions: from up down and from down up. If the construction is right, this shows in clear understanding of the reality ideas, in equally clear rejection of fictions and lies, and in physical realization, skill in action.

<sup>3</sup>If the acquisition of the twelve essential qualities is for real, then the man demonstrates these qualities in his physical life. If not, it is a case of self-deception. Everything must be realized in physical life.

<sup>4</sup>Imagination may lead a person to believe anything whatever, for it can create imitations of all higher abilities. However, those imitations do not fool those possessing the real abilities. Important such ones are courage, uprightness, higher mental thinking coupled with eminent sense of reality which eliminates illusions, and causal thinking (the ability to grasp causal ideas and render them mentally). Nobody can fool those having understanding by feigning to

possess such abilities. Nobody lacking one of the qualities and abilities mentioned can in the circle of those having understanding, of initiates, feign to be one of them. There are many more characteristics, not mentioned here, the absence of which reveals any hopeful impostor.

<sup>5</sup>If the aspirant believes he has been successful in building the antahkarana but does not show noticeable improvement of his mental capacity, he has busied himself with sheer imagination. He must demonstrate his ability to express in physical life his improved capacity for thinking and for the reception of causal ideas.

<sup>6</sup>One ability that distinguishes the disciple from the aspirant is the ability to lighten the teacher's burden. Too many aspirants are too long more burdens than assets.

<sup>7</sup>The aspirant does what he can. The disciple does what he should, and if he cannot yet, he makes the supreme effort to acquire the necessary equipment.

<sup>8</sup>Just as the animal monad must make a supreme effort from within its emotional and mental consciousness to causalize, so the human monad must make a supreme effort from within its causal consciousness to essentialize, become an essential self (46-self). Right effort is this effort from within causal consciousness.

<sup>9</sup>Before the causal self has been perfected, there may still be imbalance between the ida and pingala energies in the individual's etheric envelope. The causal self must be able to balance these two energies, be able to immerse himself fully in physical life without losing sight of the idea because of that. When doing so the causal self uses the sushumna energy, which only the causal self is able to. This is emphasized even more in our new age, the age of Aquarius, which coincides with the reign of the seventh ray.

#### *8.10 Objectivization*

<sup>1</sup>The causal self acquires objective consciousness in all the worlds of man (47–49). To strive after objectivity, to make efforts at overcoming subjectivism, therefore is pre-formation before the activation of causal consciousness. Objectivization is the overcoming of subjectivism.

<sup>2</sup>Subjectivism appears in the belief in the existence of fictitious options. Example: "This teaching does not suit me", as if there were some other one. The example of school rules: As if beside the two single real options – 1) I wish to obey school rules and 2) I do not wish to obey school rules and therefore I must leave the school – there would exist a third option: 3) I can have my own way so that the school changes its rules according to what I see fit.

<sup>3</sup>The aspirant is enjoined to be careful lest he misses favourable opportunities, which in many cases do not recur for a very long time. It is a characteristic of the prevalent subjectivism that the individual automatically assumes that such opportunities just present themselves whenever he so wishes or that he can act as he pleases whether the right opportunity is present or not.

<sup>4</sup>Another typical expression of subjectivism is the attempt to assess one's own progress according to some individual, arbitrary standard and not according to objective requirements. The conditions of the different degrees of initiation are such objective requirements.

<sup>5</sup>Subjectivism also appears in the tendency to determine one's effort according to what one wishes or is able to do and not according to the objective demands of what is needed.

#### *8.11 The Work on Three Lines*

<sup>1</sup>The saying in esoteric schools, "personality has hardly any right even to exist here", means that the disciples have to build their work personality and, as they do so, demolish false personality. Correspondingly, the disciple has to develop the disciple's being and to dismantle the aspirant's being. Each higher stage has its own work of development and dismantling, its own work of construction and demolition.

<sup>2</sup>Every group member has to overcome extreme and aimless individualism that makes it

difficult for him to be incorporated in the group, simultaneously as the group abstains from standardizing collectivism. Realization of the necessary balance between individualism and collectivism is part of the group's perspective thinking. Ever deeper understanding of the laws of life for freedom, unity, self-realization, and self-activation makes it easier to keep this balance.

<sup>3</sup>What do I bring into the group? What do I leave outside? This discrimination must not be determined mechanically but must be determined by the understanding of the principles, laws, and rules of group work.

<sup>4</sup>The causal self works faithfully and devotedly for his own group of initiates and disciples. Therefore, working in a corresponding manner faithfully and devotedly with and for your own group, according to school principles and school rules, is a way to develop causal consciousness.

<sup>5</sup>It is not possible to work esoterically, that is, work for consciousness development, except in the group. And the group must work esoterically, that is, follow school principles, obey school rules; if it does not, it is not a group in the esoteric sense. Therefore, what determines whether the group is esoteric or not is not what it does but how it does it, the degree of collective consciousness it possesses and how it manifests this in action.

<sup>6</sup>Be an example also for yourself, before yourself, within yourself! This is connected with that phenomenon which is observed by all those who try to awaken the understanding of their fellow human beings and when doing so start from those persons' own life practice, rare but highly valued inner experiences, which were not determined by external factors, such as money, change of environment, other people's appreciation and rewards, etc., but exclusively by factors having to do with consciousness itself, such as glimpses of self-consciousness. "Do you know that you can progress from one condition, your present one, where such experiences are rare and cannot be created by yourself, to a future condition, where you can intentionally, purposely create, live in such experiences and even better ones? Do you know that there are methods of doing it?" And that person does not seize the opportunity being offered! But you are no different, namely in all those moments, and they are many, when you are content to live in lower states, in states of laziness, sleep, drifting between sundry useless occupations, despite your knowledge of the fact that you have other and better tasks. You need not point your finger at someone else. Change the name and the story is about you!

### *8.12 Service*

<sup>1</sup>Service: The first self is egoistic, the second self is altruistic. The right serving attitude comes from the realization of responsibility, gratitude, humility. All these realizations are fruits of the first contacts with the second-self consciousness. These realizations must be cultivated, be kept constantly alive by being pondered upon.

<sup>2</sup>By acquiring esoteric knowledge, becoming mental selves and causal selves you do not estrange yourself from mankind. You just further increase your capacity to serve human consciousness development, become an ever more useful tool of Augoeides and the planetary hierarchy.

<sup>3</sup>It is not a matter of wanting to be quickly saved from the cycle of reincarnations, which to be sure is a sign of the opposite of self-forgetfulness, but it is a matter of being able to help others to understand reality and develop their ability to live in accord with the laws of life. We develop the most quickly by helping others to realize the meaning of life. That is the great compensation of unselfishness.

<sup>4</sup>To forgo your own development in order to use your energies to help others to develop amounts to no loss in the long run. Old debts, which always exist, are set off. And the law of compensation entails rather a quicker development than would else be possible. However, anyone who thinks he may gain selfishly by such a "sacrifice" strengthens egoism. The one



right motive is to be forced by your will to unity (“love”), because you “cannot do otherwise”. This will to unity is due to the fact that you have been able to utilize the energy of the essential (46) molecules poured down on mankind by the planetary hierarchy (symbolically so-called benediction). Those higher kinds of matter are supplied to the planetary hierarchy by the collectors of cosmic energy called in Sanskrit the nirmanakayas. They are sources that are always flowing.

<sup>5</sup>Service is no “sacrifice” but is based on the insight that all are one, the will to unity with all you can serve, an irresistible urge to live for all, something inescapable and spontaneous without thoughts of your own self and its development. There is for the second self nothing that can be called “sacrifice”, even though it may so appear to others, and hence the term. Forgetfulness of your own self means liberation from dependence on the first triad, later the second triad, then the third triad, and so forth throughout the cosmos. The monad must assimilate the different kinds of consciousness and acquire the capacity to understand the reality they afford, as well as the pertaining abilities to use the energies right, but this is done with a view to being able to better serve life, not with a view to the self. That is the basic attitude of all beings in higher kingdoms and the condition for the monad in the first triad of reaching the second triad. This of course contains the insight of where you can best serve with your small but ever greater powers, make your small and ever increasing contribution for mankind, evolution, and unity. By faithfully serving in small things, where you stand, you acquire the powers that enable you to make an ever greater contribution. This is part of the law of destiny and the inevitability of the very process of evolution. The tempo of development is determined by the will to unity and its purposiveness and, as for the rest, by the capacity of individual character to acquire abilities. All in higher kingdoms do as best they can without a thought of merit or recognition. The powers they acquire by service guide them to their places of work in the processes of manifestation.

### *8.13 Being Able to Do – the Awakening of Will*

<sup>1</sup>When one begins to work, when one enters a school, one already has to learn to do. Not much, but very definite things: to observe oneself, to study oneself, try to eliminate certain things, try to create control over other things. If you can not identify it is already the beginning of doing. If you can refrain from talk when you have a mechanical inclination to talk, that is already doing. Doing begins with going against the current – first in yourself, in personal things. You can try to remember yourself, then, when you begin to remember yourself you can get certain results and you will see that you can do more things, but all with regard to yourself. You will be able to do something about negative emotions, for instance, and to think in a new way.

<sup>2</sup>If we try to do all that is advised, and not to do all that we are advised to refrain from doing, we will be able to do something we could not have done before.

<sup>3</sup>In trying to become conscious all man’s work is his own.

<sup>4</sup>Knowledge and self-consciousness are the two conditions of possessing real will; that means a will that is independent of desires or anything else.

<sup>5</sup>Will is relative: there are different wills on different levels. A mechanical man who never thinks of development has only a multitude of small wills that are quite mechanical. He has a certain desire: one side of him wants to do something and another side is afraid he will be punished if he does it. A struggle ensues between the different tendencies and the result of this struggle we call “will”.

<sup>6</sup>We are many and we have hundreds of apparent selves and hundreds of “wills”. If we want to develop an independent will we must become one and conscious. Will depends on unity and consciousness.

<sup>7</sup>This is why self-remembrance is necessary. Self-remembrance is not only self-awareness, it means also a certain capacity to act in a certain way, to do what you want.

<sup>8</sup>If you work too much on understanding and knowledge and disregard will, then instead of growing stronger your will will become weaker, or remain the same as it was. If will remains undeveloped, the development of understanding cannot help much. One can understand a great deal and not be able to do anything about it. So from the very beginning one must start making serious efforts to develop will.

<sup>9</sup>It is also necessary to go against self-will. Self-will is when, for instance, someone sees that a man does not know how to do a thing and offers to explain, but the man says, “No, I will do it myself”, “I will decide it myself”, “I don’t want to listen to anybody”, and so on. It is mechanical will, generally based on wrong assumptions about oneself and one’s experience. Self-will is self-assertion. If you compare self-will with a normal action, you will see that there is always some opposition in self-will – you want to do something you should not do.

<sup>10</sup>Self-will wants to talk, for instance, and you must not talk about certain things, because if you do, you will only tell lies. A struggle ensues, and the result is according to which of the two conquers. The only way to struggle against self-will is to remember the conscious work. Ask yourself: Is it right from the point of view of the work or not? This is struggle against self-will.

<sup>11</sup>Self-remembrance is of no use if you do not remember the goal of the work and your own original, basic aims.

<sup>12</sup>A condition of the transformation into a second self: contact with Augoeides in meditation. Perspective thinking in this: neither too much of submission nor too much of self-assertion.

<sup>13</sup>Will is measured by time. If once we give up three minutes of mechanical “will”, tomorrow three minutes of conscious will will grow. Giving up mechanical “will” is not one action, it is a continuous process. A single action means nothing. Avoid thinking in extremes; imagining the most difficult cases! Start with simple, ordinary cases! Giving up mechanical self-will only means remembering the work. This way you learn how to create will; it is the method of developing it.

<sup>14</sup>The theory of accidents is very simple. They happen only when the place is empty; if the place is occupied, they cannot happen. Occupied by what? By conscious actions. If you cannot produce a conscious action, at least it must be filled by intentional actions. So when work and everything connected with it becomes in truth the centre of gravity of man’s life, he becomes practically free from the law of accident.

<sup>15</sup>It is necessary for every aspirant to work at liberating himself from the law of accident, for as long as he is under that law, mechanical events, accidental occurrences, may drive him away from the teaching for a long time. That man who is essentially free from the law of accident is instead under the law of destiny; he cannot swerve from the path he is to wander, at least not for a long time.

<sup>16</sup>The human individual, still being under the law of accident, is so enormously standardized that an external observer of mankind would not necessarily conclude that each individual has his own independent mind but that people, being passive, are regimented in huge collectives by a few minds beyond the control of the individuals themselves.

#### *8.14 The Transition to the Second Self*

<sup>1</sup>Before there is any chance for the individual to embark with success on his process of liberation, he must have seen through many illusions and realized their uselessness in life or hostility to life. Still mankind has not seen the deceitfulness of its emotional illusions and mental fictions. Wealth (belongings), honour (fame), and power with their concomitant elixir of life, hatred, are the incentives of mankind. The individual must have acquired sufficient experience of life (attained to that level) to see that human life, at the present developmental stage of mankind, is not anything to be desired. He must have seen human ignorance of life and his own inability, must be able “to sell all that he has and buy the pearl of great price” (the pearl of the

wisdom of life). He must have acquired that instinct of life (the result of the experience of thousands of incarnations), which tells him that “this” cannot be the meaning and goal of life. He will then become a seeker and remain one until he finally finds the right way.

<sup>2</sup>If you are content to live in the worlds of man; if you enjoy, or think you will learn something from, the products of culture, if you do not want to do everything to reach the causal and essential stages, then you do not need any intensity of purpose.

<sup>3</sup>How second-self consciousness is conquered: cultivate the seed that already exists. This seed is altruistic feelings, the desire to serve, love of truth, striving for knowledge, incipient essential (46) qualities – nothing of this originates from the first self, but all of this comes from the embryonic second self.

<sup>4</sup>Second-self consciousness – causal consciousness, 46-consciousness, and 45-consciousness –, in contradistinction to first-self consciousness, affords knowledge of existence, self-conscious community of consciousness with others, and ability to realize the ideal, which is true wisdom.

<sup>5</sup>In their naïve individualism, people seem to have great difficulty in learning to see that everything is collective, that we belong to a collective first of all, that no life and, above all, no development would be possible without collectives. The least reflection should clarify what the individual would be without the help of the collective. His very life, everything he has got for nothing from life, from civilization and culture, everything is made a debt to life, to the collective, a debt that must be paid.

<sup>6</sup>The planetary hierarchy needs helpers in its work to help mankind. Without co-workers in the physical world the hierarchy can achieve very little. The distress of mankind in all respects is enormous. The greatest obstacles to evolution are the prevalent lying ideologies that mislead, brutalize, and satanize mankind, engender the repulsive tendency (hatred), strengthen egoism and mania for possessions that deprive others of the necessities of life. If people were living in harmony with the laws of life, then there would be no want. “Nature” too (the three lower natural kingdoms) would then live to serve a mankind that lived to serve instead of exploiting nature for its own self-glory.

<sup>7</sup>Before 1920 discipleship was a personal affair between an individual in the fifth natural kingdom and a select individual in the fourth. After 1920 it is a relation between a 45-self and a group of individuals. Thus the condition of discipleship is group community. Everybody in the group is in telepathic rapport with all the others. The purpose of the group is not primarily consciousness development, which rather is an automatic procedure, but some sort of concerted work for mankind.

<sup>8</sup>Those who want to pass into the fifth natural kingdom should learn about the conditions for this: being in contact with your Augoeides, assimilating the planetary hierarchy’s view on human evolution, acquiring the necessary qualities and abilities.

<sup>9</sup>The transition to the fifth kingdom implies that the monad, hitherto centred in the first triad, moves to the second triad. This process is effected during a series of incarnations, in which the monad centres into one after the other of the three units of the second triad: as a causal self in the mental atom (47:1), as an essential self in 46:1, and as a superessential self in 45:4 (nowadays in 45:1 of the third triad). The number of incarnations required for this depends on the individual’s conscious purpose, stamina, and will to unity.

<sup>10</sup>Formerly, the transition from the fourth to the fifth natural kingdom was an individual process. One after another had reached the perspective thinking (47:5) of the humanist stage, so that he could be taught how to acquire causal consciousness (47:3). However, nowadays so many clans at the stage of humanity incarnate that individual treatment is no more possible. This has brought about some changes. The requirements for discipleship have simultaneously been tightened up, so that the transition of the individuals to the essential world is done in groups. This means that they must jointly contribute to the forming of an essential group soul in the essential world (46).

<sup>11</sup>Incipient essential (46) consciousness is included in the development of causal consciousness, since the different kinds of higher consciousness are not isolated from each other. One result of the more stringent requirements for discipleship and advancement within the planetary hierarchy is that it is not so much a matter of becoming a causal self, an essential self (46), a superessential self (45) as of becoming a second self and then a third self. The object is to conquer all three kinds of consciousness in the second triad and third triad. Even if for the time being this must be done in stages, it is reckoned that these follow one another so closely that all three are living realities from the beginning, that there are “percentages” of all three even at the first step. It is obvious that this increases the demands on the individual as well as on his Augoeides and Protogonos, and the teachers in the planetary hierarchy.

<sup>12</sup>Before the planetary hierarchy accepts a human being as a disciple under someone of its teachers, it scrutinizes him with respect to existing hindrances. The most serious hindrances are bad sowing not yet reaped and insufficient percentages of necessary qualities, which can be numerous.

<sup>13</sup>The disciple and the initiate deepen their understanding of the essential qualities. For example, the individual at the emotional stage apprehends sacrifice according to the demands of sentimentality, which largely means aimless renunciation of all things that afford enjoyment and pleasure. At the mental stage and with esoteric knowledge of consciousness development and the laws of life, the individual realizes that it is about sacrificing the capacity of the entire integrated personality in favour of the monad’s centring itself in the causal envelope. At the causal stage, the individual realizes that it is about his sacrificing the causal envelope for the monad to centre itself in the essential (46) envelope. At those two higher stages the individual realizes that he sacrifices something lower to win in its stead something immeasurably more valuable: an incomparably greater capacity in all respects. But what does sacrifice mean in those cases? It means that the individual devotes all his powers to the work for consciousness development and unity and in that work voluntarily renounces everything that is a hindrance to him.

<sup>14</sup>As much as loving understanding is a condition of the development of causal consciousness, as much sentimental love is a hindrance to it.

<sup>15</sup>Without the directed attention of the self, which is the monad’s own consciousness, there will only be the mechanical activity of the envelopes of incarnation, and that contributes nothing to the monad’s consciousness development. A life lived without the monad’s own self-active consciousness, without the self’s own reflection, is a useless incarnation from the viewpoint of consciousness development. It will be a blank entry in the monad’s record of its incarnations. One hundred blank entries in succession will be one single, long blank entry. It stands to reason that the individual who wishes to become a causal self in twenty to twelve incarnations must lead a radically different life, a conscious life.

<sup>16</sup>Once accepted as a disciple in some life, the individual remains a disciple also in subsequent lives. In later incarnations he may be unaware of this himself. This condition will be changed, however. For the intention is that in the future all disciples will acquire continuity of consciousness, so that they will be able to retain their self-identity throughout their incarnations. This will be made possible by means of the common superindividual “group-soul” to which disciples belong.

### *8.15 Initiation*

<sup>1</sup>Initiation is a process in which the individual becomes conscious of being a part of the whole, acquires the consciousness and energies of higher worlds. Initiation involves the acquisition of group consciousness.

<sup>2</sup>The talk of “preparation for initiation” must not obscure what is essential in this connection, namely that initiation is the final result of the individual’s, the monad’s, own

work, own acquisition, own realization. Initiation cannot be withheld from anyone who has prepared for it and is worthy of it by his work for mankind, consciousness development, and unity. That particular preparation, which the candidate makes before his very initiation, that procedure of the planetary hierarchy in which the monad is moved up from a lower atom to a higher atom in the triad chain, is a lesser work in comparison with everything that the candidate has done for the good of the whole since his previous initiation.

<sup>3</sup>Initiation means the conquest of a higher kind of atomic consciousness. It is an acquired perception of a higher dimension and mastery of what belongs to a lower dimension. Thus there are in all 49 initiations in the cosmos. Each higher atomic kind implies, where consciousness is concerned, complete rethinking in all respects. Everything you have viewed as reality shows its relativity. In respect of ideas the matter can be thus explained that the lower ideas enter into the higher ones, that each higher idea contains all the lower ones. Each higher kind of atomic consciousness implies a totally changed view on reality in all respects, so that its acquisition makes the individual feel like an idiot and that he has always been one. The three aspects (matter, will, and consciousness) become things so radically new in each higher degree attained that you realize that this must be incomprehensible at lower stages but yet is astoundingly obvious. The conception of space, time, and energy is altered, so that you understand how the expression "illusion" (as regards everything lower) has come about. It is no illusion, only a lower kind of reality, but appears as illusion. It is a drastic but extremely clarifying designation of the hitherto known and limited.

<sup>4</sup>To every higher kind of atomic consciousness everything you have hitherto conceived and thought in the matter of the three aspects is completely altered: to atomic consciousness 45, the concept of matter ceases to have any importance as a factor of life. To atomic consciousness 43, the concept of consciousness is hopelessly unsatisfactory and empty. The three aspects are there all the time but lose completely their lower natures, so that no human concepts are fit for explanation.

<sup>5</sup>Initiation is a continuous acquisition of ever higher kinds of consciousness, an ever widening participation in the cosmic total consciousness through the world consciousnesses of the 49 ever higher atomic kinds. Initiation can be called a process of consciousness by which the individual acquires knowledge of the 49 cosmic worlds and the ability to apply the pertaining laws right in order to be able to participate in the cosmic processes of manifestation. Everything which the individual is given for nothing for his own self-realization is aimed at making him an ever more efficient co-worker in the great cosmic evolution. Life in higher worlds is no selfish sluggard's life (with such a life there will be no evolution) but a self-forgetful impersonal life of a 24-hour-a-day effort for the welfare of all.

### *8.16 General about the Causal Envelope and Causal Consciousness*

<sup>1</sup>Unlike the subconscious of the triad, which only makes up the latent memory of things experienced, causal consciousness absorbs "essentials". For the causal being is during incarnation not just a passive collector of experience of life but also an active participator in the work of Augoeides.

<sup>2</sup>Causal matter cannot be affected by disease, dysfunction, or disharmonious vibrations. Agreement with reality manifests itself as harmony, which is the explanation of Platon's thesis that ideas are simultaneously true, good, beautiful, and, above all, energy.

<sup>3</sup>The causal ideas always agree with reality, since according to the law of harmony ruling they could never arise otherwise. They are simultaneously true, beautiful, good, and harmonious. The law of harmony is a law which mankind as yet scarcely can conceive as universal, a basic law of existence. Everything in the causal world and higher worlds is in agreement with "harmony eternal".

<sup>4</sup>The fact that the causal envelope has no subconscious is connected with the fact that its

consciousness preserves only what is essential in contradistinction to the consciousness of the envelopes of incarnation, which uncritically preserves everything experienced by the monad.

<sup>5</sup>Forgetfulness does not exist in causal consciousness. Everything in it is continuous remembrance with simultaneous self-consciousness. Remembrance with simultaneous self-consciousness can be called “self-remembrance”. Therefore, the path to the acquisition of causal consciousness must be self-remembrance.

<sup>6</sup>Apprehension by causal consciousness can be compared with solution of problems in mathematics, troubleshooting in technology, etc. Mental consciousness arrives at the solution step by step by examining the mutual relations of all the present factors, systematically eliminating the impossible relations, etc. In contrast, causal consciousness immediately perceives all the relations and sees the solution directly, without any discursivity of thought. This is said as an illustration also of what is meant by the statement that causal consciousness immediately ascertains all relations.

<sup>7</sup>Causal consciousness rejects or repels fictions. It is a mental immune system, as it were, that refuses fictions, untruths, such conceptions as are of no use for further consciousness development. Causal consciousness attracts truth and is itself attracted to truth. It repels lies and is itself repelled by lies.

<sup>8</sup>That kind of higher mentality which is still without contact with causal consciousness can certainly liberate itself from illusions, but not from self-made fictions, since this work requires at least contact with causal consciousness to begin with and later causal consciousness for complete liberation.

<sup>9</sup>The fact that causal consciousness is required for complete liberation from mental fictions is also due to the fact that this liberation presupposes non-identification with all kinds of mental consciousness, even 47:4, and such non-identification is not possible as long as the monad consciousness is centred in mentality. Only causal self-consciousness with objective mental consciousness – this objectivity is acquired only by the causal self – can be non-identified with mentality, since this higher objectivity observes all mental forms (its own and those of others, its own mental envelope and those of others, etc.) as objects, separate from oneself, just as the normal individual’s lower objectivity in the physical world (the five kinds of sense perceptions) enables him to be non-identified with his organism, not to say “I” to it.

### *8.17 Active Causal Consciousness*

<sup>1</sup>The most salient characteristic of active causal consciousness is its ability to see the causes of effects, which its very name indicates. Subjective causal consciousness apprehends causal ideas, reality ideas. Objective causal consciousness sees the causes of events in the material worlds of the lowest three atomic kinds (47–49).

<sup>2</sup>All events are effects of past and present causes; a basic insight which has not yet become axiomatic. When you have started asking about the meaning of everything, only then will you have taken the first step towards understanding causes. And when you are able to ascertain causes, only then will you have a right to call it knowledge. Knowledge is the insight of the relation between cause and effect, causal knowledge, a knowledge still reserved for causal selves who are able to objectively view the relations of the causal world, the world of the causation of events.

<sup>3</sup>Causal consciousness has an intermediate position between the matter aspect and the consciousness aspect. Being objective consciousness, it affords the monad the only possible exact perception of the material composition and material forms of the lowest three atomic worlds independently of space and past time.

<sup>4</sup>Causal consciousness affords us knowledge of material reality; and essential (46) consciousness, knowledge of the reality content of consciousness. This holds the solution of the problem of the possibility of knowledge, a problem that philosophers are unable to solve.

<sup>5</sup>When used right, causal consciousness enables man to clearly perceive reality, to see reality as it is, uncorrupted by the illusions of the emotional world and the fictions of the mental world. The true purpose of the teacher's guidance of his disciple in developing the causal intuition is not to give the latter a higher consciousness by which he may enjoy having sovereign perspectives on things, understanding himself and others much better, solving the problems of knowledge and thought. The true purpose is quite different, namely to equip the disciple with an instrument by which he can apprehend the plan of the planetary government for human evolution so that he can become an efficient co-worker in this plan. Thus the principal purpose of causal consciousness is to function as plan consciousness, a fact that needs to be emphasized. The additional uses of causal consciousness for such things as have to do with the disciple's own consciousness development are, from the teacher's viewpoint, subordinate aims.

<sup>6</sup>When causal consciousness works in a man, he can act immediately and correctly, for then he is in contact with the plan. Thus the more people acquire causal consciousness, the more people come in contact with the plan. Those who are causally conscious apprehend the plan in one and the same manner, which precludes internal dissension in essential things. People's dissension in everything is due partly to their illusions and fictions, partly to their lack of perspective thinking, which has the effect that they get stuck on inessentials. Those who know do not bicker among themselves. When sufficiently many people have sufficient causal consciousness, the plan is realized.

#### *8.18 The Activation of Causal Consciousness*

<sup>1</sup>In order to become a second self, the individual must disregard the matter aspect and try to live in the consciousness aspect. From having been a "body that has a soul" he must become a "soul that has a body", an essential difference.

<sup>2</sup>Control of consciousness and daily meditation are conditions to acquire causal consciousness. The usual meditation exercises may be good preliminaries to the right, not yet publicized esoteric ones. It is through esoterics, the knowledge of reality, that the individual gets the requisite meditation materials for the right activation of causal consciousness and contacts that consciousness.

<sup>3</sup>The condition to acquire causal consciousness is also that the individual, through sufficient experience of life (level achieved), has acquired the necessary trust in his Augooides, the planetary hierarchy, and the Law.

<sup>4</sup>Every causal quality that the monad acquires automatically as a first self, the understanding of others, for example, is a power and a step on the path to the causal world.

<sup>5</sup>That general attitude which brings about automatic development includes aspiration to unity, forgetfulness of one's own self, measures taken to promote inner harmony from which follow outer harmonious relationships.

<sup>6</sup>We develop by solving the problems of life, and those problems we solve by serving life, for it is in service that we find the problems and their solution. On lower levels, service entails a good sowing, and on higher levels, when we have learnt how to think and act in accord with the laws of life, it entails ever higher syntheses.

<sup>7</sup>The bridge between the mental molecule (47:4) and the mental atom (47:1) is built by the monad through its acquisition of consciousness in the three centres of the causal envelope. For the monad this implies the highest possible intensity in mental analysis, striving to unity, and will to self-realization; three faculties that will eventually be developed through the incarnations and through discipleship under the planetary hierarchy.

<sup>8</sup>The first sign that subjective causal consciousness begins to assert itself is the sense of responsibility, not just for the individual himself and his small circle of relatives and friends, but for everybody.

<sup>9</sup>Serving mankind, the will, the ability, to help people where they stand is a source of joy

and makes it easier for us to forget the egoistic self.

<sup>10</sup>Through loving understanding man activates the causal as well as the essential (46) part of his superconscious until he can sense these consciousnesses spontaneously as “intuition” in his waking consciousness. In this work he receives help from Augoeides, who always strengthens every effort towards unity. It is through the energies of unity that causal consciousness is activated.

<sup>11</sup>The path to causal consciousness goes through the development of mental consciousness. The mystics do not realize this fact. Add to this a fact that emotionalists overlook: Essentiality cannot control emotionality except through mentality, through mental knowledge and mental will, and this mentality must be sufficiently developed – for instance, 47:6 cannot control 48:3 and 48:2, but only 47:5 is capable of this.

<sup>12</sup>Anyone who thinks in accord with reality attracts more and more ideas from the world of ideas (molecules from the causal world).

<sup>13</sup>For the causal self it is enough to apprehend causal ideas to have sufficient incentive for expedient action. The mental self on the higher levels of the stage of humanity can be impelled to action just by mental ideas. The lower mental self and the emotional self need to be influenced by emotionality to be impelled to action. Therefore, that person who rouses himself from passivity and starts living for a higher aim, a life of action, under the inspiration of causal ideas, as presented by hylozoics, lives in that respect as a causal self, and doing so is a factor in the activation of causal consciousness.

<sup>14</sup>Thinking of a higher kind distinguishes patterns, methods, forms of right thinking, thinking based on reality. These patterns, methods, forms are constant and recurring in right thinking because they are constant and recurring in reality and knowledge. These right patterns, methods, forms have their counterparts in the causal world. There they are recurring beautiful and harmonious forms just as such forms in the physical world: cubes, spheres, tetrahedra, etc. Elements of forms enter into lesser forms, lesser forms into greater forms, and so on. There are also patterns of wrong, erroneous thinking, as we know. However, they have no whole counterparts among the forms of the causal world. For they are ugly, disharmonious, and exist only in the lower regions of the mental world.

<sup>15</sup>True artists who seek – even if unconsciously – the idea of beauty catch glimpses of causal forms in the imperfect forms of beauty there are in the physical world. Forms also manifest themselves as melodies, and melodies as forms.

<sup>16</sup>When causal consciousness is activated to increasing strength, the rejection of lies is strengthened as well, so that the man also in his physical being, action, and speech rejects lies and proclaims truths. In contrast, at lower stages, before causal consciousness has yet been activated, he may speak against his own better judgement, choose the path of comfortable adaptation instead of the path of truth.

<sup>17</sup>Mental overview, its ability not to lose sight of what is essential, overarching, the aim, is pre-formation before the conquest of the ability to receive and scale down causal ideas.

<sup>18</sup>The causal self has constantly before his eyes that goal towards which he and his group are working, never loses sight of it. Of course this goal is fit into the great plan of the planetary government for consciousness evolution, and the understanding of its finality is a fruit of the causal self’s plan consciousness. Pre-formation before the conquest of this plan consciousness is keeping the understanding alive that “everything is possible to the extent that we remember why we are here” – and we are here to become co-workers in the realization of the plan.

### *8.19 Man from Causal Being to Causal Self*

<sup>1</sup>As long as the monad remains in its triad envelope, the “personality”, it is an unconscious causal being, but it should work at becoming a conscious causal being. Understanding this is very important for it facilitates the monad’s contact with, and development of, causal



consciousness. “I am a potential causal self although I am not yet conscious in my causal envelope” is a good mantra. It will raise you above much of the everyday bustle and liberate you from identification with lower envelopes.

<sup>2</sup>In order to become a mental self man must learn how to control his emotionality; and in order to become a causal self, how to control his mentality, and so progressively in order to become ever higher selves. In this it should be noted that you cannot cultivate a higher kind of consciousness by neglecting a lower kind. It is through the energies of the lower that you reach the higher.

<sup>3</sup>In order to become a causal self, those whose causal envelopes are filled with matter of departments 4, 5, 6, or 7 must supply the envelope with matter of departments 1, 2, or 3, so that those matters predominate in the envelope. This is done in the simplest and most efficient way by working to acquire will to unity (aspiration to unity, loving understanding of everybody). Thereby essential (46) energies are supplied to the emotional envelope and the unity centre of the causal envelope is vitalized.

<sup>4</sup>Nobody can become a causal self who does not serve mankind, evolution, and unity. Also the esoterician sees that service is the only bearable way of leading one’s life, and a rich and happy life. This service of course implies everything you need to be a competent server and fill the post that suits you best in the service of mankind, evolution, and unity, service in loving understanding

<sup>5</sup>Before the individual can become a causal self, he must have reached the insight that everything makes up a unity, everything is “divine”, however immense the distances between the different kinds of atomic consciousness; he must have developed that “sense of proportion” which is a prerequisite of this. He must have seen the “abysmal depths of evil”, which equals ignorance of life, everything that counteracts evolution and unity, everything that wars against the laws of life. Theoretical knowledge is not sufficient but insight requires experience by consciousness. In order to stand that experience you must be certain of the godhood of life, which means the actual godhood of all higher life (1–44) and the potential godhood of all lower life (45–49).

<sup>6</sup>It is only when the monad has centred itself in the second triad mental atom (47:1) that the self can have a perception that accords with reality, can by itself explore the matter aspect of the worlds of man, has total physical, emotional, and mental objective consciousness.

<sup>7</sup>Using causal objective consciousness you can study the matter aspect in the worlds of man, 47–49, the composition of matter and its modes of expression; the forms assumed by consciousness expressions in the emotional and mental worlds. From this it follows that all causal selves have the same objective perception of reality in worlds 47–49, even though they have different interests and tasks. Nobody can become a causal self who has not acquired the true perception of reality in the physical, emotional, and mental worlds, the perception that is common to all causal selves.

<sup>8</sup>The causal self is aware of his capacity and its limits. He knows what he knows and what he does not know, what he can do and what he cannot do. The causal self does not believe, does not speculate, knows when he knows and when he does not know, accepts nothing without sufficient grounds and knows what are sufficient grounds. The causal self represents both objectivity and common sense. The causal self is the true man.

<sup>9</sup>Nobody can become a causal self who has not acquired common sense to the highest degree, a critical reason that accepts only what he has found to be rational in all contexts. Therefore, striving after common sense is a way to develop causal consciousness.

<sup>10</sup>The causal self is able to objectively study the past and utilize the experiences of his subconscious, being free from the personal subjectivity of the first self. However, causal selves do not investigate the previous incarnations of other people for any other reason than to help them; no more than he takes any interest in “other people’s business”.

<sup>11</sup>The causal self need not be misled by illusions and fictions any more. He may still make mistakes, if he is not always aware of his limitation. But he need not make mistakes, if he submits his “opinion” to the judgements of higher selves.

<sup>12</sup>We can liberate ourselves from emotional illusions through mental fictions. But we are liberated from fictions only when we have become causal selves, even if we are able to replace fictions of lower kinds with such of higher kinds in the course of development. True, we can achieve liberation also through the causal facts and ideas of the esoteric knowledge, but these belong to the domain of working hypothesis until we can ourselves objectively ascertain their correctness, and until then they will occasion a state of uncertainty.

<sup>13</sup>To the causal self, everything is simple because he has liberated himself from the worlds of appearances (emotional illusions and mental fictions) and entered the world of facts and axioms.

<sup>14</sup>To become a causal self having objective consciousness in 47:3 and 47:2 the monad must have acquired an essential (46) envelope and subjective consciousness in the lower three essential molecular kinds (46:5-7).

<sup>15</sup>The reception of ideas from the second triad (causal, essential, and superessential ideas) entails an imperative need, based on realization and right attitude, to proclaim the truth frankly and openly, without fear of the rulers of this world.

<sup>16</sup>The causal self is a conscious disciple of the hierarchy (the individuals of the fifth and sixth natural kingdoms). Before the individual becomes a causal self, he has been a conscious disciple during three incarnations.

<sup>17</sup>The causal self can learn from his teacher everything he needs to know in order to fully exploit his capacity to serve mankind, evolution, and unity.

<sup>18</sup>Even if the causal self has always the possibility of contact with the members of the planetary hierarchy, who know, yet this is an expedient which he has recourse to only in extreme emergency. For one reason he should try to solve the problem on his own if he has the least prospect of doing so. For another, he should not unnecessarily trouble the members of the planetary hierarchy who are overburdened with work already.

### *8.20 The Abode of Immortality. On the Threshold of Essentiality*

<sup>1</sup>It is not sufficient to be a causal self in order to be wise. For “wisdom” is part of essentiality, the consciousness of unity, the consciousness of community, the collective consciousness. The causal self is still a disciple of the planetary hierarchy. Causal selves regard it as their duty to serve mankind so fully with their knowledge and not “trouble” their teachers in the planetary hierarchy by submitting to them the results of their research, and so they make unnecessary mistakes in the matter of wisdom. All of them have done so.

<sup>2</sup>In the abode of immortality, the inmost centre of the causal envelope, the causal self, the monad at the human stage of ideality, may sojourn also for pleasant rest, though not only for rest but also, and above all, to draw power, knowledge, and guidance for his work among men. The causal self is to consider that the immortal are active, and that because they are active they are immortal. Passivity, inactivity, is death.

<sup>3</sup>Consider how memory is connected with immortality! Make it your habit never to forget anything important! He who forgets will die. Never forget school rules! Forgetfulness is death.

<sup>4</sup>Only essential life (46) is the life worth living. This realization must kindle a fire in the perfect causal self who still hesitates – and there are such as hesitate for more than one life – not daring to take the leap to the 46-atom of the second triad and so leave the causal envelope to be dissolved. In comparison with essential life, life in the lower three worlds (47–49) is limitation of the possible experience of life, is imperfection, suffering.

<sup>5</sup>In the very intuition lies prevision not just of future events but also of constantly widening perspectives and of what is to be mastered in this process. By entering unity, the individual

becomes aware of what is to be realized. He has an increasing insight into the ongoing processes of manifestation and the results that are obtained or at least are to be expected in them, what he must be able to perform himself, being a “cog in the machinery”. The perspective into the future is one of the necessary conditions of acquiring new faculties. By living along in the process of the future (the “living plan”) he sees how it is to be done, what is needed to be able to do it. In the very collective consciousness and its energies there are potential faculties as well, and a successive understanding of how these are to be acquired, like “ways prepared to be walked”, prepared by those who have walked them before.

<sup>6</sup>The first, lowest expression of the consciousness of unity is mutual understanding, group aspiration.

<sup>7</sup>Emotionality, sentimentality, is self-centredness. Impersonality is self-forgetfulness. Disharmony is selfishness. We must become impersonal to be able to enter the unity consciousness of the essential world. Impersonality is a condition of infallible application of the Law. The kingdom of unity can be reached only by those who liberate themselves from everything that is of the personality and become one with the laws of wisdom and unity. So little is sentimentality a necessary factor of the ascension that it is even a hindrance to it.

<sup>8</sup>Love, liberated from sentimentality, manifests itself rather as will, not as emotion. Love is unifying energy without reference to your individual self.

#### *8.21 Summary: the Building of the Antahkarana*

<sup>1</sup>The building of the antahkarana is the acquisition of consciousness and will by the monad, not by any envelope.

<sup>2</sup>To be more precise, the building of the antahkarana is the acquisition, by the monad, of consciousness first in the causal envelope and the second triad mental atom, then in the essential (46) envelope and the essential (46) atom.

<sup>3</sup>Therefore, the building of the antahkarana is the transformation of the human monad from mental self to causal self.

<sup>4</sup>The building of the antahkarana presupposes as methods self-observation, self-remembrance, and non-identification.

<sup>5</sup>The building of the antahkarana is the work up to and after the third initiation.

<sup>6</sup>The building of the antahkarana presupposes the cooperation of Augoeides.

<sup>7</sup>The building of the antahkarana presupposes conscious discipleship under the planetary hierarchy, and so the cooperation of the planetary hierarchy is necessary.

<sup>8</sup>The building of the antahkarana is work in school (group of disciples), group work in the esoteric sense.

<sup>9</sup>The building of the antahkarana is acquisition of the twelve essential qualities.

<sup>10</sup>The building of the antahkarana is pursuing the straight path in light technology from the etheric envelope (49:1-4) to the causal envelope (47:1-3) via 47:4.

<sup>11</sup>The building of the antahkarana is a particular task of the new group of world servers and is indicated in the secret symbol of that group.

<sup>12</sup>The building of the antahkarana is not effected in the mankind of our globe to a universal extent until in, and by, the sixth root-race and, therefore, is prepared in, and by, the sixth subrace of the fifth root-race.

L.A. March 30th, 2017.