

FUNDAMENTALS OF LIGHT TECHNOLOGY

PART SEVEN

ON THE THEORY OF THE BUILDING OF THE ANTAHKARANA

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7.1 Introduction

¹This Part Seven and the two parts immediately following, Part Eight and Part Nine, treat of the building of the Antahkarana, that conscious and methodical process, conditioned by law, by which the monad step by step passes from the human kingdom and the lowest three worlds to higher kingdoms and worlds, acquires ever higher kinds of atomic consciousness and the corresponding higher kinds of will, doing all of this to become an increasingly efficient server and co-worker in the plan of the planetary government for the consciousness development of the lower natural kingdoms.

²The present Part Seven treats of the presentation made by Alice A. Bailey in the book, *The Rays and the Initiations*, pp. 441–530, under the heading, “The Science of the Antahkarana”. In the light of hylozoics, this “science of the antahkarana” stands out as burdened with such serious errors and deficiencies that it cannot furnish the basis of the students’ understanding of the process. This science has, however, been given such an important position in modern occult schools that, in this period of transition from one world epoch to another, it is indispensable that also students of hylozoics familiarize themselves with it thoroughly in order to understand why only Pythagorean hylozoics can explain the process in a satisfactory manner and also to be able to enlighten those who have in occult schools been led astray by A.A.B.’s “science” but deserve a better fate.

³The commentaries on “The Science of the Antahkarana” following below are, therefore, of necessity critical; they are systematized summaries of the more detailed commentaries given previously in a special paper, *Commentaries on the Science of the Antahkarana*.

⁴Part Eight treats of the subject more from a practical point of view, more specifically, the work done by aspirants and disciples singly and in group formation to acquire the necessary qualities and abilities. Part Nine expands the view taken on the group work so as to include the new collective formations already in the making.

7.2 *The Building of the Antahkarana*

¹This chapter 2 is a paraphrase, using hylozoic terms, of the largely correct essence of the A.A.B. “science of the antahkarana”. The word “largely” is used, since even after A.A.B.’s text has been purged of errors and inessentials and a uniform terminology has been introduced, essentials facts are still absent from the presentation. A few such important missing facts: the acquisition of requisite qualities and abilities is necessary for the monad during its ascension to all higher stages and kingdoms, thus not only at the stage of the aspirant; the decisive importance of the law of reaping – no one is permitted to rise to a higher stage or even to become a disciple if too much bad sowing remains to be reaped by him, and no one is permitted to undergo the fourth initiation, become a 46-self, and pass to the fifth natural kingdom, if he has not reaped his last bad sowing in the human kingdom; the immense power wielded in the physical and emotional worlds by the avowed enemies of consciousness evolution and the necessity of their defeat before any significant number of mankind can pass to the fifth natural kingdom; the collective building of the antahkarana is connected with the formation of the sixth subrace and the growth of the sixth root-race from the latter – two exceedingly important developments in our mankind, processes that likewise presuppose the neutralization of the aforementioned enemies of evolution and the reappearance of the planetary hierarchy.

²As important as what A.A.B. says is what she leaves unsaid in her presentation of the science of the antahkarana: the twelve essential qualities, the Aryan eightfold path, the seven laws of life particularly valid for man, and the three most important methods for the work at consciousness, that is to say, self-observation, self-remembrance, and non-identification. Now to the summary of the “science of the antahkarana”.

³In that period, during which the disciple prepares for the third initiation, through which he becomes a causal self, he – that is to say, the monad – is centred sometimes in the greater causal envelope, sometimes in the lesser triad envelope. When the monad is in the greater causal envelope, it expresses causal consciousness self-consciously through the first triad all the way down into the physical world. When the monad is in the triad envelope, it is yet increasingly in self-conscious contact with the greater causal envelope, with its teacher in the planetary hierarchy, and with the hierarchy in its entirety.

⁴The monad cannot undergo initiation until it has consciously built the antahkarana, so that it is in conscious contact with the second triad through causal consciousness. The monad does so at first in states of contemplation, where it is in the centre of the causal envelope while all the lower envelopes are disengaged from attention. Later the monad can be simultaneously conscious in the physical brain, since it has established a clear alignment and an unimpeded channel from the second triad through the causal envelope via 47:4,5 of the mental envelope to the brain. This alignment and channel is the antahkarana.

⁵At each initiation the monad tests the connecting bridge and discovers gradually the soundness of that which it has built.

⁶During most of the time of its sojourn in the human kingdom, the monad is without consciousness contact with the greater causal envelope. The monad in the triad envelope (lesser causal envelope) then is largely controlled by the energies of its lower three envelopes – the

etheric, emotional, and mental envelopes. Only after the monad has been accepted as a probationary disciple do the energies of the triad envelope and causal envelope become increasingly more active, demonstrating in the fact that the man tries to use both the higher mentality (47:5) and the lower causal consciousness (47:3) consciously and to express essential qualities in the physical world. This is a simple statement of the objective of all aspirants. When the five energies – the energies of the etheric, emotional, mental, triad, and causal envelopes – are beginning to be used consciously and wisely in service, a rhythm is then set up between the first triad and the second triad. Between the two triads there is then an exchange of electromagnetic energy, which has its correspondence in the consciousness aspect by the fact that the quintessence of the experiences of “everlasting value” had by the human monad in its three worlds (47:4–49:7) is absorbed into the consciousness of the causal envelope and activates it simultaneously as the causal envelope, being increasingly active, reaches the monad in the triad envelope with its inspirations. Such inspiration happens only occasionally and rarely at the early stages. Later it occurs more frequently and with longer duration. Thus is established between the first triad and the causal envelope a path of contact which the monad at first must use with effort but later can use with natural ease. Thus is the first half of the “bridge”, the antahkarana, constructed. The second half is built from the centre of the causal envelope to the second-triad mental atom. When the monad has effected the third initiation and so has become a causal self, this bridge or way is completed in its first stage. Then the initiate can pass from the worlds of the first self to the causal world at will, or he can come again, from the worlds of darkness (47:4–49:7) to the lowest world of light (47:1-3) or return from the world of light to the worlds of darkness for work and service in those worlds.

⁷This finishes the division of the causal envelope into two, so that the causal envelope of the causal self incarnates whole and undivided. This is the first great union. The second stage of the way leads to a second union of still further importance in that it leads to complete liberation not only from the three worlds of man (47:4–49:9) but also from the causal world (47:1-3). It implies that the monad centres itself wholly in the second triad and has access to its three units (45:4, 46:1, 47:1), becomes a second self. The second triad can be viewed as a higher counterpart of the first triad – so that 45:4 corresponds to 47:4, 46:1 to 48:1, and 47:1 corresponds to 49:1 – or the first triad even as a lower reflection of the second triad – so that 45:4 is mirrored in 49:1, 46:1 is mirrored in 48:1, and 47:1 is mirrored in 47:4. Please note that correspondence and reflection are two mutually different conditions. Another example of a condition of reflection is given by Laurency in *Knowledge of Life Two*, 2.36.4: the solar systemic worlds 43–49 are “folded over each other”, so that 43 corresponds to 49, 44 to 48, and 45 to 47, and 46 remains alone in the middle.

⁸In the case of the causal self, the monad after the third initiation and up to the fourth, the building of the antahkarana means that the monad completes that part of the bridge which connects the second-triad mental atom (47:1) with the essential atom (46:1). In doing this the monad becomes a 46-self. As a 46-self the monad perfects 46-consciousness all the way to final sovereignty in the second-triad 46-atom and strives subsequently to conquer 45-consciousness step by step. The work last mentioned is done in two major stages. The first stage is completed when the monad is able to centre itself in the second-triad 45:4-molecule and in so doing becomes a lower 45-self. The monad becomes a higher 45-self, 45-self in a stricter sense, only at the end of the second stage when it has centred itself in the 45-atom of the third triad. To the 45-self, the three worlds of the second triad and the three worlds of the first triad become one world wherein the initiate works and functions, regarding the worlds of the second triad together as the worlds of knowledge unity–wisdom, and will–realization, and the worlds of the first triad together as the worlds of service, yet all as one world of activity. Of these two triads of worlds (45–46–47 and 47–48–49) the etheric envelope and the organism, respectively, are the physical symbols.

⁹The real building of the antahkarana takes place only when the aspirant is beginning to be definitely focused in mentality, and when therefore his mental consciousness is intelligently and consciously functioning.

¹⁰He must begin at this stage to have some more exact idea than has hitherto been the case as to the distinctions existing between the thinker, the apparatus of thought, and thought itself, beginning with the two esoteric functions of thought which are the recognition and receptivity to causal ideas, reality ideas, and the faculty of conscious thought-form building.

¹¹This necessarily involves a strong mental attitude and reorientation of the intellect away from fictions and towards reality. As the aspirant begins to focus himself in mental consciousness (and this is the prime intent of the meditation work), he starts working in mental matter and trains himself in the powers and uses of thought. He achieves a measure of mental control; he can turn the searchlight of mentality in two directions, into the physical world and into the causal world. Just as the causal envelope makes a way for itself by projecting itself in a thread or stream of energy into the three worlds of the first self (47:4–49:7), so the aspirant begins consciously to project himself into the higher worlds. His energy goes forth, through controlled and directed mental consciousness, into causal consciousness, just as the energy of the disciple goes through directed causal consciousness into essential (46) consciousness. A reciprocal activity is thus set up. This response between the higher mental and the causal is symbolically spoken of in terms of light, and the “lighted way” comes into being between the monad in the first triad and the second triad, via the causal envelope, just as the causal envelope came into definite contact with the brain via the mental consciousness. This “lighted way” is the illumined bridge. *It is built through meditation.* It is constructed through the constant effort to draw forth causal consciousness, through subservience and obedience to the plan (which begins to be recognized as soon as the intuition and the mind are en rapport), and through a conscious incorporation into the group in service and for purposes of assimilation into unity. All these qualities and activities are based upon the foundation of good character and the qualities developed on the path of the aspirant.

¹²The effort to draw forth the intuition requires directed esoteric, not mystic meditation. It requires the aspirant to have trained his intellect, so that he can clearly see the line of demarcation between causal insight, on the one hand, and the illusions of higher emotionality (48:2-4), clairvoyantly perceived as objective forms, as well as higher mental (47:5) subjective fictions, on the other hand. It requires him to constantly discipline the intellect (at first 47:5, later 47:4), so that he can subsequently, as a disciple, hold it “steady in the light”, that is, in constant contact with causal consciousness (47:5 with 47:3 and 47:4 with 47:2), and develop the faculty of rightly interpreting it, so that causal knowledge obtained may then be clothed in the right mental forms, the right thought-forms.

¹³By the construction of the antahkarana the monad consciousness can function with facility both in the higher worlds and in the lower. Man brings this about primarily by definitely directing his life according to the reality ideas, causal ideas and higher ones, in addition by intentionally redirecting himself according to them at carefully fixed times. In this last process he closely assesses his gains and losses of the past months and also how these two in their balance has effected him with respect to his determination to live as a potential causal self.

¹⁴The building of the antahkarana is most assuredly proceeding in the case of every earnest aspirant who works intelligently and with a clear idea of the desired purpose.

¹⁵The work at constructing the bridge has already been started. Mankind has as a whole already bridged the gap between the emotional and the physical man. The bridging has to be done in the consciousness aspect, and concerns the continuity of the monad’s consciousness in, and through, its three triads and their three units each (43:4, 44:1, 45:1; 45:4, 46:1, 47:1; 47:4, 48:1, 49:1) and in the corresponding aggregate envelopes, and through these triads and envelopes its awareness of life in all the worlds of the solar system (43–49). The energy

which is used in connecting, in consciousness, the etheric envelope and the emotional envelope is focused in the solar plexus centre. Many people today are building that bridge and linking the mental envelope with the two envelopes already linked. They in so doing begin to overcome that condition, reigning from the beginning, wherein the attention moves hither and thither in the field of physical living and emotional relationships, and to replace this mechanical condition, controlled by the envelopes of incarnation, with the ability of the self (the monad) to direct the attention according to the will of the self, and to refrain likewise according to the will of self. This thread of energy emanates from or is anchored in the throat centre. Some people, fewer of course in number, are steadily linking the causal envelope and the mental envelope, which in its turn is linked with the other two, lower aggregate envelopes. The causal energy, when linked with the other threads, has its anchor in both the crown centre and the heart centre. A very few people, the initiates of the world, having effected all the lower syntheses, are now occupied with bringing about a still higher union, that is to say, with the second triad, which uses the causal envelope as its medium of expression, just as the causal envelope in its turn expresses itself through the first triad and the pertaining envelopes.

7.3 *The Sutratma and the Antahkarana*

¹A.A.B.'s description of the sutratma and the antahkarana is so confused and so contradictory that the reader may despair of having a clear idea of either from her. Now she says that "Students should train themselves to *distinguish between the sutratma and the antahkarana*, between the life thread and the thread of consciousness" (449); now she says that "the *sutratma* (when blended with the consciousness thread) is again also called the *antahkarana*" (453) and that "it is a purely arbitrary distinction of the lower analysing mind to call this stream of energy the sutratma, and another stream of energy the consciousness thread and a third stream of energy the creative thread. They are essentially, all three of them together, the antahkarana in process of forming." (454). Now she says of the sutratma that "it is one and indivisible" (449); now she says that "the sutratma is, as far as man is concerned, dual in nature" (449) and that the "life thread proper ... is one of the two threads which constitute the sutratma" (450). In addition to this, she speaks of one more thread, a triple thread created by man and anchored in the solar plexus, the head and the heart. (450) Now she speaks of "this fivefold thread – the basic two and the human three" (450); now she says "These three major threads which are in reality six, if the creative thread is differentiated into its component parts, form the antahkarana." (454) Now she calls the antahkarana "the consciousness aspect or the faculty of soul knowledge"; now she says that it is "recognized by the human being as knowledge ... or as intelligence" (452). Now she says that the "task of the disciple is ... to construct the antahkarana between the Spiritual Triad and the personality" (455), that is, between the second triad and the first triad; now she says that "this bridge between the personality in its three aspects and the monad and its three aspects is called the antahkarana" (454), meaning by the "personality" the first triad and by the "monad" the third triad, and so omitting the second triad altogether. Such an omission of the second triad is made moreover in the two diagrams on page 456 as in many other places in the text; this is a particular problem to which we shall return.

²These descriptions cannot all be accurate. To call the antahkarana the "consciousness aspect" is to place consciousness outside the self, the monad. This would render the consciousness evolution of the monad meaningless.

³A simple description of the real state of affairs is as follows. The talk of the sutratma, the antahkarana, and the thread created by man himself is about energy connections between, and within, man's three triads – the first triad (47:4, 48:1, 49:1), the second triad (45:4, 46:1, 47:1), and the third triad (43:4, 44:1, 45:1). Such energy connections have always existed, both between the three triads and between the three units of each particular triad. There is reason to distinguish between such energy connections as are necessary to the coherence of the triads and

triad units, the triads' function of forming envelopes for the monad and to convey life-sustaining energies from the highest triad, the third triad, to the lowest triad, the first triad, on the one hand; and energy connections of another kind, such as are necessary to the consciousness activation of the monad from the physical to ever higher kinds of consciousness on the other hand. Energy connections of the former kind are suitably called comprehensively the "life thread"; those of the latter kind, the "consciousness thread"; in Vyasa's esoteric knowledge school they were called the sutratma and the antahkarana, respectively. Another reason to distinguish the two is the fact that the life thread, the sutratma, has always existed ever since the three triads were formed, whereas the consciousness thread, the antahkarana, is constructed part by part, step by step, as the monad activates ever higher kinds of consciousness in the human kingdom as well as in the fifth and sixth natural kingdoms. Those parts of the antahkarana which the human monad has constructed or is constructing between the three units of the first triad without being aided by Augoeides and largely unconsciously is called the "creative thread" by A.A.B. The construction of the consciousness connection between the first triad and the second triad must be made by the human monad consciously and in cooperation with Augoeides, later also with the teacher in the planetary hierarchy.

7.4 Does the Antahkarana Pass through the Causal Centre or Not?

¹It is sometimes said that the antahkarana is built from the first-triad mental molecule (47:4) to the second-triad mental atom (47:1) via the centre of the causal envelope, sometimes that the antahkarana is a special, direct connection bypassing the causal envelope. This formal contradiction is overcome through the understanding that two different phases of the process of construction are intended. It is true that when still a first self the monad is reduced to building the antahkarana through the causal envelope and that it cannot become a causal self and subsequently a 46-self and so a second self by any other procedure. Once having become a 46-self and a second self, however, the monad is wholly centred in the second triad and so does not need its old collector envelope, the causal envelope, anymore, but has it – actually the causal centre – dissolved, in which process all the experience, qualities, and abilities preserved in the twelve petals of the causal centre are already synthesized in the second-triad mental atom. When need be, for work in lower worlds, the monad can then instantly shape a new causal envelope, now of second-self quality and being made exclusively of mental atoms. The import of what is said here is that the antahkarana, in its capacity of connecting link with lower worlds and kinds of consciousness for the second self is only the connection through the triad units, not the envelopes, since the latter are formed only at need and starting from the triad units. What is said here is actually obvious to all old Pythagoreans above a certain degree, but needs to be clarified to those in lower degrees and to other esotericians whose background is in other schools where the teaching on the matter aspect of existence was never given an exact formulation.

²What is said above can be generalized: everything useful (experience, qualities, and abilities) for the further expansion of consciousness and will is synthesized step by step in the higher: everything useful in the first triad is synthesized at first in the causal envelope, then in the second-triad mental atom, then in the 46-atom, in the 45:4 molecule, etc. The higher (consciousness and will) always comprises what is essential, indispensable in the lower. If it were otherwise, the monad could not leave lower envelopes to let them be dissolved, it would be attached to the lower for ever.

³The fact that higher consciousness and will always comprise what is essential, indispensable in the lower is clear also from the teaching of hylozoics on the composition of matter: molecular kinds 2-7 within an atomic kind always consist of atoms, and atoms of kinds 49-2 consist ultimately of primordial atoms, monads. One more proof of the truth that the matter aspect demonstrates to be the basis of explanation.

7.5 Ambiguities as to How Far the Building of the Antahkarana Extends

¹“When it is completed, there is a perfect rapport between the monad and its physical plane expression, the initiate in the outer world. The third initiation marks the consummation of the process, and there is then a straight line of relationship between the monad and the lower personal self.” 455

²“The period covered by the conscious building of the antahkarana is that from the final stages of the Path of Probation to the third initiation.” 462

³“... there are many more disciples being prepared for the third initiation; and in this third strictly human race, the Aryan ... the three aspects of the personality are now so potent that their magnetic influence and their creative effect are making the building of the antahkarana an out standing achievement, thus linking and aligning the three aspects in man. 473

⁴Through the third initiation the monad becomes a causal self. The “three aspects of the personality” = the three units of the first triad, 47:4, 48:1, and 49:1. The “three aspects in man” = the three triads.

⁵From the above quotations it is apparent that A.A.B. confuses the extension of the antahkarana to the second-triad mental atom, by which process the monad becomes a causal self, with its extension to the third triad (the “monad”), by which process the monad becomes at least a 45-self.

7.6 Necessary Clarification as to the Acquisition of Qualities and Abilities

¹“I deal not here with the Path of Probation whereon the major faults should be eliminated and whereon the major virtues should be developed. Much of the instruction given in the past has laid down the rules for the cultivation of the virtues and qualifications for discipleship, and also the necessity for self-control, for tolerance and for unselfishness. But these are elementary stages and should be taken for granted by the students.” 446

²It is by no means the case that the elimination of the faults and the development of the virtues are done only at the stage of the probationary disciple, the stage of humanity, the mental stage proper. It is certainly true that the groundwork for understanding what the faults and virtues (essential qualities) are is laid at the stages of culture and humanity, but that understanding must then be further deepened at the stage of ideality, the causal stage, because mental consciousness does not suffice for that understanding. From this it follows that the elimination of the faults and the development of virtues must be continued also at the causal stage. The causal self is still a human being, and no human being is without fault.

7.7 Visualization, or Creative Imagination, is not a Method for the Acquisition of Higher Consciousness

¹“But to build the antahkarana is to relate the three divine aspects. This involves intense mental activity; it necessitates the power to imagine and to visualize, plus a dramatic attempt to build the Lighted Way in mental substance.” 467

²“Intense mental activity” is correct. But what then follows, “the power to imagine and to visualize, plus a dramatic attempt to build the Lighted Way in mental substance”, is not correct. Such activity is of importance to the activation of the lower mentality (47:6,7) for its control of the lower emotionality (48:4-7) but is without importance to the activation of higher mental (47:4,5) and causal (47:1-3) consciousness.

³“... the use of the visual imagination is an essential factor in the building process and one of the major means of focusing, prior to projection.” 502

⁴In fact emotional-mental imagination is not at all an essential factor in the building process. In contrast, essential factors are esoteric knowledge, receptivity to and understanding of reality ideas (causal ideas), and self-consciousness. Creative imagination is used on the lower levels of the mental stage only, but not even then in the work at building the antahkarana.

⁵“This visualization is not necessarily concerned with form and with concrete mental presentations; it is concerned with a pictorial and symbolic sensitivity which expresses interpretively the spiritual understanding, conveyed by the awakening intuition – the agent of the Spiritual Triad.” 442

⁶“Pictorial” is whatever has to do with pictures, and picture is form, so picture not concerned with form does not exist. Visualization not concerned with form does not exist either. If it is visualization, then it is conception of some picture; and if it is a picture, then it is a form. The entire passage quoted thus appears devoid of meaning.

⁷“the imaginative quality of the soul, implementing desire and steadily becoming a higher creative faculty as desire shifts into ever higher states and leads to ever higher realizations.” 443

⁸If by the word “soul” is meant some kind of causal consciousness or second-triad consciousness, then imagination is no “quality of the soul”. Imagination is a union of emotional and mental consciousness. Imagination is not causal consciousness (47:1-3) or higher (46, etc.).

⁹“It should be noted here that the bridging has to be done in the consciousness aspect, and concerns the continuity of man’s awareness of life in all its various aspects.” 448

¹⁰“The bridging has to be done in the consciousness aspect.” This is the exact reason why work in the matter aspect, at building a bridge in emotional–mental matter, will lead you nowhere.

¹¹“In the process, however, the third divine aspect – that of the Creative Actor – comes into activity.” 484

¹²This text speaks much about creative activity, such as creative faculty, creative imagination, creative work, etc. This has reference to mental self-activity of some kind. The important distinction, which must be recognized and upheld, between different kinds of such mental self-activity is concerned with the reality content, truth content, of its products. The ability of mental consciousness to formulate causal ideas, reality ideas, in concepts comprehensible to mental consciousness, ranks highest here. This ability begins to develop at the higher mental stage and is perfected at the causal stage. The process runs at first 47:3 → 47:5, later 47:2 → 47:4 → 47:5. In contrast, creative imagination, so strongly emphasized by A.A.B., belongs to the emotional stage. Its products are 99 per cent illusory and fictitious, their reality content hence is 1 per cent.

¹³Higher consciousness, that is, causal and higher, is characterized by being emancipated from illusion and fiction, by being determined by reality, not by conception of reality, not by imagination about reality.

¹⁴“A mental understanding of the task to be carried out. This involves the use of the mind in two ways: responsiveness to buddhic or intuitional impression and an act of the creative imagination.” 487

¹⁵By “the mind” A.A.B. means both causal consciousness (47:1-3) and mental consciousness (47:4-7). However, not one and the same mind can be used in the two ways mentioned, for mere mental consciousness (47:4-7) is not responsive to impressions from essentiality (“buddhi”), but only causal consciousness (47:2) is responsive to such ones. Causal consciousness, however, does not concern itself with creative imagination, but only mental consciousness does so, and moreover only its two lower kinds (47:6 and 47:7); the two higher kinds of mental consciousness (47:4 and 47:5) are uninterested in the products of the imagination, since they are increasingly receptive to impressions from causal consciousness with its reality ideas. The text quoted thus by the “mind” means partly 47:2, partly 47:6,7. Therefore, we miss in the text an account of the use of 47:3-5, the activation of causal consciousness through the higher mental consciousness.

¹⁶“by drawing upon the imagination and its faculties as they are to be found upon the highest level of his astral, or sensitive vehicle. This does not relate to the emotions.

Imagination is, as you know, the lowest aspect of the intuition, and this fact must be remembered at all times. Sensitivity, as an expression of the astral body, is the opposite pole to buddhic sensitivity. The disciple has purified and refined his imaginative faculties so that they are now responsive to the impression of the buddhic principle or of the intuitive perception – perception, apart from sight or any recorded possible vision.” 488

¹⁷“The highest level of his astral, or sensitive vehicle” is the highest molecular kind of the emotional envelope, 48:2. Intuition is essential consciousness, 46-consciousness. 48:2 cannot apprehend 46, however. It is erroneous to say that that 48:2 “does not relate to the emotions”; all consciousness functions belonging to 48 are by nature emotions. Imagination is not intuition or even an “aspect” of it. An aspect of something is an inseparable part, element, or side of this, a side without which this something cannot exist, just as each of the three sides of a triangle. But fully developed 46-consciousness – such as in the 46-self – exists without 48, does not need 48, does not need even 47:4-7.

¹⁸“According to the responsiveness of the astral vehicle to the buddhic impression, so will be the accuracy of the ‘plans’ laid for the building of the antahkarana and the visualizing of the bridge of light in all its beauty and completeness.”

¹⁹“The creative imagination is in the nature of an active energy, drawn up into relationship with the point of tension; it there and then produces effects in mental substance. The tension is thereby increased, and the more potent and the clearer the visualization process, the more beautiful and strong will be the bridge.” 488f

²⁰Beautiful, complete, and strong, perhaps. But the truth content and reality value? What distinguishes such a beautiful, complete, and strong bridge from any beautiful, complete, and strong but untrue (not agreeing with reality) figment of the imagination? The truth (reality ideas) and self-consciousness can by nothing be replaced.

²¹“Many aspirants reach this particular stage and – having developed a real capacity to visualize, and having therefore constructed by its means the desired form, and organized the substance which is to be employed in this later phase of the building process – find themselves unable to proceed any further. What then is the matter? Primarily, an inability to use the Will in the process of projection.” 490

²²Since the capacity to visualize is creative imagination, an emotional–mental faculty, whatever it builds is a desire form, an emotional–mental form, not a mental–causal one. But the antahkarana is the connection between mental and causal matter, consciousness, and will, not a connection between emotional and mental matter, consciousness, and will. The capacity to visualize, therefore, builds in the wrong place, out of the wrong kind of matter, consciousness, and will.

²³“c. A focused activity of the will, according to the ray, in which a line of light or of living substance is imaginatively and creatively sent out or projected from the mental unit, as far as possible towards the Spiritual Triad, using constantly the creative imagination.” 509

²⁴The mental unit = the mental molecule of the first triad (47:4). So far it is correct to say that a line of light is sent out from the mental molecule. The imagination, however, has nothing to do with this. Imagination is a union of emotional and mental consciousness. The emotional constituent of imagination can be of a higher kind (48:3 or even 48:2). But the mental constituent is of a lower kind, 47:6 at the highest, for higher mental consciousness – 47:5 and, in particular, 47:4 – is characterized by being set free from the dependence on emotionality and in this state of freedom striving after contact, unification, and alignment with causal consciousness instead. “As far as possible towards the Spiritual Triad” = as far as possible towards both the mental atom (47:1) and essential atom (46:1) of that triad. “As far as possible” requires the ability of the monad to activate and self-consciously maintain itself in the three-tiered centre of the causal envelope. The causal centre is a necessary part of the antahkarana. The 46-atom of the second triad is activated through the highest emotionality, but not through the imagination,

but through 48:2-energies engendered through unselfish service in the physical world, the overcoming of negative, egoistic emotions. The higher emotional energies are to be controlled through the mental ones and to be directed downwards, towards the world of physical action. The causal centre cannot be activated through the higher mentality alone, but also the higher emotionality must contribute to the activation of essentiality, for it is through this and the participation of Augoeides that the causal centre is activated.

7.8 Lower Consciousness is not Transmuted into Higher, but Lower Consciousness is Replaced by Higher

¹“A man’s whole effort is to become aware of the soul and to transmute his consciousness into that of the soul, whilst still preserving the consciousness of the personality.” 458

²This is true only as long as the monad is a first self, for to the extent that the monad conquers the consciousness of (the soul =) the second self (causal, 46-, and lower 45-consciousness), to that same extent it dispenses with the three kinds of first-self consciousness (47:4-7, 48:2-7, 49:2-7); to be explicit, the emotional envelope of the causal self is empty as is the mental envelope of the 46-self. The description of this process as one of transmutation of the consciousness of the first self into consciousness of the second self is not exact. It is not a case of transmutation of lower consciousness into higher, but of activation by the monad of hitherto inactive higher consciousness, which is made possible by the fact that the monad possesses triad units corresponding to those higher kinds of consciousness (45:4, 46:1, and 47:1 of the second triad), so that the monad through this self-activation can with increasing frequency be self-conscious in those higher kinds of consciousness. In the process, the lower kinds of consciousness (made possible through 47:4, 48:1, and 49:1 of the first triad) are gradually pushed aside, become less active, are eventually made unnecessary and can be completely dispensed with.

³“The personality is beginning to transmute knowledge into wisdom, and when this takes place the focus of the personality life is then upon the mental plane, because the transmutation process (with its stages of understanding, analysis, recognition and application) is fundamentally a mental process. The personality is also beginning to comprehend the significance of love and to interpret it in terms of the group well-being, and not in terms of the personal self, of desire or even of aspiration. True love is rightly understood only by the mental type who is spiritually oriented.” 468

⁴It is not a case of knowledge being transmuted into wisdom but of knowledge being applied with wisdom. Knowledge is the content of reality concepts, reality facts, reality ideas found in consciousness. Wisdom is the ability correctly to use knowledge in action, to apply it in life.

⁵“*Knowledge–wisdom* must be superseded by intuitive understanding; this is, in reality, inclusive participation in the creative activity of divinity.” 468f

⁶Without knowledge there is no understanding worth mentioning. And if wisdom is skill in action, then this skill must be based on both knowledge and understanding. Mere participation in creative activity cannot be the same as understanding, whether intuitive or non-intuitive; activity belongs to the motion aspect, understanding to the consciousness aspect, and the one does not pass into the other. In fact, knowledge, understanding, wisdom are necessary, all three of them. The whole quoted statement is factually erroneous, an instance of confusion of ideas and dissolution of concepts.

7.9 The Antahkarana is Built through a Conscious Effort within Consciousness Itself

¹“... it is essential that students should grasp is the deeply esoteric fact that this antahkarana is built through the medium of a conscious effort *within consciousness itself*, and not just by attempting to be good, or to express goodwill, or to demonstrate the qualities of unselfishness and high aspiration. Many esotericists seem to regard the treading of the Path as the conscious

effort to overcome the lower nature and to express life in terms of right living and thinking, love and intelligent understanding. It is all that, but *it is something far more*. Good character and good spiritual aspiration are basic essentials. But these are taken for granted by the Master Who has a disciple under training; their foundation and their recognition and development are the objectives upon the Path of Probation.” 467

²It is quite right that the “antahkarana is built through the medium of a conscious effort *within consciousness itself*”. That is also the reason why work at the matter aspect, such as the construction of emotional–mental material forms by means of creative imagination does not result in the construction of the antahkarana.

7.10 *What is Essential in the Building of the Antahkarana is the Activation of Consciousness*

¹“when a sufficient number of the human race ... are increasingly soul-conscious and not just self-conscious.” 486

²“Soul-conscious” = causally conscious (47:1-3). Self-consciousness is one of the manifestations of “soul-consciousness”, or of causal consciousness. Expressed differently: the more often and the more intensively and more deeply the human individual is self-conscious, the more he progresses in his conquest of causal consciousness. The complete acquisition of causal consciousness entails constant self-consciousness. The corollary of what is said here is that no consciousness lower than the causal – not even the highest mental (47:4) – can entail self-consciousness. The material basis of self-consciousness is the causal envelope or, expressed differently, it is thanks to its causal envelope, the gift of Augoeides, that the human monad can be self-conscious. In reality, therefore, the difference between self-consciousness and “soul-consciousness” disappears, in any case in the effective sense as for the early stages of its acquisition, which certainly are the most important where aspirants and junior disciples are concerned.

7.11 *Cooperation with Augoeides and Protogonos is Necessary to the Building of the Antahkarana*

¹“Previously, I dealt with the process as it applied to the disciple invoking his soul; later I carried the concept farther, and we considered the disciple invoking his Father in Heaven, the Monad.” 528

²“His soul” = Augoeides; “his Father in Heaven” = Protogonos.

³“It is not possible for any disciple who has not taken the third initiation to ascertain his monadic ray, but any disciple building the antahkarana, and who has reached the stage of projection, *should know his soul ray and his personality ray, and should remember that their fused or blended potency must perform the act of projection.*” 508

⁴At the third initiation, the monad becomes a causal self. The causal self becomes increasingly receptive to the inspiration from Protogonos, and such inspiration includes definite knowledge of things having to do with the third triad, such as its department, the “monadic ray”. The “soul ray” is the department of the causal envelope, the “personality ray” is that of the triad envelope. A causal self is always a disciple of a teacher in the planetary hierarchy, and receives from him such data on the departments of his envelopes, but should nevertheless exercise himself in practical esoteric psychology by trying to ascertain “his rays”, before he is informed about them by his teacher.

⁵“when his lower nature is ... recognising and reacting to soul contact and control ...” 465

⁶Since A.A.B. uses the word “soul” in so many widely different senses, for example, 1) temporarily active causal consciousness (at the stages of culture and humanity), 2) the human monad self-conscious in the causal envelope (at the stage of ideality), and 3) Augoeides, the expression “his lower nature” and so the whole statement “when his lower nature is ... recognising and reacting to soul contact and control” must be understood in different senses.

If the statement is understood with “soul” in sense 1), “his lower nature” will mean the human monad self-conscious in the first triad. According to sense 2), “his lower nature” is no longer the monad—the self but the envelopes of incarnation conceived by the self as non-self, and “soul control” is then the control by the monad of the envelopes of incarnation through the causal will. According to sense 3), “his lower nature” again is the monad in the first triad, while Augoeides uses the causal centre as an instrument for the transmission of impressions. On the other hand, “control” does not belong to this sense, because Augoeides never seeks to control the human monad, since that would run counter to the law of freedom. This last statement demonstrates the dangers involved in confusing different ideas in the term “soul”.

7.12 *Knowledge of the Stages of Development is Necessary to the Science of the Antahkarana*

¹What is possible for the monad in the human kingdom and what is possible for the monad only after it has passed to superhuman kingdoms, to the fifth natural kingdom and then to the sixth?

²A.A.B. has a manifest tendency to ascribe to whole present mankind degrees of developed consciousness which have been attained as yet only by very small groups.

³A.A.B. overlooks the hindering effect of the law of reaping; that rapid attainment of higher stages, even superhuman ones, which she presents, is possible only for those who have finally reaped all the bad sowing they have contracted at the lower stages. This is one of the major causes, and in many cases the major cause, of the fact that the hierarchy is slow in making adepts: seven in a millennium on the average. We must never forget the dictum of Pythagoras: “The adept is the rare efflorescence of a generation of enquirers.”

7.13 *The Terms for Stages are Vague in A.A.B.*

¹“One of the indications that a man is no longer upon the Probationary Path is his emerging from the realm of aspiration and devotion into the world of the *focused will*. Another indication is that he begins to interpret life in terms of energy and forces, and not in terms of quality and desire. This marks a definite step forward. There is too little use of the spiritual will, as the result of right orientation, in the life of disciples today.” 469

²There are as many kinds of will as there are kinds of matter and kinds of consciousness; in the worlds of man (47–49) as many kinds of will as he has envelopes. Without defining the kind of will intended it is meaningless to speak of any particular world as “the world of the *focused will*”. A brigand, lying for hours in wait behind a rock in the wilderness, steeling himself against the heat and insects, and undivertedly gazing towards the horizon for the next traveller to rob, even such a one displays focused will.

³“Spiritual will” is an undefined expression. With A.A.B. “spirit” usually means the third triad, its energy and consciousness. But this energy is inaccessible to man also at his highest stage, the causal stage, and so it is impossible to demand of disciples that they make more use of such “spiritual will”. “Right orientation” is possible from the higher emotional stage on, the stage of culture.

⁴“Students would do well to consider the building of the antahkarana *as an extension in consciousness*. This extension is the first definite effort made upon the Path to bring in the monadic influence with full awareness, and finally directly.” 471

⁵“The monadic influence” is the influence of the third triad, thus 45:3-influence at the lowest. There cannot be any full awareness of this influence, however, until in that 46-self who is so advanced in his development that he can expediently prepare for becoming a 45-self, can therefore sporadically maintain himself in the 45-atom of the third triad. A causal self and a junior 46-self cannot distinguish between 45:1- and 46:1-influences save by the aid of their teacher. It is a weakness of A.A.B.:s presentation that she seldom makes it clear where the limits are to what is possible for the monad in the human kingdom and, therefore,

what is possible for the monad in the fifth natural kingdom only. If everything were possible for the human monad, then no higher kingdoms, superhuman kingdoms would be needed, no passing to them, and no teacher to aid the monad before and at its passing.

⁶“This produces the full activity of the mental unit, the integration of the three aspects of the personality, and the consequent awareness of the Son of Mind or soul.” 478

⁷“the full activity of the mental unit, the integration of the three aspects of the personality” means the ability of the monad to activate 47:4-consciousness and in so doing to control all the envelopes of incarnation, the emotional envelope directly through the mental and the etheric envelope through the emotional. However, this does not automatically entail the “awareness of the soul”, that is, causal consciousness. Two different stages of development are covered for this: the higher mental stage, or the stage of humanity, and the causal stage, or the stage of ideality. All too often the higher mental consciousness (47:4,5) is in opposition to the causal consciousness, and there are highly developed mental selves who are quite without understanding of all “higher” things.

⁸“The initiate then ‘stands in the ocean of love, and through him pours that love; his will is love and he can safely work, for love divine will colour all his will, and he can wisely serve.’ Love and intelligence then become the servants of the will.” 472

⁹“The ocean of love” or “love divine” here means 46:5-7, which the causal self can contact. “His will is love” means that these 46-energies are mediated by 47:2, which causal energy becomes the causal self’s highest kind of will.

¹⁰What A.A.B. presents is not a “science” of the antahkarana. The study of the antahkarana becomes a science only when the process can be described in an exact manner. And it will be exact only with the mathematical designations of hylozoics, thus not just “will”, “love” etc., but “will 47:1”, “will 46:7”, “love 47:2”, “love 46:4”, etc. For the best possible clarity and exactitude we need to know to which atomic kinds and molecular kinds the various abilities and qualities are considered to belong. Then we shall be able to decide what is possible for the monad to attain at the different stages of development, already in the human kingdom or only in higher kingdoms.

7.14 A.A.B. Does Not Distinguish Lower and Higher Human Stages of Development

¹“The task with which the human being in all his stages of unfoldment has been occupied might therefore be stated to be the bridging of the gap between:

1. The Mutable Cross and the Fixed Cross.
2. Humanity and the Hierarchy.
3. The lower triplicity, the personality, and the Spiritual Triad.
4. The Monad on its own plane and the outer objective world.

This he does through a process of Intention, Visualization, Projection, Invocation and Evocation, Stabilization and Resurrection.” 481f

²The process comprising the six stages of intention, visualization, etc., is the process of the building of the antahkarana such as A.A.B. presents it. It is hardly correct to say that the human being “in all his stages of unfoldment” has been occupied with building the antahkarana. Even A.A.B. says in several places that this becomes possible only when man has his focus of consciousness in the mental envelope, that is, when he is at the mental stage.

³“What I have now to say is in the nature of a generalisation. I would like to indicate, as far as possible (asking you to remember that all generalisations are basically sound but erroneous in detail), the point where humanity stands in relation to the antahkarana. It might be said that the whole goal of normal evolution is to bring humanity to the point where a direct line of contact is established between the personality and the Spiritual Triad, via the soul – or rather, through the medium of using the soul consciousness to achieve this awareness. This is consummated at the time of the third initiation.” 497

⁴Here the “personality” is the first triad, the “Spiritual Triad” is the second triad, and the “soul” is the causal envelope. The monad—the self is not mentioned, as usual, but the expression “through the medium of using the soul consciousness to achieve this awareness” must hylozoically mean that the human monad achieves this through self-conscious causal consciousness, self-determined activity in the causal envelope, through the knowledge and unity centres of the causal envelope. Capacity for such consciousness and activity is a very distant goal for mankind as a whole. Only about ten million years hence will, as calculated, about 60 per cent of the mankind then incarnated, mainly consisting of individuals of the sixth root-race, have attained active causal consciousness.

⁵“The race *as a whole* stands now at the very entrance to the Path of Discipleship.” 498

⁶Mankind as a whole or even in its majority cannot by any means be said to be approaching discipleship. Discipleship is for individuals who have reached at least the higher mental stage, the stage of humanity. The majority of mankind now incarnated have not reached even the higher emotional stage, the stage of culture.

⁷“Students today have made much progress towards the control of the personality, and the disciples in the world are now so numerous that the hierarchical emphasis is today upon the states of consciousness which follow the third initiation. Hence the giving out to the public of the teaching upon the antahkarana.” 511

⁸At the third initiation the individual (the monad) becomes a causal self. The acquisition of “the states of consciousness which follow the third initiation” makes the individual an essential self, a 46-self. A.A.B. thus seems to think that esoteric students and disciples today are so advanced that they have all but finished the causal stage and therefore can concentrate their efforts at becoming 46-selves. In reality, most of them have still the causal stage before them, not behind them, and for many of them, in addition, the higher levels of the mental stage remain to be conquered. Also, nobody can become a causal self by his own efforts alone, by mere self-study, without receiving help from a teacher in the planetary hierarchy.

⁹“As the race passes more and more into the world of meaning (L.A.: the mental world), these word-forms assume less and less importance, and only the concentrated thought, based on understanding comprehension, can achieve the results. It is into this somewhat new form of work we are now pioneering.” 517

¹⁰“Religion, the science of invocation and evocation as far as humanity is concerned, is the approach (in the coming New Age) of a mentally polarized humanity.” 521

¹¹The talk of the mentalization of all mankind cannot refer to the present mankind, which in its consciousness development is at the physical and emotional stages by an overwhelming majority (99 per cent), but must refer to the mankind of a distant future, millions of years hence, when the sixth root-race dominates and the majority has reached the stage of humanity, or the higher mental stage. “The New Age” is the age of Aquarius, the years 1950–4450. If this new age is to present a mentally polarized mankind, then the overwhelming majority of the clans now incarnated must be taken out of incarnation and be replaced with clans at the stage of humanity, the higher mental stage. This is in itself possible. The corresponding decision and its implementation lies with the planetary government.

7.15 *The Initiations*

¹“Initiation falls really into three major expansions of consciousness.

a. The expansion of consciousness of the dedicated personality into that of the soul; this is completely consummated at the third initiation.

b. The expansion of this fused and blended consciousness into that of the Spiritual Triad, completely consummated at the fifth initiation.” 510f

²The “personality” = the triad envelope. The “soul” = the greater causal envelope with the causal centre. The “Spiritual Triad” = the second triad. The talk about the consciousness of

these three envelopes, however, can according to hylozoics have reference only to the consciousness of the self—the monad in and through those envelopes. And according to hylozoics, initiation is expansion of the consciousness of the self—the monad, not of the consciousness of any envelope. (KofR 6.4.4) And when the causal envelope is no longer divided at incarnation, so that the consciousness of the causal envelope is called “this fused and blended consciousness”, then initiation is not the expansion of that consciousness either, but the expansion of the monad’s consciousness in and through that unified envelope. We see from this that the monad of Pythagorean hylozoics cannot be left out without the result being misleading and confusing, always in some respect.

³At the fifth initiation, the monad is transformed from a lower 45-self into a higher or perfect 45-self having objective self- and group-consciousness in the 45-atom of the third triad, the lowest unit of the third triad, in so doing becomes a lowest third self and enters the first (lowest) divine kingdom.

⁴“In these you have the ‘nine of initiation’ or the transmuting of nine forces into divine energies.” 456

⁵The “nine of initiation” has no bearing on the three triads of three units each, for no initiations correspond to the molecules of the triads (47:4, 45.4, 43:4). The first seven initiations are concerned with consciousness and energy in the atomic kinds 49–43 within the solar system. The eighth and ninth initiations are concerned with the cosmic worlds 42–36 and 35–29, respectively. It is not correct either to describe the initiations as the “transmuting of nine forces into divine energies”. When the monad acquires the sovereignty of its own will against the energy of a certain atomic world and, consequently, against any kind of envelope of the matter of that world, this does not imply that energy of that envelope is transmuted, but that it is dominated, controlled, used by the now stronger energy of the monad. The highest degree of such domination manifests itself in the complete automatization of the envelope, so that the envelope performs its functions expediently, being sporadically supervised by the monad in a higher envelope.

⁶“When it is completed, there is a perfect rapport between the monad and its physical plane expression, the initiate in the outer world. The third initiation marks the consummation of the process, and there is then a straight line of relationship between the monad and the lower personal self.” 455

⁷If there is to be a perfect rapport between the initiate in the physical world and the (“monad” =) third triad, that initiate must be a third self, the monad must be centred and self-conscious in the third triad. The third initiation does not at all mark the consummation of the process, only that the monad has become a causal self. This mistake of A.A.B. is due to her stumbling over her own terminology; she uses the term “antahkarana” in two different senses: 1) for the entire consciousness thread from the first triad to the third triad and 2) for only the part of the consciousness thread extending from 47:4 to 47:1. The third self has completed the antahkarana in the first sense; the causal self has completed it in the second sense. When the causal self is not (fully) conscious even in the second triad, how could it be conscious in the third triad?

⁸“The fourth initiation marks the complete realization of this relation by the initiate. It enables him to say: ‘I and my Father are one.’ It is for this reason that the crucifixion, or the Great Renunciation, takes place. Forget not that it is the soul that is crucified. It is Christ Who ‘dies.’ It is not the man; it is not Jesus. The causal body disappears. The man is *monadically* conscious. The soul-body no longer serves any useful purpose; it is no more needed.” 455

⁹The fourth initiation means that the monad has become a 46-self, has centred itself in the 46-atom of the second triad with self-consciousness and group-consciousness, but the 46-self cannot be conscious in the third triad, cannot say “I and my father are one”, if “father” is 43-consciousness. 46-consciousness is not 43-consciousness. No kind of lower consciousness can

identify itself with a kind of higher consciousness, cannot even understand higher consciousness. It is correct that the causal envelope dissolves (“the causal body disappears”, “the soul-body no longer serves any useful purpose”) in connection with the fourth initiation, but “Christ” does not die, for “Christ” is not the symbol of the causal envelope but of either the 46-envelope or of the second triad, and both remain.

¹⁰It is not correct to say that “the man is monadically conscious” after the monad has taken the fourth initiation. Only at the fifth initiation, when the monad becomes a 45-self, will it be conscious in the 45-atom of the third triad. A.A.B.’s mistake here, once again, is due to her being misled by her own ambiguous terminology in which the causal envelope is confused with the second triad.

7.16 It is Really not about Blending, but about Alignment

¹“You can see, therefore, why so much emphasis is laid by esotericists upon fusion, unity or blending;” 466

²The terms “fusion”, “unity”, and “blending” do not designate three different procedures but one and the same procedure, which should instead be termed “alignment”. “Alignment” is to be preferred because the procedure in question is concerned with making something qualitatively lower, that is the first triad and its envelopes, subordinate, completely obedient to, and an instrument of something qualitatively higher, that is, the monad when self-conscious in the causal envelope. A still higher stage of the procedure is of course attained by the monad when it is able to self-consciously centre itself in the essential envelope, the 46-envelope (as long as it remains at the causal stage, is a causal self, it is able to do this only in the lowest three molecular kinds of the 46-envelope, 46:5-7), and in addition to the envelopes of incarnation make also the causal envelope its perfect tool. The term “alignment” is especially suitable also because it alludes to the straight line in the secret symbol and the straight path in light technology.

³“When the astral body and the mind nature are beginning to function as a unit, and the soul also is consciously connected (do not forget that it is always unconsciously linked), an extension of this fivefold thread – the basic two and the human three – is carried to the throat centre, and when that occurs man can become a conscious creator on the physical plane.” 450

⁴This description turns the true state of affairs upside down. It is only at the emotional stage that the emotional envelope (the “astral body”) and the mental envelope (the “mind nature”) “function as a unit”; expressed more exactly: are in a state of coalescence with each other, so that emotionality usually dominates mentality, which at the emotional stage is still just faintly developed. Consciousness development at the mental stage implies that the individual learns how to control the emotional envelope through the mental envelope and, to the extent that this process is successful, the coalescence of the two envelopes is discontinued, so that the mental envelope can instead gravitate towards the causal envelope, receive inspirations from it, and begin to activate it.

⁵“Advanced humanity is in process of linking the three lower aspects, which we call the personality, with the soul itself, ... The lines of force are then so interrelated that the soul and its mechanism of expression are a unity.” 451

⁶When it is said that the “three lower aspects”, that is, the first triad and the pertaining three envelopes (the mental, emotional, and etheric envelopes), are in process of being linked with “the soul”, that is, the causal envelope, it cannot mean a union of equal parties, but on the contrary the alignment of the three lower with the causal envelope, their being subjected to it, the control of the energies of the lower envelopes by the causal energies.

⁷“The man who finally builds the antahkarana across the mental plane connects or relates these three divine aspects (L.A.: 47:1, 47:2, and 47:4), so that progressively at each initiation they are more closely fused into one divine expression in full and radiant manifestation.” 466f

⁸The monad, when centred in the 47-atom of the second triad, aligns 47:4 with 47:2 and 47:2 with 47:1. Thanks to this alignment the 47:2- and 47:3-molecules of the causal envelope can be gradually replaced with 47-atoms.

⁹“What finally takes place at the most advanced stage of development is the complete fusion of the unified personality and soul with the unified Monad and Spiritual Triad. Only when this has been truly accomplished is there the complete release of the Lives informing our solar system from all form control.” 497f

¹⁰It is misleading to say that the first triad (the “personality”) becomes “unified” with the causal envelope (the “soul”) or, having become unified with it, undergoes a “complete fusion” with the second triad (the “Spiritual Triad”) and the third triad (the “Monad”), these latter ones being then already unified. In reality, it is not a case of equal parties undergoing fusion or unification, but on the contrary of higher and lower parties – higher and lower triads – and of the complete alignment of the lower with the higher, that is, of the lower being put in complete alignment with the higher, being made obedient to the higher and brought under their control, so that the lower have no “will of their own”, but are only obedient tools and channels of the ever mightier energies of those higher ones. Those energies of course are not the energies of such a higher triad itself, but the will-energies of the monad acting through the triad.

¹¹“This asserts the fact that the Universal Mind, the higher mind and the lower concrete mind are blended through the projected antahkarana.” 518

¹²The “Universal Mind” = 47:1, the “higher mind” = 47:2,3, the “lower concrete mind” = 47:4,5. The lower two kinds of mental consciousness, 47:6,7, have at this stage been abandoned as being too primitive, and in this process whatever is useful in their functions has been taken over by or been synthesized in 47:4,5, perspective and system thinking. 47:4,5 is the thinking of the stage of humanity (the higher mental stage) and corresponds to the second initiation, 47:2,3 is the thinking of the stage of ideality (the causal stage) and corresponds to the third initiation, 47:1 is the thinking of the stage of unity (the essential stage) and corresponds to the fourth initiation.

¹³“Blended” is correct but corresponds only to a lower stage of the process. It would be more correct and characteristic of the goal and final point of the process to say “aligned”, for 47:5 is aligned with 47:3, 47:4 with 47:2, whereupon 47:3 and 47:2 both are aligned with 47:1. In material (“technical”) respect, this consciousness process corresponds to the causal envelope being expanded through the supply of 47:3-molecules, whereupon these are gradually exchanged for 47:2-molecules; when the envelope then consists equally of 47:3- and 47:2-molecules, both kinds of molecules are exchanged for 47-atoms.

7.17 *The Overcoming of Dualities is Alignment, Too*

¹“Then, and then only, is the *true dualism* of the divine nature apparent and the illusory duality disappears. Then you have Spirit–matter, Life–form. For this the triple experience of the unfolding consciousness is only preparatory.” 472

²“Duality” should be used instead of “dualism” and vice versa, “dualism” instead of “duality”. A.A.B. has mixed up these terms. The term “duality” is properly used of a case where there are two opposing factors, but their opposition will be overcome; “dualism” when their opposition will not be overcome. Thus: Then, and then only, is the *true duality* of the divine nature apparent and the illusory dualism disappears. “Spirit–matter, Life–form” used to mean the duality between what is highest in the second triad, thus 45:4, and what is lowest in the first triad, 49:1. Nowadays, however, it means 45:1, what is lowest in the third triad, and 49:1, what is lowest in the first triad. The perfect 45-self, the initiate of the fifth degree, can eliminate all envelopes in worlds 46–48 and keep only an etheric envelope of atomic matter for activity in the physical world. The 45-envelope synthesizes all lower consciousness and energy.

7.18 A.A.B. Speaks as if Consciousness Could be Separated from the Monad

¹“He [the aspirant] can consequently undertake – in cooperation with his steadily awakening and focusing consciousness – to take the next step, which is that of accepted discipleship.” 457

²What, then, is the aspirant, if he is separated from his consciousness? According to hylozoics, the aspirant is a monad. And the three aspects of the monad is matter, consciousness, and will; that is to say, the monad *is* matter, consciousness, and will. Consciousness cannot be separated from the monad, consequently the monad cannot “cooperate” with consciousness, as though consciousness were something else than the monad, something outside the monad.

7.19 A.A.B. has not Understood that Causal Consciousness is Acquisition by the Monad

¹“In order, therefore, to bring about the needed projection of the accumulated energies, organized by the creative imagination and brought to a point of excessive tension by the focusing of the mental impulse (an aspect of the will), the disciple then calls upon the resources of his soul, stored up in what is technically called ‘the jewel in the lotus.’ This is the anchorage of the Monad – a point which must not be forgotten. The aspects of the soul which we call knowledge, love and sacrifice, and which are expressions of the causal body, are only effects of this monadic radiation.” 491

²The “resources of his soul” = the resources of this causal envelope, the “jewel in the lotus” = the inmost centre of the causal envelope; the “anchorage of the Monad” = the anchorage of the third triad.

³It is not correct to say that the qualities and abilities of enduring value which are collected in the three-partite centre of the causal envelope (“knowledge, love, and sacrifice) are only effects of the radiation of the third triad. In fact, they are the quintessence of the worked-up experiences of the monad during thousands of incarnations in the human kingdom; they are the very reason why the incarnations of the monad in the human kingdom are necessary. If they were only radiations from a pre-existent third triad, the incarnations of the monad would be without meaning. This blunder of A.A.B. is a logical consequence of her ignorance of the monad as the primordial atom—the self and of the centres of the causal envelope as products of the monad’s consciousness evolution in the human kingdom.

7.20 Sometimes A.A.B. Refers to the Monad While Not Using the Term “Monad” in This Sense

¹The “Self, the Knower, the Beholder, the Observer. ... to the conscious self-aware Identity, or to the self-contained, self-initiating Individual.” 453

²This has reference to the monad (in the Pythagorean sense, not in the A.A.B. sense) and its consciousness, self-consciousness.

³“Yet it is one and the same entity which participates in and is responsible for all the differentiated aspects, steps and stages – experimenting, experiencing and expressing consciously in every one of these stages or modes of life, until the fourth initiation.” 476

⁴“One and the same entity” is the Pythagorean monad.

⁵“We have carried our study of the esoteric aspects of mental unfoldment to a point where we have lifted the entire spiritual man into realms which are neither those of the soul nor of the personality; they are those which make him an integral part of monadic experience.” 529

⁶The “soul” = the second triad, the “personality” = the first triad, “monadic experience” = experience made possible through the third triad. “The entire spiritual man” is the self—the monad in the Pythagorean hylozoic sense; it is erroneous, however, to introduce the concept of man here, for the monad leaves the human kingdom when entering the fifth natural kingdom, and the “realms” alluded to here are those of the sixth natural kingdom and higher.

7.21 *For Once, A.A.B. Uses the Term “Monad” in the Pythagorean Sense*

¹“Soul energy and personality force contribute to the experience of the Monad in the three worlds of life service, and then the agelong task of the incarnating spiritual man is finally accomplished.” 472

²“The experience of the Monad in the three worlds of life service” – here “Monad” means the same as the monad in the hylozoic sense. Also the “incarnating spiritual man” refers to the Pythagorean monad. However, the mere fact that the two passages are susceptible of a Pythagorean interpretation does not compel us to conclude that A.A.B., when writing this, understood this fact.

7.22 *A.A.B. Overlooks the Fact that Causal Consciousness is Necessary to the Process*

¹“Consequently, you will have at this point:

The buddhic activity of impression.

The tension of the mental vehicle, as it holds the needed energy-substance at the point of projection.

The imaginative processes of the astral body.” 490

²“II. Visualization, produced by:

1. The buddhic activity of ‘impression.’

2. The tension of the mental body.

3. The imaginative processes of the astral body.” 503

³In these two passages the monad, the causal envelope, and causal consciousness are left out. All three must participate in the process, however, for the monad is both the impelling factor and the main beneficiary of the process, and it is about the development of the monad’s consciousness and will according to the law of self-activation. From being a mental self having mental consciousness and mental will the monad shall become a causal self having causal consciousness and causal will.

⁴As long as the monad is in the human kingdom, as long as it is still at the mental stage or the causal stage, the causal envelope and causal consciousness must participate in all work at building the antahkarana, for at those stages no impressions from (“the buddhic activity” =) the 46-atom of the second triad can become perceptible consciousness to the monad without simultaneous causal consciousness. The condition is in some respect similar to that in people at the emotional stage who cannot perceive, take interest in, or receive guidance from pure mental ideas, unless these ideas have been vitalized by, and been made attractive through, emotional ideals. The analogous correspondence in both cases consists in the fact that the kind of consciousness immediately higher than the one which the monad has self-activated cannot be apprehended by the monad; that what the monad in such a case can at the utmost apprehend is the idea of the higher consciousness presented to it by its own self-activated consciousness. However, the idea of 46-consciousness presented by causal consciousness is not 46-consciousness, no more than the emotional ideal is the mental idea, or the mental fictional idea is the causal reality idea. Too much is lost in the pertaining downscalings for higher and lower consciousness to be placed on a par with each other even approximately.

⁵“a. He is aware of himself, personality and soul, as occupied with the process of bridge building. He never for one second loses his sense of conscious identity.” 502

⁶The disciple’s self-awareness is non-identity with either “personality” (= the three kinds of consciousness of the first triad and the lowest kind of causal consciousness, 47:3–49:7) or “soul” (consciousness in the unity centre of the causal envelope, 47:2), but the very monad consciousness, which at this stage must be capable of non-identification with both “personality” and “soul” to be able to apprehend the lowest kind of essential consciousness (46:7), which is in fact a condition of becoming if only an incipient causal self. To sum up: the monad’s self-identity is conscious non-identity with any envelope whatever, whether they

belong to the first triad (“personality”) or to the second triad (“soul”).

⁷What is important here is non-identity, the realization by the monad consciousness of not being any of its envelopes, neither the “personality” nor the “soul”

⁸“Therefore, before the bridge can be truly built and ‘projected on the upward way, providing safe travelling for the pilgrim’s weary feet’ (as the *Old Commentary* puts it), the disciple must begin to react in response to the closed lotus bud or jewel at the centre of the opened lotus. This he does when the sacrifice petals of the egoic lotus are assuming control in his life, when his knowledge is being transmuted into wisdom, and his love for the whole is growing; to these is being added the ‘power to renounce.’” 492

⁹The “egoic lotus” = the centre of the causal envelope. “This he does when the sacrifice petals of the egoic lotus are assuming control in his life,” is an erroneous way of presenting this condition. The sacrifice petals are the particular organ of causal will, which only the causal self can use, because only the causal self can use causal will. But then the monad is self-conscious in this part of the centre of the causal envelope. In other words, the monad itself controls its life in the worlds of man through the will centre of the causal envelope. The absurdity of the statement “this he does when the sacrifice petals of the egoic lotus are assuming control in his life” should be evident after reflection on the question what is the conscious and controlling being in this: is it the monad itself or is it the centre of the causal envelope?

7.23 A.A.B. Says that the Personality and the Soul Build the Bridge, Leaves Out the Monad

¹“It will be obvious to you that when the personality is becoming adequately magnetized from the spiritual angle, its note or sound will go forth and will evoke response from the soul on its own plane. Later the personality note and the soul note in unison will produce a definitely attractive effect upon the Spiritual Triad. This Spiritual Triad in its turn has been exerting an increasingly magnetic effect upon the personality. This begins at the time of the first *conscious* soul contact.” 457

²The use of such terms as “personality”, the “soul”, and the “Spiritual Triad”, which by themselves refer to envelopes for the monad, is meaningless if you do not clearly understand that what is being dealt with are always self-active and conscious beings, acting through those envelopes. Only monads can be such self-active and conscious beings. Thus when the “personality” is said to do something, such as letting its “note or sound go forth”, it can only imply that the human monad is acting in this way through the “personality”, that is, through the first-triad mental molecule (47:4) and the triad envelope (47:3). Likewise, the effect of the “Spiritual Triad” upon the “personality” must exclusively refer to the effect brought to bear by Augoeides, a self-conscious and group conscious deva monad, on the human monad in the first triad. “The first *conscious* soul contact” cannot mean anything but the first contact of the human monad in the triad envelope with Augoeides in the causal envelope.

³“The clue to understanding this lies perhaps in the thought that hitherto the relation between soul and personality has been steadily carried forward, primarily by the soul, as it stimulated the personality to effort, vision and expansion. Now – at this stage – the integrated, rapidly developing personality becomes consciously active, and (in unison with the soul) starts building the antahkarana” 458f

⁴Here, too, “soul” and “personality” must mean two individuals, two monads: Augoeides and man. Augoeides does not relate to any envelope, but to the human monad in the incarnating part of the causal envelope, here called the “personality”. It is the same with the initiations; not the envelopes are initiated, but the monad is.

⁵“It [the work at building the antahkarana] is essentially, however, an activity of the integrated and dedicated personality. ... The work of the building of the antahkarana is primarily an activity of the personality, aided by the soul; this in time evokes a reaction from the Triad.” 467f

⁶The personality, that is, the first triad – 47:4, 48:1, 49:1 – cannot be active in the centre of the causal envelope and so cannot build the antahkarana from 47:4 to 47:1. Not even if by the “personality” you mean the monad as active in the first triad can you assert that the personality builds the antahkarana all the way to 47:1. When the man has become an “integrated personality”, that is, a mental self, the monad can act self-consciously in the first triad mental molecule, 47:4, and from the highest kind of mental consciousness, system thinking in 47:4, achieve contact with 47:2 of causal consciousness. This, however, is not the same as that which the monad achieves when maintaining itself in the centre of the causal envelope and having self-consciousness in causal 47:2, for if so there would be no difference between mental consciousness (47:4) and causal consciousness (47:2), no difference between mental self and causal self, not difference between the stage of humanity and the stage of ideality. Only when it can be active in the causal centre is the monad able to build the antahkarana from 47:4 all the way to 47:1. The aiding “soul” is Augoeides, active through the centre of the causal envelope. To the extent that the human monad is able to maintain itself in the causal centre, Augoeides retreats from it.

⁷“When this has been accomplished there will be found to be present a focal point of mental energy which previously had been non-existent; the mind will be held steady in the light, and there will also be the alignment of a receptive attentive personality and a soul oriented towards the personality and in a state of constant, directed perception. I would remind you that the soul (as it lives its own life on its own level of awareness) is not always constantly aware of its shadow, the personality, in the three worlds. When the antahkarana is being built, this awareness *must* be present alongside the intention of the personality.” 488

⁸What is said here shows no understanding of the fact that the monad is the one to effect this alignment. Instead a process of “soul” and “personality” is described, as though they were the acting individuals, the “personality” even as just a “shadow” of the “soul”, as if the latter were the real individual. The permanent, immortal self is conspicuous by its absence.

⁹“It is not possible for any disciple who has not taken the third initiation to ascertain his monadic ray, but any disciple building the antahkarana, and who has reached the stage of projection, *should know his soul ray and his personality ray, and should remember that their fused or blended potency must perform the act of projection.*” 508

¹⁰He should rather remember that he himself, the monad, self-conscious in the centre of the causal envelope, performs the act of projection by means of the potency mentioned.

¹¹“The act of projection is the work of the ‘shadow and the reflection.’” 509

¹²What is called the “shadow” and the “reflection” are envelopes and so the instruments of the monad–self for consciousness and activity in different worlds, whether they are aggregate envelopes (such as the causal envelope and the etheric envelope) or triads units. Yet all these envelopes and triad units are only instruments, however, and the one who really does the work at activating higher, hitherto inactive consciousness, is of course the one using those instruments, that is, the monad–the self. The one acquiring active self-consciousness and group-consciousness in the ever higher kinds of matter (the six molecular kinds and finally the atomic kind) of the ever higher worlds is the monad–the self, all according to the law of self-activation. If not the monad–the self is the active one in the process, then this is without meaning. Therefore, the act of projection, in so far as it is concerned with the acquisition by the monad–the self of higher consciousness and will, is not the work of the “shadow and the reflection”.

¹³“When he has faithfully followed this outlined routine, personality and soul fusion has to be consciously attempted and to some measure achieved, and then these blended factors are held steady in the triadal light.” 514

¹⁴Speaking of the “triadal light”, as if it were something unitary, is not correct, for the second triad, which is the triad intended here, consists of three units – the mental atom (47:1),

the essential atom (46:1), and the superessential molecule (45:4) –, so that the “triadal light” means the three energies issuing from those three units. But the light issued by the mental atom is the light of the human monad itself when centred in that unit of the second triad. In contrast, the light issued by the two higher units of the second triad is the light of Augoeides. In neither case any triad unit is an independent participant but is an instrument for a self-conscious monad.

¹⁵“The vivid light of the second ray soul (the most vivid in this second ray solar system) dominates the light of form and radiates out to the triadal light.” 516

¹⁶The “second ray soul” = the causal envelope in which the second department dominates. Its light = its energy; the energy of the second ray is said to be the most vivid in this solar system of ours, since it belongs to the second department. The “light of the form” = the three energies of the first triad. The “triadal light” = the three energies of the second triad.

¹⁷At that stage of the process of building the antahkarana which is discussed here, the human monad is centred in the mental atom of the second triad and is self-consciously active through the centre of the causal envelope, so that the difference between the “triadal light” where its lowest energy of three is concerned and the “light of the soul” disappears in reality, for it is the energy of the human monad itself acting through two instruments, one nearer or direct (the mental atom) and one more distant or indirect (the causal centre).

7.24 A.A.B. Has Not Understood How the Causal Envelope of the Causal Self Remains Undivided at Incarnation

¹“The personality has by this time completely absorbed the soul, or to put it perhaps more accurately, both soul and personality have been fused and blended into one instrument for the use of the One Life.” 461

²“The soul, therefore, as a separate entity, is fading slowly out of the picture because it is being absorbed into and by the personality, which is becoming more and more *the soul in incarnation*.” 504

³It is not correct to say that “the soul, therefore, as a separate entity, is fading slowly out of the picture because it is being absorbed into and by the personality, which is becoming more and more *the soul in incarnation*.” Instead, the reverse situation obtains, that is to say, in the case of the causal self the causal envelope is not any longer divided into a greater part (the collector envelope with the causal centre, the “egoic lotus”) remaining in the causal world and a lesser part (the triad envelope, A.A.B.: the “personality) enclosing the first triad with the monad and surrounding the lower envelopes of incarnation, but that the causal envelope (the “soul”) incarnates whole and undivided.

⁴After the monad has acquired full self-consciousness in the mental atom of the second triad (47:1), it can form at need a causal envelope and lower envelopes for activity in the worlds of man. These lower envelopes (from 47:4 down) then execute the commands of the causal will without “will” of their own. Even this condition is apparently described by A.A.B. improperly as the “fusion of soul and personality”. It is impossible to give a correct account of either this condition or the one mentioned previously without mentioning the monad in some way.

⁵“2. Register consciousness of soul contact, thus bringing about an increasing fusion between the soul and the personality, so that complete at-one-ment is increasingly attained. Technically, this means that the energy of the soul ray and of the personality ray merge together, with the soul ray dominating always.” 504

⁶The expression “register consciousness of soul contact” has reference only to a first, elementary step of the process, for as long as the “soul”, that is, causal consciousness is apprehended as something higher than the monad consciousness, something that the monad consciousness tries to contact, in which endeavour it is now successful, now unsuccessful, so

long the individual remains at the mental stage, so long he is still just an aspirant but not a disciple. Only when the individual overcomes this contact-seeking with its implicit duality, only when he is causally conscious, however briefly this lasts, only then can this “increasing fusion between the soul and the personality” – more properly: increased alignment of the triad envelope with the causal envelope – become efficient.

⁷It is improper to say that “the energy of the soul ray and of the personality ray merge together”, for those molecules of the matter of the greater causal envelope which Augoeides has selected to form the triad envelope are principally of one and the same department, whereas molecules (and perhaps even atoms – depending on the individual’s stage of development) of some other department usually dominate in the greater collector envelope, and when the causal envelope is not divided at incarnation any more, then no “personality” having a “personality ray” is formed either. All “personalities” ever formed out of the matter of the causal envelope have then merged with it.

⁸“When, therefore, the ray of the soul dominates the ray of the personality, then the self becomes the acting agent, aided by the ray of the lower self. The rays of the three vehicles are no longer active, but only the basic duality of soul and personality remains, and there is no lesser differentiation.” 509

⁹There is no reason to assume that A.A.B. here by “self” means the same as the Pythagorean monad–self, the primordial atom and its consciousness, self-active in the envelope in a sovereign manner. On the contrary, the juxtaposition of the two pairs of opposites, the “ray of the soul” – the “ray of the personality” and the “self” – the “ray of the lower self”, shows that the “self” is used here in the sense of “soul” or “Ego” (the latter is the Latin and Greek word for I), that is to say, in the sense of causal envelope. However, to the extent that the monad becomes self-active and self-conscious in the centre of the causal envelope, to the same extent the lesser triad envelope becomes passive and its activity subordinate to the monad activity mediated through the greater causal envelope. Finally the monad is able to maintain itself permanently in the centre of the causal envelope and let the causal envelope incarnate whole and undivided, and then the triad envelope, A.A.B.’s “personality” or “lower self” of course is formed no longer. The condition thus obtained is, therefore, the opposite of that indicated here by A.A.B., that is to say, the duality of “soul” and “personality” is dissolved, and the “lesser differentiation”, namely the mental, emotional, and etheric envelopes with their respective rays remain.

¹⁰“It [the following of the process] is dependent upon your ability to live more definitely in the world of meaning than hitherto, upon your knowledge of your soul and personality rays and upon your capacity to focus in your blended consciousness, and from that point – holding the mind steady in the light – utter the Word of Power which will carry your created thread of light forward towards the Spiritual Triad.” 511

¹¹The “world of meaning” = the mental world, 47:4-7; the causal world, 47:1-3, not included. “Blended consciousness”, thus the unified consciousness of the triad envelope and the causal envelope, becomes unnecessary to the extent that the monad is able to maintain itself in the centre of the causal envelope. When later, at the causal stage, the whole causal envelope incarnates and, therefore, no particular triad envelope is formed, it is without meaning to speak of such blended consciousness. And it is only at the causal stage that the building of the bridge becomes really efficient, reaches from the causal centre to the mental atom of the second triad.

¹²“The blended soul and personality are now invocative, and their united intention is expressed in the previous three stages.” 512

¹³In that phase of the work at building the antahkarana, the monad must already have become a causal self, and at that stage there is no longer any “personality” with which the “soul” can have a united intention. Also, it is not about the intention of the “soul”, but of the monad.

¹⁴“The relation between the fused and blended personality and the soul is a fact.” 515

¹⁵When there is no longer any triad envelope, when its molecules have been absorbed into the greater causal envelope, there is no longer any relation between the two either. This is true already in that incarnation in which the monad becomes a causal self and in which the triad envelope amalgamates with the greater causal envelope never to be separated from it again; it is true a fortiori in the following incarnations before which no triad envelope is even formed.

7.25 *Who Then is the One Acting, When He is Not the Soul or the Personality?*

¹“When he (L.A.: the disciple) has faithfully followed this outlined routine, personality and soul fusion has to be consciously attempted and to some measure achieved, and then these blended factors are held steady in the triadal light.” 514

²But who is the disciple? Obviously neither the soul nor the personality, since the disciple is the one who has to consciously attempt the fusion of those two.

³“The simultaneous preservation of three lines of thought:

Awareness of the blended personality and soul.

Awareness of the point of focused tension.

Awareness of the Ray energy in its will aspect.” 512

⁴Who has this awareness of the blended personality and soul? Obviously some third actor, who is neither the personality nor the soul.

⁵“Putting it in other words, the disciple treads the path of return (L.A.: of evolution), builds the antahkarana, crosses the Lighted Way, and achieves the freedom of the Path of Life.” 467

⁶Who is the disciple who “treads the path of return” and “crosses the Lighted Way”? Is he the “personality”? Is he the “soul”?

⁷“...only when this is intelligently realized can the disciple begin to weave the threads into a bridge of light which eventually becomes the Lighted Way across which he can pass into the higher worlds of being. Thus he liberates himself from the three worlds.” 466

⁸Thus it is said of the disciple that “he can pass into the higher worlds of being.” But who or what passes to those higher worlds? What does anyone answer who starts from A.A.B.’s manner of presenting the process and her terminology? She speaks only of “personality”, “soul” (or “Ego”) and “(spiritual) triad”. However, these do not pass to higher worlds but remain in their respective worlds. And the “monad” is for A.A.B. what the Pythagorean calls the third triad; it too remains in its worlds (43–45), high worlds to be sure, and does not pass beyond them.

⁹The answers given by hylozoics to the questions above is that the disciple is the monad, since this is the essential participant in the process, who is conscious at first in the triad envelope (A.A.B.: the “personality”) and later in the causal envelope (the “soul”), and so uses the triad envelope and the causal envelope as its instruments. With A.A.B. the monad, understood in the Pythagorean sense, is seldom explicitly mentioned and in the passages just quoted only implicitly. It should be obvious that the recurring exclusion of the monad, in the Pythagorean sense, turns into equally recurring confusion.

7.26 *A.A.B. Confuses the Causal Envelope with the Second Triad*

¹“The soul and the causal body no longer exist by the time the fourth initiation is undergone. What is left is the Monad and the thread, the antahkarana which it has spun out of its own life and consciousness down the ages and which it can *focus at will* upon the physical plane, where it can create a body of pure substance and radiant light for all that the master may require.” *The Rays and the Initiations*, page 101.

²“This unity is consummated at the time of the fourth initiation, the Great Renunciation at which time the first aspect begins to dominate the other two.

³“Then the soul life – as hitherto understood – fades out and the causal body disappears.

The sum total of memory, quality and acquisitions is then absorbed into the Monad. The words ‘I and my Father are one’ become true.” 506f

⁴The fourth initiation makes the monad a 46-self. The “first aspect” is the will aspect. The 45-will possible in the second triad (extending to 45:4) is the will aspect of the second triad, and the corresponding 45-consciousness (45:4) synthesizes all three kinds of consciousness of the second triad.

⁵It is correct to say that the causal body is dissolved at the fourth initiation. This does not mean, however, that “the sum total of memory, quality and acquisitions is then absorbed into the Monad”, that is, into the third triad. They are absorbed into the second triad, for this is not dissolved along with the causal envelope but is kept, which is necessary to the further consciousness expansion of the monad as a 46-self (in the 46-atom of the second triad) and as a lower 45-self (in the 45-molecule of the second triad), and also for the full acquisition of mental atomic consciousness (in the 47-atom of the second triad), for this acquisition was not possible for the monad as long as it was a causal self.

⁶A.A.B. appears to have let herself be led astray by her own terminology when describing, in the two passages quoted above, consciousness activation from the first levels of the 46-self to those of the third self. Since she uses the terms “soul” and “ego” for both the causal envelope (47:1-3) and the whole second triad (45:4, 46:1, 47:1), confusion of the two, actually quite different things easily ensues, so that the renunciation and dissolution of the causal envelope, which is a condition of the individual’s transformation into a 46-self, is mixed up with the renunciation and dissolution of the entire second triad, a procedure that must imply that the individual can at once pass to the third triad, its lowest unit, the 45-atom, to be exact, thus immediately become a third self. The individual cannot skip the intervening stages of development, however, cannot skip 46:1-4 and 45:4-7, from being self-conscious in 46:5 becoming immediately self-conscious in 45:3 at the lowest, from being a causal self and a human being becoming at once a third self, skipping becoming a second self altogether. More examples of this confusion will now be given:

⁷“A few – a very few in comparison with the untold masses of human beings – are utilizing the results of the triple construction of energy within their own aura of awareness and their area of influence, in order to build, construct and utilize the bridge which links the various aspects of the mental plane. These three aspects they *must* employ simultaneously, and then later supersede them in such a manner that personality and ego disappear and only the Monad and its form upon the physical plane remain.” 480

⁸The “three aspects of the mental plane” are the mental molecule of the first triad (47:4), the centre of the causal envelope (47:3 and, in particular, 47:2), and the mental atom of the second triad (47:1). The higher two units of the second triad, however, the essential atom (46:1) and the superessential molecule (45:4), has been lost here by A.A.B. Without these higher two units the monad cannot become a 46-self and not a 45-self either.

⁹“Students would do well to learn that this process of building the antahkarana is one of the means whereby man, the trinity, becomes a duality. When the task is completed and the antahkarana is definitely built – thus producing perfect alignment between the Monad and its expression upon the physical plane – the body of the soul (the causal body) is completely and finally destroyed by the fire of the Monad, pouring down the antahkarana. There is then complete reciprocity between the Monad and the fully conscious *soul on the physical plane*. The ‘divine intermediary’ is no longer required. The ‘Son of God Who is the Son of Mind’ dies; the ‘veil of the temple is rent in twain from the top to the bottom’; the fourth initiation is passed, and there then comes the revelation of the Father.” 475

¹⁰“The trinity becomes a duality” when the monad becomes a third self and in so doing can dispense with the second triad but keep the first triad for activity in the physical world. This is possible only for the perfect 45-self, the initiate of the fifth degree.

¹¹“This can be understood in a faint way when the disciple realizes that (after the third initiation) he too must learn to function as a duality – Monad (spirit) and form (matter) – in direct rapport with the consciousness aspect, the mediating soul being absorbed into both of these two aspects of divine expression, but not functioning itself as a middle factor.” 483

¹²“Monad (spirit)” means the third triad, “form (matter)” the first triad, and the “mediating soul” the second triad. As was said above, it is only as a third self that the monad can dispense with the second triad in this way, not immediately after the third initiation, as a causal self, but only after the fifth initiation, as a perfect 45-self.

¹³“The bridge is now built. Thin and tenuous may be its strands at the beginning, but time and active understanding will slowly weave thread after thread until the bridge stands finished, stable and strong and capable of being used. It must perforce be used, because there is now no other medium of intercourse between the initiate and the One Whom he now knows to be himself. He ascends in full consciousness into the sphere of monadic life; he is resurrected from the dark cave of the personality life into the blazing light of divinity; he is no longer only a part of humanity and a member also of the Hierarchy, but he belongs to the great company of Those Whose will is consciously divine and Who are the Custodians of the Plan. They are responsive to impression from Shamballa and are under the direction of the Heads of the Hierarchy.” 495

¹⁴The “sphere of monadic life” has reference to the third triad (43:4–45:1). To “ascend in full consciousness into the sphere of monadic life” thus means to become at least a perfect 45-self. Here again A.A.B. has skipped several intermediate stages, for having been a mental self, which is the kind of self that can begin to build the antahkarana in an efficient sense, the monad must first become a causal self, then leave the fourth natural kingdom and become a 46-self, and subsequently a lower 45-self, before it can pass to the third triad and become a perfect 45-self. Then we can discuss what “full consciousness” means in relation to the “sphere of monadic life”, because not even the 45-self possesses full consciousness in the third triad, but self-consciousness in both the 44-atom and the 43:4-molecule remains to be conquered for the monad as a 45-self.

¹⁵It is a recurrently demonstrated weakness of A.A.B.’s presentation, when making an account of a process in consciousness activation, to rush in her thought from the first manifestations of something, in this case the acquisition of the third self’s consciousness and will, to the consummation and final result of the process, apparently without clear understanding of the fact that several stages and usually several incarnations intervene. Such readers as have no previous information about all the stages of the process and their respective difficulties may in this way be made to believe that consciousness activation runs more swiftly and easily than it really does. No stages of consciousness activation can be skipped, however. Thoroughness in everything is required.

7.27 A.A.B. Confuses Augoeides with the Causal Envelope

¹“The result is that his developed potency and its radius of influence are now sufficiently strong to call out a response from the Spiritual Triad. There is then a going forth towards the aspect of the antahkarana, constructed by the disciple, along which the life of soul and body can travel. The Father (Monad), working through the thread, now goes forth to meet the Son (the soul, enriched by the experience of personality life in the three worlds), and from the higher levels a line of responsive projection of energy is sent forth which will eventually make contact with the lower projection. Thus the antahkarana is built.” 494

²The “life of soul and body” cannot be anything but the monad, the “Father (Monad)” is Protogonos, the “Son (the soul)” is the causal envelope, the “experience of personality life in the three worlds” is the experience gathered by the monad during its incarnations in worlds 47:4–49:7, the “lower projection” is the first triad. Here Augoeides has been left out, since A.A.B. confuses him with the causal envelope (the “Son, the “soul”), and the “soul” cannot

here refer to Augoeides, since it is expressly said that it is “enriched by the experience of personality life in the three worlds”, and this is true of the causal envelope, but never of Augoeides, because he is a perfect 46-self and so has nothing to learn from experience in worlds 47–49. The omission of Augoeides is a serious error, since his participation in the process is necessary all the way until the human monad becomes a 46-self.

7.28 *More Examples How A.A.B. is Led Astray by Her Own Terminology*

¹“Speaking specifically and from the angle of the disciple, the bridge which he builds between the personality and the Spiritual Triad is composed of seven strands of energy, or seven streams of force; he uses all the seven rays, having gained facility in so doing because again and again his personality has (in the long cycle of incarnations) been on all the seven rays many times. But his soul ray dominates eventually,” 505

²In the expression, the “bridge which he builds between the personality and the Spiritual Triad”, the “personality” = the first triad and the “Spiritual Triad” = the second triad. In “his personality has (in the long cycle of incarnations) been on all the seven rays many times”, however, “personality” = the triad envelope. Two different things are thus meant by the same word in the same paragraph. The personality = the triad envelope is formed anew before each incarnation. The personality = the first triad has lasted ever since the monad passed from involution to evolution and to the mineral kingdom, that is, almost 30 eons, each of which lasts about 4,3 billion years.

³“Advanced humanity is in process of linking the three lower aspects, which we call the personality, with the soul itself, ... The lines of force are then so interrelated that the soul and its mechanism of expression are a unity.” 451

⁴The “three lower aspects” = the three units of the first triad (47:4, 48:1, and 49:1) and the pertaining envelopes, that is, the mental, emotional, and etheric envelopes; “its [the soul’s] mechanism of expression” here means the same. The triad envelope is left out of account here. This is due to an error in A.A.B.’s terminology, that is, her use of the word “personality” for three different things: 1) the three lowest of man’s envelopes of incarnation: the mental, emotional, and etheric envelopes (the organism being excluded); 2) the first triad; 3) the triad envelope (the lower or lesser causal envelope, the incarnating part). If, as here, the word “personality” is used in the first of the three meanings, it easily happens that subsequently in the account any of the other two things designated by the same word is lost. The triad envelope, however, is of the greatest importance in the process of alignment described, since the three lower envelopes of incarnation must first be aligned with the triad envelope before the latter can, in its turn, be aligned with the greater causal envelope. It is the alignment of the three lower envelopes with the triad envelope that A.A.B. in other connections calls the “integration of the personality”.

⁵“The preparatory stage in which the consciousness becomes focused in the soul ray.” 509

⁶The consciousness of the monad can be focused, centred, only in some one of the envelopes of the monad – actually a centre in some envelope – which implies that it is simultaneously centred in some triad unit, since the monad, when using an envelope for consciousness in it and activity through it, always does so through the corresponding triad unit. In all these cases – envelope centres and triad units – it is about material forms, thus structures or atoms and molecules. The “soul ray”, however, is no such material form, no envelope for the monad. The expression “soul ray” has no reference to any concrete object at all, but is a linguistic abstraction denoting the fact that the matter of the causal envelope consists of atoms and molecules belonging to all seven departments, the “seven rays”, but that the atoms and molecules of a certain department definitely dominate in number those of the six others, so that this department is called the “department of the causal envelope” or the “soul ray” (the “soul” = the causal envelope), as if this department were the only one of the causal envelope. It does not

occur, however, that the monad consciousness is focused in causal matter belonging exclusively to one department. On the contrary, when the monad has, for example, succeeded in activating 47:2-consciousness, it has access to all the 47:2-molecules of the causal envelope, thus of all the seven departments with all the reality ideas they represent. The limitation of this access to just one department of seven would not be very expedient.

7.29 A.A.B. *Overlooks the Consciousness Aspect*

¹“There are two things which it is essential that the student should note: One is that unless it is borne in mind that we are concerned with *energy*, and with energy which must be scientifically used, this whole teaching will prove futile. Secondly, it must be remembered that we are dealing with a technique and process which are dependent upon the use of *the creative imagination*.” 482

²“These words cover a building technique or a process of energy manipulation which brings into being a rapport between the Monad and a human being who is aspiring towards full liberation and is treading the Path of Discipleship and Initiation;” 486

³Building technique concerns mainly the matter aspect, and energy manipulation has to do with the motion aspect, force aspect. Nevertheless the consciousness aspect is the central one in the building of the antahkarana, at least regarding that part which the monad builds in the human kingdom, that part which enables the monad to pass from the first triad to the second triad. Yet there is no mention of the consciousness aspect, self-consciousness, self-remembrance here.

⁴“1. *Intention*. By this is not meant a mental decision, wish or determination. ... prior to the later process of visualization and projection.” 486f

⁵What it really is about is directed attention with simultaneous self-consciousness, but there is nothing said of this in the text.

⁶Directed attention means attention directed by the monad. Directed attention cannot occur without effort, that is, the monad’s own will asserted against the automatic and mechanical reactions of the envelopes, the monad’s energy against the energy of the envelopes, “will against will”. Such directed attention can occur with or without self-consciousness. When it occurs with self-consciousness, it is of considerably higher quality. Self-consciousness cannot occur without directed attention.

⁷The sixth lane of the noble eightfold path is called “right effort”. What is meant by this is directed attention.

⁸The seventh lane of the noble eightfold path is called “right remembrance”. What is meant by this is self-remembrance. This is intentionally produced self-consciousness.

7.30 *Hylozoic Basics*

¹Even the words used by theosophical writers and A.A.B. – “body”, “sheath”, “vehicle”, “personality”, “soul”, “causal body”, “spirit”, “spiritual triad”, “monad” (in the theosophical sense, that is, the third triad) – evince the authors’ admission that it is about envelopes necessary to the individual’s consciousness evolution and expansion. For if you use the word “sheath”, you always mean sheath for something, namely the one using the sheath, the self, the abiding individual, the monad in the Pythagorean sense. The same goes for the word “vehicle”. The writers sometimes demonstrate that they have a reasonably clear idea of the fact that the enduring individual is something different from those sheaths, vehicles, or envelopes. Thus they admit that the envelope is abandoned after the self’s consciousness has been able to move to the next higher envelope. In this way the self renounces the envelopes to let them dissolve, a procedure which the individual performs step by step from below up. Yet the writers over and over again lose this understanding of the primacy of the self and the subordinate position of the envelopes, and relapse into talk about “personality (= first triad),

“soul” (= causal envelope or second triad, with the ensuing confusion of ideas), and “monad” (= third triad), as if they were the actors of the process, only to suddenly use once again words such as the “disciple”, the “spiritual man”, the “self”, the “knower”, the “beholder” or some such for the actor of the process and as substitutes for the monad in the Pythagorean sense. The procedure is reminiscent of that of absent-minded persons. It is not the result of a clear, long thought downscaled from a causal idea.

²If they nevertheless are able to retain the idea that the enduring, individual self is the actor, they are inescapably faced with the question: Does this enduring, individual self have a material basis? Yes or no? If the answer is “No”, it means that consciousness is thought to be able to exist without a material basis. Then the resulting question must be: Why then does consciousness need envelopes at all, thus such things as the theosophists and A.A.B. call “body”, “sheath”, “vehicle”, “personality”, “causal body”, “soul”, “spirit”, “spiritual triad”, etc.? If the answer is “Yes”, the resulting question must be: Since atoms of all kinds save the primordial atoms are composite and so impermanent in the cosmos and, a fortiori, all envelopes built out of such composite atoms are impermanent, can that material basis of the consciousness of the enduring self be anything else than the primordial atom?

³The deeper we reach in our understanding of hylozoics, the better we realize that the matter aspect is the basis of explanation.

7.31 The Science of the Antahkarana Explained Hylozoically

¹1. The sole content of the cosmos are primordial atoms, monads (atomic kind 1), compositions of them into atoms of lower kinds (2–49), and aggregates, that is to say, forms built out of all these atomic kinds, and in the solar systemic worlds (43–49) also out of molecular kinds. The monad has from the very beginning, from its entry into the cosmos, the potential of consciousness and of will of its own. The whole meaning of the manifestation of the monad in the cosmos is the actualization of that potential. This actualization presents several successive stages; at the first stage, where the monad participates in the process of involution, the actualized consciousness of the monad is only passive, mirroring, and the monad is totally bereft of will. By its participation in the following process of evolution in the lowest three natural kingdoms (the mineral, vegetable, and animal kingdoms), the monad consciousness is activated gradually so that the monad can begin to acquire self-consciousness and will in the human kingdom; the monad will become fully self-conscious only at the highest stage of the human kingdom, the stage of ideality or the causal stage. The monad acquires group consciousness with its self-consciousness preserved in the fifth natural kingdom, and will proper in the sixth natural kingdom. In the following six cosmic kingdoms, group consciousness and manifestation of will are widened and deepened in collective beings comprising more and more monads. The goal of the entire manifestation of the cosmos is the cosmic omniscience and omnipotence of all participating monads in harmonious cooperation. The monads reach this goal by perfectly applying the laws of nature and the laws of life. Of the laws of life, seven are indicated as particularly important for man: the law of freedom, the law of unity, the law of development, the law of self-realization, the law of destiny, the law of reaping, the law of activation; and of these seven especially four: the law of freedom, the law of unity, the law of self-realization, and the law of activation. It is impossible for the monad to pass from the human kingdom to the fifth natural kingdom or even from the mental stage to the causal stage within the human kingdom without doing its utmost to obey these laws: the law of freedom by respecting the right of other fellow beings to freedom within the limits of the equal right of all; the law of unity by sacrificing its egoism and working instead for the elevation and development of others.

²2. That process in which the consciousness of the monad is activated from its initial and long enduring state of passivity must go on in envelopes, that is, aggregates of atoms and

molecules. The process of activation must begin from the lowest world in the cosmos, the physical world, world 49. In lower worlds, the monad cannot be conscious except in and through its envelopes. Envelopes in a wider sense are not only the aggregate envelopes with their centres but also the triads with their units. During its ascension through the worlds in consciousness evolution the monad puts off an envelope of a lower kind finally when it has acquired the ability of permanent consciousness in an aggregate envelope of the next higher kind and is able to move to the corresponding triad unit. This about the consciousness evolution of the monad in the solar systemic worlds (from world 49 to world 43, inclusive). In the relatively freer cosmic worlds, the monad has no individual envelopes, but joins collectives of monads and has collective consciousness along with inalienable self-identity in them. Only when the monad has in its expansion reached its goal, the highest world in the cosmos, world 1, it is conscious without the need of being involved in lower matter (atoms of lower kinds: 2–49).

³3. Man is a first self, that is, a monad in a first triad (47:4, 48:1, 49:1) in a causal envelope (47:1-3). This is his starting point ever since his first incarnation in the human kingdom. His task and goal as a man is to become fully self-conscious in his causal envelope, become a causal self, from having been before that a physical self, an emotional self, and a mental self; that is, the monad has in succession been centred in the first-triad physical atom and so in the etheric envelope and the organism, in the first-triad emotional atom and in the emotional envelope, and in the first-triad mental molecule and in the mental envelope. As the monad becomes a causal self, that is, becomes self-conscious in the causal envelope, it moves from the first-triad mental molecule (47:4) to the second-triad mental atom (47:1). This does not suffice, however, to make the monad a second self (second-triad self). To become such a one, the monad must move to the second-triad essential atom (46:1), in that connection dissolve the causal envelope, acquire full self-consciousness and will in the second-triad mental atom, after which the monad at need shapes by itself a causal envelope consisting of mental atoms only.

⁴4. For the acquisition of causal consciousness it does not avail the human monad, on the conclusion of each incarnation, after its lower envelopes have dissolved in succession, to sojourn exclusively in the causal envelope and in the causal world until it will be prepared anew for incarnation, because that sojourn in the causal envelope in the causal world is an existence of unconsciousness and remains so to a large extent until the monad has acquired permanent causal consciousness during physical incarnation.

⁵5. And so it is because it is in physical existence that the monad must acquire all abilities and qualities if they are to become permanent. That is why physical incarnation is necessary for the monad. That is also why incarnations are so numerous. In fact, they are unlimited in number as long as the monad does not awaken to the realization of the necessity of working to acquire causal consciousness, gains the requisite knowledge and understanding of what this work implies, and then performs the work methodically and systematically.

⁶6. But after the monad has had this realization and begun this work, it may proceed relatively quickly; in some dozen of incarnations it can reach its goal in the human kingdom, by doing which it has simultaneously made the necessary preparations for its passing to the next higher kingdom, the kingdom of second selves, the fifth natural kingdom.

⁷7. For this work it is necessary, however, that man, the monad in the human kingdom, becomes a disciple of and co-worker with that collective of monads – the planetary hierarchy and the deva hierarchy – who have already reached the fifth natural kingdom or higher and supervise consciousness evolution in our planet. The first teacher of the human monad in this respect is Augoeides, a monad of second-self capacity belonging to the deva evolution parallel to the human evolution. Later, and for the final passing from the first triad to the second triad, the human monad must in addition have a teacher from the fifth natural king-

dom, a teacher belonging to the continuation of the human evolution in higher kingdoms, the planetary hierarchy.

⁸8. For the completion of the process it does not suffice even to have these two teachers, Augoeides and the teacher from the planetary hierarchy, but the monad's passing to the second triad, which is its self-conscious and group-conscious entry into the collective of second selves of our planet, the planetary hierarchy, presupposes the hierarchy's collective assistance and collegial approval, just as the corresponding measures by the immediately superior authority, that is, the planetary government and its head, the planetary ruler. This collective assistance and this collegial approval are given the monad in several successive steps divided according to those successively higher kinds of consciousness and will, attached to the triad atoms (not triad molecules), which the monad conquers definitively. Those steps are called degrees of initiation and are nine in number: the first seven correspond to the atomic kinds within the solar system and the two last ones correspond to the atomic kinds of the cosmic worlds 36–42 and 29–35, respectively. The passing of the monad from the first triad to the second triad thus is done in connection with the third initiation, when the monad centres itself in the second-triad mental atom (47:1), and with the fourth initiation, when it centres itself in the essential atom (46:1).

⁹9. The transition of the monad from the first-triad mental molecule to the second-triad mental atom does not just imply the monad's motion in space. This is in itself not the cause of the monad's transformation from a first self to a second self. But it is thanks to its acquisition of causal consciousness and will that the monad is able to move to the mental atom. Without this causal acquisition the monad had after such a move become unconscious in its new abode, just as the monad at lower stages of the human kingdom, on the conclusion of each incarnation and after the dissolution of the envelopes of incarnation, falls asleep in the causal envelope. In other words, when making its transition to the second triad, the monad must keep its continuity of consciousness from 47:4 to 47:1; this is essential to the whole process.

¹⁰10. Continuity of consciousness from 47:4 to 47:1, however, presupposes a material form, an envelope as the carrier of the monad's self-activated consciousness, since the monad cannot be conscious without such an envelope. One might consider this material form to be the causal envelope with its three- and finally four-tiered centre; especially since the causal centre moreover has energy links ("threads") connecting it with all three triads. These links are insufficient, however; they are not the result of the monad's own acquisition of reality ideas, essential qualities, etc.; all that which is included in causal consciousness, knowledge, and understanding, will and ability, such as insights as to laws of life and the power to apply them. These links, which exist from the beginning, are rather the results of the *energies* being sent down by monads of higher expansion (Augoeides and Protogonos) for the necessary vitalization of the envelope centres; they cannot, therefore, be used for the monad's ascension in *consciousness*; energy and consciousness eternally remain two different aspects. Thus the bridge of causal matter between the two triads must be built by the human monad itself, and the building of the bridge is the material energetic effect of the monad's own consciousness activation, all according to the law of self-realization and the law of activation. That bridge, which is called the antahkarana, is built through the centre of the causal envelope, but functions eventually without it as a special, direct link of causal matter (47:1-3).

¹¹11. By the term "antahkarana" is meant also the further extensions of the material link mentioned between the three units of the second triad: namely first the one from the mental atom (47:1) to the essential atom (46:1) and then from the essential atom to the superessential molecule (45:4). When the first extension is so far completed that the monad is able to permanently centre itself in the essential atom, it moves to that triad unit and becomes an essential self (a 46-self) in the process. In that connection the causal envelope is dissolved as being now unnecessary, since all the knowledge, all the experience, all the abilities and qualities which the monad gathered during its sojourn in the human kingdom and which are

essential (indispensable) to the further ascension of the monad exist also in the second-triad 46-atom. Like the first stage of the bridge-building, which transformed the monad from a mental self into a causal self, this second stage presupposes the monad's self-acquisition of consciousness and will, qualities and abilities, although this time not of causal kinds (47:1-3), but of essential (46) kinds. The newly-transformed 46-self has a great and toilsome work before it, namely the acquisition of consciousness in the higher three essential molecular kinds and in the atomic kind (46:1-4); the monad acquired consciousness in the lower three molecular kinds (46:5-7) to some extent as a causal self already. The further transformation of the monad from a 46-self into a 45-self proceeds in a way corresponding to its transformation from a causal self into a 46-self, although with one important difference among others, that is to say, the monad has two moves to perform, first from the second-triad 46-atom to the 45:4-molecule and second from the latter to the third-triad 45-atom, because it is not sufficient to possess permanent consciousness and will in the 45-molecule to be deemed a 45-self and so be an adept, *asekha*, or master in the esoteric sense. The *asekha* adept has undergone the fifth major initiation, and those initiations have to do, as said, with the monad's self-acquisition of consciousness in the atomic kinds, not in the molecular kinds. Of course the monad's transformation from a 46-self into a 45-self is much more toilsome and costs the monad a much greater effort than its transformation from a causal self into a 46-self. It is not for nothing that Pythagoras said that "the adept is the rare efflorescence of a generation of inquirers."

¹²12. In the light of what has just been said about how the science of the antahkarana is explained hylozoically it should be evident that the method presented by A.A.B. of building the antahkarana by using "creative imagination" cannot lead to the result desired.

¹³The passing of the monad from the first triad to the second triad and from there to the third triad is about its acquisition of qualities and abilities; qualities of consciousness and abilities of will.

¹⁴These are qualities and abilities of the monad, not of any perishable envelopes. The fact that the qualities and abilities are "copied", so to speak, into the monad's envelopes and triad units does not change the fact that the "originals" are with the monad.

¹⁵Whatever the monad sees outside itself is not it, for according to the axiom of non-identification, a basic axiom for the consciousness aspect, you cannot be whatever you see, the observer cannot be that which is observed. Therefore, the constructed bridge, the rainbow bridge, is not the monad, is not any of its qualities and abilities.

¹⁶When it is said that in order to walk the path we must become the path, this has reference to qualities and abilities, for it is by means of them that we reach ever higher levels. By the symbol "path" are meant definite stages, that is, the degrees of initiation and their preparations, graded they too, as well as the continuity and succession from lower to higher of the pertaining kinds of consciousness and will; also the fact that to those kinds of consciousness and will correspond kinds of matter, which in their continuity and succession can be likened to a steep path or flight of stairs.

¹⁷It is in the physical world that everything must be acquired, not in the emotional and mental worlds, the worlds of imagination.

¹⁸If the monad really acquires the qualities and abilities, so that it can demonstrate them by the bye in the physical world, the monad has no need to build any imaginative construction, any visualized bridge, in the emotional and mental worlds.

¹⁹Such a construction may even become a hindrance to the real acquisition of qualities and abilities, if the individual falls prey to the illusion that imagination about acquiring higher consciousness is this acquisition. Imagination about acquisition of something, whatever it be, has never been able to replace real acquisition of this something. Moreover: the active creation of imaginative pictures prevents the receptivity to causal ideas; the quietude of the higher mentality (47:5 and 47:4) in receptivity to causal consciousness (47:3 and 47:2,

respectively) is opposed to the activity of the lower mentality (47:7 and 47:6) in the creation of emotional-mental imaginative pictures.

²⁰Those ever higher kinds of consciousness, which the monad acquires and activates by centring itself in the second triad, that is, essential (46) and superessential (45) consciousness, have very little to do with emotional and lower mental consciousness and matter. The creation of emotional-mental material forms thus fulfils no important function in the acquisition of the kinds of consciousness pertaining to the second triad.

²¹To qualify creative imagination as an “aspect of the intuition”, as A.A.B. does, is quite erroneous. In esoterics, intuition means at least causal (47:1-3), but more often, essential (46) consciousness. In respect of knowledge intuition affords infallibly correct reality ideas, liberated from illusions and fictions. In contrast, imagination is a union of emotional and mental consciousness and consists 99 per cent of illusions and fictions, thus conceptions that do not agree with reality.

²²Emotionality is the only kind of consciousness that does not in any way contribute to our perception of reality. Its uselessness in terms of reality and knowledge is clear from the fact that the emotional envelope of the causal self is empty of content just as the mental envelope of the 46-self is empty of content. Such an empty envelope – called also “crystal body” – serves in such higher selves only as a connecting link between higher and lower without having activity or “will” of its own.

²³The function of emotionality, at the emotional stage and on the lower levels of the mental stage, is to afford will energy that impels the individual to action. That is the correct and important use to be made by the aspirant of his emotionality: direct it downwards to the world of physical action, in self-realization and service. What may then happen, if he is guided by right motives and right attitude, is that a mutual contact is established between the higher emotionality and causal consciousness, 48:3 with 47:3 and 48:2 with 47:2, so that passive causal consciousness is activated. Such activation becomes most expedient when it is allowed to go on in the unconscious, without feeling being directed intentionally upwards to the worlds of thought and idea, for only misleading imagination will then be the outcome.

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