

ABOUT PYTHAGOREAN METHODS OF ACTIVATION

by Lars Adelskog

Part One

1.1 Introduction

¹This question has to be asked: If hylozoics revolutionizes the ways of looking at things in theoretical esoterics, should it not bring about a corresponding reworking of the field of practical esoterics as well, that is to say: the methods of consciousness development? Of course it should – and it does, too.

²That this must be the case is clear from the very outset, from the four revolutionary new teachings that were given in *The Philosopher's Stone* by Laurency and were never given out before, not even in esoteric knowledge orders:

³“The first one is the solution of the ‘mystery’ of trinity, the three equivalent aspects of existence, the basic idea of the absolute knowledge system, the foundation of the philosophy and science of the future.

⁴“The second one is the assertion that matter (the atoms) is the carrier of consciousness, that the meaning of existence is consciousness development, that this consists in the monad's continuous self-activation of consciousness in ever higher kinds of molecules and atoms, that these molecular and atomic kinds indicate the limits of the different kinds of consciousness, that not having this understanding the self, or monad, will drown in the ocean of consciousness there is between worlds 48 and 46, as raja yogis do.

⁵“The third one is the objective criteria of the different stages of development indicated.

⁶“The fourth one is the formulation of the ‘laws of life’, particularly emphasizing those which are essential to our times as introducing the Aquarian epoch, the epoch of law.” *Knowledge of Life Four*, 1.20.13-16

⁷These four truths contain implicitly, to those who are able to perceive it, the key to methods of consciousness development, both the individual and collective one, methods deviating from those that have become established in most esoteric orders or movements.

⁸The Pythagorean methods deviate from most traditional ones precisely because the explanation of consciousness development given by hylozoics is fundamentally different from the traditional esoteric one.

⁹“He created no symbolism but a formulation of the exact reality concepts, necessary for mankind as fundamentals of exact research into reality. By hylozoics, or spiritual materialism, Pythagoras did away with the opposition of spirit and matter, clarifying that spirit is the same as the consciousness of matter. This was a totally new mode of presentation which he had not copied from anybody. It was the first time that the knowledge was presented in this way. Thereby the foundations were laid for research, for scientific treatment of esoterics. Pythagoras is the first scientist in the Western sense, the founder of exact science. How long it will be before science sees and recognizes this is quite irrelevant.” *Knowledge of Life Two*, 1.1.2

¹⁰The deficiencies of traditional esoterics criticized by Laurency in the two quotations cited above make it impossible to form a clear and correct idea of consciousness development.

¹¹Thus according to hylozoics, consciousness is always bound up with matter. Also individual consciousness therefore must have a material basis. And if this individual consciousness is to survive always perishable bodies or envelopes, then it must have another material basis than those envelopes. The only imperishable material bases are the primordial atoms, called monads by Pythagoras. According to hylozoics, the primordial atoms or monads, after their potential consciousness has been awakened to life (actualized) and then become self-active, are the material bases of the immortal selves.

¹²Lacking the teaching on the primordial atom, the monad, as the material basis of the imperishable self, traditional esoterics has generally pursued either of two paths in its attempts at explaining how individual self-consciousness can survive the dissolution of the material envelopes. The first path, represented by Shankara's advaita vedanta, ignores the matter aspect altogether, as if it did not exist. This is Laurency's comment on this:

¹³"The fundamental divergence of Pythagoras' hylozoics and Shankara's pantheism is that advaita assumes that consciousness can exist without a material basis, whereas according to hylozoics consciousness cannot have a separate existence independent of matter, but is always and necessarily bound up with matter.

¹⁴"According to pantheism, life must be without a rational purpose. The universal soul separates from itself the individual soul, which after meaningless wandering about (metempsychosis) through the four natural kingdoms, finally succeeds in attaining nirvana, and is annihilated by being reabsorbed into an eternally immutable universal soul that works blindly and automatically without a purpose. It is understandable that self-consciousness as having no firm point for its own existence, must be assumed to merge with the primordial soul once it is freed from matter." *The Knowledge of Reality*, 7.2.24,25.

¹⁵The second path, represented by theosophy and its continuation in the writings of Alice A. Bailey, appears to start from the understanding that the self must have some material basis, but makes some higher envelope fulfil that function. Usually that higher envelope is so-called spirit, or atma, which in hylozoics corresponds to the 45-envelope.

¹⁶This kind of explanation, however, occasions two serious objections.

¹⁷The first objection is that this explanation does not answer the question how self-consciousness can go on developing beyond and above that higher envelope and what kind of material basis it will have then. Or expressed in other words: how can there exist an imperishable self-identity through evolution and expansion in ever higher worlds, if different material bases of that self-identity must be dissolved step by step to be exchanged for other such bases of higher kinds?

¹⁸The other objection can be expressed thus:

¹⁹Since the self is not one of the "lower principles", that is, the envelopes of incarnation – the mental, emotional, and etheric envelopes – and their consciousness, but the "higher self" or "spirit" (atma), and that "higher self" or "true self" is described as an independent being of superhuman consciousness capacity: "omniscient and omnipotent in the worlds of man", "free from karma", etc., the following questions must be asked: What is the meaning of human life in the physical, emotional, and mental worlds, if man has already another self, a higher self, that is self-conscious, omniscient, omnipotent, etc., in superhuman worlds? And how is it that such a higher self exists on its high level? Has it always been there? Or has it developed up to it through all the lower worlds, stages, and levels? If it has always been there, the question to be asked is: How is it then that some selves must develop to reach ever higher, whereas others exist on a higher level from the beginning? If it has developed up to that level, the question to be asked is: Does not this presuppose that whoever is now a higher self was once a lower self just as we are, but later developed into a higher self, and why do not we *develop*, we too, so as to *become* higher selves instead of already *having* such ones?

²⁰Moreover it is said of the higher self that it sends a "ray of itself" down into the lower self to gain experience in the latter's world. Thus omniscience has something to learn in the worlds of life-ignorance! At the same time the true objective of the lower self – that which we human beings nevertheless must associate with "self" – is said to be that of contacting the higher self and coming under its influence.

²¹It is obvious that this strange teaching on man's lower self and higher self results in nothing but absurdities. This teaching does not afford any real explanation of the meaning of

life but only burdens our attempt at understanding that meaning with new difficulties.

²²In contrast, that the meaning of life is the development of consciousness in every living creature is very clear from the teaching of hylozoics on the primordial atoms, or monads, which are originally unconscious but which by being at first involved ever deeper into matter in worlds 1–49 have their potential consciousness actualized (awakened to life), subsequently in evolution “up” through worlds 49–1 with their twelve natural kingdoms to acquire self-active consciousness in envelopes of ever higher kinds of matter, from the human kingdom (fourth natural kingdom) up also self-consciousness, and from the fifth natural kingdom (in worlds 46 and 45) also group consciousness with increasingly more equally self-conscious and group conscious monads, to finally reach cosmic omniscience and omnipotence in the highest (twelfth) natural kingdom in the highest world (1).

1.2 Some Facts that are at the Bottom of Pythagorean Methods of Activation

¹In all work at his consciousness activation the individual concerned must heed two factors that determine his entire work. The first factor is the essential difference between his own consciousness, that is, the consciousness of the self, or of the monad, and the consciousness of the envelopes:

²“Esoterics alone is able to give the requisite explanations of consciousness, by which term is meant the different kinds of consciousness which life-ignorant man apprehends as the organism’s consciousness. The esoterician learns to distinguish those different kinds. What is most important is that he does not identify his monad consciousness with the other kinds of consciousness there are in his envelopes. The monad consciousness, the self’s consciousness, is whatever you comprehend and understand. The rest is the consciousness of the envelopes. Because of this you can say: this is the will of my envelopes, it is not my will. True, the envelopes lack a will of their own. But if they are activated from without, they are dominated by vibrations coming from without, and this has the effect that the envelopes appear to have a will. This also has the effect that the thoughts of other people can dominate the envelope consciousnesses to the extent that they become determined by will from without. However, that does not free the individual from responsibility, for it is his duty to be self-determined. The individual’s biggest mistakes are due to his confusion of envelope consciousness and monad consciousness.” *Knowledge of Life Two*, 5.1.14

³The second factor is the natural kingdom to which the monad belongs and the next higher kingdom which it seeks to attain. Each natural kingdom has its particular conditions, offers the monads its particular possibilities for the activation of consciousness and, if the monads avail themselves of these possibilities, prepares the monads in the ways that only this natural kingdom can do for life in the next higher natural kingdom. No natural kingdom is better than any other. The great cosmic economy needs them all. Each one of them is a necessary link in the gigantic unbroken chain uniting the lowest world with the highest world, the mineral kingdom with the seventh divine kingdom.

⁴We are human monads, belong to the fourth natural kingdom, and in so far as we are aspirants to discipleship or even accepted disciples, we strive to attain the fifth natural kingdom. It is the task of all evolutionary monads, all the way from the mineral kingdom, to activate consciousness. This means making the self-active consciousness of the monad dominate the passive consciousness of the envelopes. In this work, our most important tool is attention, to be more precise: the attention directed by the monad itself. This directed attention is the only qualitative degree of attention that is of any significance for consciousness development, consciousness activation.

⁵There are in qualitative respect two lower kinds of attention: 1) wandering or non-existent attention and 2) attention attracted or drawn by the object. It is with attention of these two

lower kinds that ordinary man fills his waking time.

⁶The lowest kind may be illustrated by the habitual inattention we display when we cannot account for what we have said and done just a few moments ago, what other people have said and done in our “presence”, where we put things we just had in our hand but now cannot find, etc. This lowest kind of attention also includes those simple, non-reflective but rather reactive and associative, mechanical mental processes which most people call “thought” and which manifest themselves in equally non-reflective and mechanical speech.

⁷The second kind of attention (as counted from below) occurs when we are fascinated, caught by something external to us that is offered to our senses greedy for stimulation, for example when watching TV; when we are carried away with, drawn or suck into, our own or another person’s emotional commitment, or excitement.

⁸It is characteristic of attention of these two lower kinds that it does not require any inner effort whatsoever, any effort whatsoever by the self. When attention of these two kinds rules, the self is not even present, but what is then happening with man is exclusively the mechanical and automatic activity of his envelopes. Attention of these two kinds therefore is of no significance for consciousness activation.

⁹It is only when we direct attention from within ourselves that the self is present. This cannot be done without a certain inner effort. When this effort relaxes, our state re-enters into attention of some one of the two lower kinds.

¹⁰Self-directed attention is the starting-point of all hylozoic methods of activation. They all begin with this, since it is only in this kind of attention that the monad is present and active. That the monad is active means that its energies are for the moment stronger than the energies of the envelopes, dominate those energies. Thus it is this kind of attention that Laurency had in mind when writing, “attention indicates the presence of the self.” (*The Knowledge of Reality*, 1.15.4)

¹¹Let us now ponder on the second of the two factors mentioned above, namely that we are monads of the fourth natural kingdom and that we strive to reach the fifth natural kingdom. What is the significance of this factor in the matter of qualitatively different kinds of attention?

¹²Its significance lies in three facts of decisive importance for consciousness activation:

¹³1) *It is only in the fourth natural kingdom (and higher kingdoms) that the monad has the capacity for self-consciousness.* It is so thanks to the fact that the human monad has been equipped with a causal envelope, the only immortal envelope of the monad in the human kingdom. Causal consciousness, but no lower consciousness (47:3 at the lowest), always implies self-consciousness as well. Mere mental consciousness (47:4-7) does not suffice for this. Self-consciousness is the most important of the faculties that separate man from the animals.

¹⁴2) *Self-consciousness enables attention of the qualitatively highest kind in the human kingdom, that is to say: directed attention with simultaneous self-consciousness.* It is true that directed attention is activity of the monad, the direction by the monad of consciousness energy stronger than the envelope energies. But the mere fact that the monad is present and self-active does not necessarily imply that it is self-conscious. On the contrary it is usually the case in the human kingdom before the causal stage that this presence and self-activity of the monad are limited to this kind of attention which has only one direction: the object of attention. Such an object of attention can be things and events external to the man, and also himself: his moving, emotional, and intellectual functions. In the latter case we speak of *self-observation*. This is one of the most important Pythagorean methods of activation. However, if during self-observation the self pays attention to itself, remembers its own existence, its attention suddenly has two directions: the object and the self. Then self-consciousness is

produced for a moment, a qualitatively higher state. Then the self is able to say: “I am observing this and I am at the same time conscious of my own presence here and now. I am observing this – the motion or rest of my organism, or this emotion that is trying to dominate me, or this endless sequence of wandering thoughts – but I am nothing of this. I am the observer.”

¹⁵3) *Self-consciousness usually occurs only seldom and briefly in normal man, but in the fifth natural kingdom it is a permanent and natural state*, from which all higher kinds of consciousness develop in proper order. Directed attention is rare in the everyday life of ordinary man, but self-consciousness is even rarer. It may present itself in particular situations that usually are significant for the individual. For example, the man may have certain memories from his childhood which thanks to their clarity, livingness, impressiveness, richness in details, and meaningfulness are in bright contrast to all the rest – long, grey periods of forgetfulness and meaninglessness. The fact that memories of this type have such a power that is undiminished after thirty, fifty, or eighty years is because they are moments of self-consciousness. Such spontaneous manifestations of self-consciousness are nevertheless too rare, of too short duration, and above all uncontrollable for man to be able to base his consciousness activation upon them. That man who wants to be an aspirant to discipleship and thus is striving to reach the fifth natural kingdom must from the very first beginning be prepared to make methodical and strenuous efforts to create moments of self-consciousness. Such a methodical effort is called self-remembrance and is one more particularly important Pythagorean method of activation. Self-remembrance is intentional activation of the knowledge centre of the causal envelope.

¹⁶It stands to reason that anyone who is striving to reach the fifth natural kingdom must try as much as possible to live in the kind of consciousness characteristic of that kingdom. If permanent self-consciousness is a distinctive capacity of the individuals of the fifth natural kingdom, then we can become more similar to them in so far as we can with will, with intention, create our own moments of self-consciousness, make them come more often and, when they have come, make them last longer.

¹⁷A third particularly important hylozoic method of activation is non-identification. The theory of this method is based on a psycho-logical law (psycho-logic = the logic of the psyche) that says, “I cannot be that which I am observing”. The same truth can be expressed in this way: “When I am observing something, an observer arises who is separate from, not identified with, that which is observed.” To say “an observer arises” is the same as to say “the self (or the monad) becomes present”. What the observer or the self does is using directed attention. If the observer (the monad), while observing, becomes self-conscious, aware of his own existence, then non-identification becomes even more thorough.

¹⁸States of self-consciousness, or self-remembrance, and states of identification are mutually exclusive: if the one is present, the other is absent. A state of self-consciousness thus is a state of non-identification. Therefore, the practice of non-identification is a method of producing self-consciousness, is a gateway to self-remembrance.

¹⁹Exercising non-identification is a necessary feature of the activation of higher kinds of consciousness also because it is in states of identification that we are the least conscious and the least awake, the most unconscious, absent, and asleep. Our most mechanical states, such as anger, hatred, agitation, indignation, strong irritation, fear, and so forth, also are our least conscious states when we our thinking is at its worst and we perceive the least of our environment and ourselves. In those states we cannot remember ourselves, cannot even observe ourselves; nay, we do not even remember that those methods or possibilities exist. In a state of strong identification we actually exist only as that negative emotion. We are identified with it, and that is why the state is called identification.

Part Two

2.1 *About Meditation*

¹Among esoteric methods of activation, meditation occupies a place apart. All esoteric training comprises meditation, and all esoteric schools recommend their pupils to meditate.

²Meditation is self-initiated consciousness activity. Thus it is about such thinking as the monad does itself, in contradistinction to such thoughts and feelings as arise automatically and mechanically in the envelopes. This activity of thought initiated by the monad itself, directed by the monad itself, is the only thinking that is of significance for consciousness development.

³Self-initiated thinking is not necessarily true and correct merely because it is of a higher quality than the usual automatic thoughts. Also in the case of acute and skilful thinkers, such as philosophers, scientists, and scholars, the content of thinking is mostly made up of fictions, that is, such mental conceptions as do not agree with reality. This is so because mankind at its present general stage of development can on its own acquire knowledge only of (parts of) the physical world, the lowest world in the cosmos, but not of any one of the 48 ever higher worlds of which the cosmos consists; and on the basis of this scant knowledge of reality it is impossible to know anything of the rationality of existence (the laws of life) and the meaning of life (the consciousness development of the monads).

⁴That is the explanation why only esoterics affords knowledge in the fullest sense. And of the various attempts made since 1875 to present the knowledge of reality of life formerly kept secret, only hylozoics has that conceptual exactness and systematic form which students of a more mental orientation need.

⁵Self-initiated thinking, real thinking (in contradistinction to envelope automatism), must have a content; it cannot be a state devoid of thought. In the absence of knowledge of reality its content has up to now (in philosophy and science) been largely fictitious. Thanks to the publication of hylozoics, however, it is nowadays possible to think exclusively reality and truth, think reality ideas.

⁶As was said by way of introduction, meditation is self-initiated thinking. But is this a good definition of meditation in the esoteric sense? No, it is not, since self-initiated thinking, too, may be fictitious, as just said. The definition of meditation in the esoteric sense must be narrower, such as for example: "Meditation in the esoteric sense is self-initiated thinking the content of which is exclusively made up of reality ideas."

⁷It should be clarified here that the term "reality idea", as used here and by Laurency, means "idea in agreement with reality", not "idea of reality" of any kind whatever, and definitely not the "ideas" of reality held by theology, philosophy, and physicalist science. It deserves to be pointed out that the word "idea" derives from Platon (Latinized: Plato), who by this term meant precisely reality idea, idea from the world of ideas (the causal world).

⁸The definition just given indicates only the necessary starting-point for esoteric meditation, determines what it cannot dispense with. Esoteric meditation can be further qualified, thus be invested with higher qualities in the matter of both the state of function and the state of consciousness.

⁹The man meditating improves his state of function by moving his waking consciousness from the organism to the etheric envelope (a first step in the process called "samadhi" in yoga philosophy). He heightens his state of consciousness by raising the degree of his self-consciousness.

2.2 About Hylozoic Meditation

¹If all esoteric training comprises meditation, and if all esoteric schools recommend their pupils to meditate, the question must be asked: “What particular kind of meditation does a Pythagorean school recommend? Or, expressed in the form of the question regularly asked by pupils to the teacher, when he recommends them to meditate: “What are we supposed to meditate on?”

²In a Pythagorean school the teacher will give this particular answer to that question: “Why have we received hylozoics, if not to meditate on it? And what are we supposed to meditate on, if not on hylozoics?”

³The study of hylozoics makes it possible to activate the higher mental consciousness, first and foremost 47:5, perspective thinking, the first pure mental thinking. Thanks to the fact that the knowledge system contains nothing but reality ideas, thinking can use it to activate the superconscious mental and later also the causal consciousness.

⁴Thanks to its being in agreement with reality the true knowledge system acts like a magnet enabling the esoterician to automatically extract what is essential from all learning and process this into real mental ideas, ideas of common sense. Learning is not the same as knowledge but is a down-scaling of causal ideas (reality ideas) into mental fictions. Learning becomes knowledge only after it has been freed from the fictions.

⁵Hylozoics liberates us from oriental symbolism the purpose of which was to train the “intuition”. The hylozoician acquires causal intuition via perspective and system thinking and essential intuition through collective consciousness via telepathy.

⁶As long as the individual has not yet had his eyes opened to the fact that the meaning of life is the development of consciousness and therefore has not decided to devote a considerable portion of his power to this end, so long he is reduced to following along with the general consciousness development of mankind, the slow jog-trot during millions of years. So long it is also a secondary matter whether the content of his subjective consciousness agrees with reality. That is why individuals can develop through illusions and fictions, although it is a very slow process.

⁷However, when the individual has finally realized that it is all about consciousness development and that the intentional, purposive, resolute, expedient work at it entails a rapid development, then the liberation from illusions and fictions becomes the main issue.

⁸That is why the exactness of conception and the elimination of erroneous notions are so important to the higher mental development.

⁹Out of the total of 777 levels of human consciousness development, 70 fall within the higher mental development (47:5 and 47:4), thus the activation of first perspective thinking (47:5) and later, system thinking (47:4). If we ponder the fact that even the individual who works intentionally and methodically to develop his consciousness usually does not manage to cover more than one level per incarnation, we realize that also the higher mental development is a process that requires the work of many incarnations. In contrast, anyone who does nothing for his consciousness development can remain on the same level for one hundred incarnations or more.

¹⁰All Pythagorean methods of activation have the character of pre-formation. To pre-form means to form something before something else. In this connection it means that the individual introduces into his ordinary state of function (thoughts and feelings) intentional processes that to some extent emulate thinking such as it manifests itself in higher states of consciousness, affords to his thinking a form that corresponds in essential respects to the form it would have if he were in a higher state. The meaning of practising pre-formation is to stand prepared, when a higher state of consciousness suddenly appears, so that you can use it.

¹¹The work at long thoughts is a kind of pre-formation that emulates the apprehension of a

causal idea. The important thing is that all the thoughts (elements) that together make up a long thought agree with the truth or reality, thus are reality ideas. If only one fiction is allowed to slip into the long thought, the latter will be abortive.

¹²It is particularly important to exercise self-consciousness in connection with the pondering on esoteric truths, cosmic ideas. In the beginning of the work, the moments of self-consciousness are usually rare, very short, and rather poor; actually the mere realization, “I have not remembered myself”. Later, however, after strenuous work, you will be able to make them come more often, last longer, and you will also be able put more into them. This “putting more into them” means that you use those moments to ponder and reflect on important things. Reflect on, meditate on, esoteric truths, cosmic ideas in states of self-consciousness! These states are of a higher quality, so that, when being in them, you can momentarily understand such things as you otherwise do not understand. In doing so you raise your level temporarily, and if you repeat this sufficiently many times, this raise of your level will become more permanent.

¹³As was mentioned in the paper “What is the Meaning of the Octahedron?”, there are in particular eight cosmic ideas on which you can meditate with self-consciousness: 1) the unity of everything; 2) the three aspects of everything; 3) down-scaling: 3 become 7, 7 become 49, the seven cosmic septenary series, the seven rays, or departments; 4) the laws or life; 5) consciousness development as the meaning of life; 6) the twelve essential qualities; 7) Augoeides; 8) hierarchy, school, the elder brothers – the “higher” in the widest sense.

2.3 Mentalization – Introduction and Theory

¹In the old esoteric knowledge orders, belief was not permitted. In those orders it was always a matter of comprehending and understanding, not believing. Even in the lowest degree the initiates were taught to stop believing. This was a long but thorough procedure starting with their being taught the difference between belief and critical assumption. Belief is absolute and unreasonable emotional conviction, unamenable to correction or reason. In contrast, critical assumption is preliminary, valid only until one has come to know. When having this attitude one is amenable to rational arguments and desires correction.

²It is necessary here to understand that the word “critical” does not mean “negative”, “disparaging”, or some such attitude, but according to its original import “assessing” pure and simple. The word is derived from the Greek verb *krinô* – “I assess”.

³The difference between belief and critical assumption is not only the difference between emotionality and mentality. It is also the difference between mechanical, automatic functions in the envelopes – mainly the emotional envelope, but also the lower matters of the mental envelope (47:7 and 47:6) – and intentional functions in those envelopes, and principally in the mental envelope. Belief is unreflecting, automatic, acceptance as true, and is controlled by emotion. Critical assumption is reflective, intentional, tentative, and mental.

⁴Therefore, in the work at distinguishing between belief and critical assumption, intentionality is a particularly important factor. Intentionality is directed attention, which means attention directed by the self. This is the self-active consciousness of the monad itself. Attention of lower quality degrees depends on the mechanical and automatic activity of the envelopes and is therefore without importance for consciousness development. The more intentional the individual is in his feeling and thought, the more and the better he activates such emotional and mental consciousness as have been superconscious up to then. This is so because the lower, the negative emotionality is always mechanical, outside our intentional control, and the more so the lower and the more negative it is; and conversely: the higher, the more positive the emotionality, the more intentional and conscious it can be.

⁵Unintentional, mechanical activity in emotionality and mentality is a bad thing as a matter

of principle, and should be controlled by anyone who wants to develop his consciousness. Only in the physical, mechanical activity may be a good thing, since the etheric envelope controlling such activity functions well, relatively speaking, in contrast to the emotional and mental envelopes which are dysfunctional to an all too great extent. Directed attention should be cultivated, especially in mentality.

⁶Intentionality is a mental factor, so the more intentional the individual is in his being and action, the better he is able to raise his emotionality and mentality to higher kinds. Emotionality of lower kinds, characterized by negative emotions such as anger, hatred, irritation, envy, self-pity, etc., cannot arise in states of intentional emotional and mental consciousness. Emotionality of higher kinds is mentalized emotionality, so that, put simply, feeling is more rational than desire, and imagination is more rational than feeling.

⁷The exercise of intentionality in all kinds of everyday situations is an important Pythagorean method of activation.

⁸As long as man is at the emotional stage, his “will”, that is, the motive of his action, is predominantly of an emotional nature. More than he believes he allows himself to be controlled by emotional impulses, which he rationalizes afterwards. According as his mental development progresses, however, man learns how to act not so much on emotional impulse as after mental preparation, which includes reflection and planning. It is all about increasing the moments of intentionality, directed attention, at the expense of the much mechanical and automatic activity going on in his mental and, above all, emotional life. This control of emotionality also includes the intentional insertion of an evaluating pause after important impressions, so that there will not be a mechanical reaction to impressions received. In this manner he can prevent much of the mechanical and automatic activity of the emotional envelope from expressing itself in undesirable physical actions, such as the manifestation of negative emotions, verbal abuse, etc.

⁹One false notion needs to be scotched, namely the one implying that it is the object of one’s study which alone or even principally raises the level of consciousness. Such is not the case, but what raises the level of one’s attention is rather the quality of the attention directed to the subject. The study of the most perfect true and exact knowledge system is pointless if the disciples do not give it the attention it deserves, do not reflect on it, and with it, thoroughly enough. Therefore, the pupils need to study, not only the knowledge, but also themselves. They need to exercise self-observation, see how they limit themselves unnecessarily by imperfect thought-processes, too short and too weak thoughts, mechanical reactions instead of intentional and conscious mental work, sleep instead of wakefulness. The pupils also need to observe their own automatic assumptions and then the assumptions behind their assumptions.

¹⁰Directed attention in mentality means that thinking is self-initiated, reflective, actively discerning, not passively receptive. For instance, thinking performs tests as to plausibility by using *reductio ad absurdum* and similar instruments of discrimination. Also the individual’s own work at mastering the hylozoic mental system is self-initiated thinking.

¹¹Perspective thinking is a higher kind of thinking, which overcomes the faults and failings of the lower mentality, such as two-valued thinking (thinking in two absolute opposites: identity and non-identity). Instead of the pair of opposites identity–non-identity, perspective thinking uses the category of relation. In my book *The Explanation*, section Ten, this was treated rather exhaustively, so it is unnecessary to go into details about it here.

¹²System thinking is the highest kind of mental thinking, forming the transition to causal consciousness. It is the ability to think with whole systems, just as lower thinking thinks with concepts. According as system thinking is activated, the individual requires systems of knowledge for his orientation in reality, is not satisfied with unsystematic teachings. Finally, he will find the most superior system, the hylozoic system of knowledge. The mastering of the

hylozoic system activates causal consciousness, since the facts of hylozoics are mental downscalings of causal ideas, reality ideas.

¹³For the individual, the higher mental development implies that he liberates himself from formatory thinking (mechanical, automatic thinking using simple associations, actually not thinking at all), de-emotionalizes (mentalizes) concepts (*The Explanation*, 10.2), acquires esoteric and hylozoic concepts. The mentalization of concepts corresponds in the matter aspect to the emancipation of the mental envelope from its state of coalescence with the emotional envelope; in the consciousness aspect, to the acquisition of perspective thinking with its striving to reach clarity of concepts. The active acquisition of the hylozoic mental system, a process simultaneous with the mentalization of concepts, corresponds in the matter aspect to the gradual attraction, approach, of the mental envelope to the causal envelope, made possible through its gradual emancipation from the emotional envelope; and in the consciousness aspect, to incipient ability to receive causal ideas of the lowest kind (47:3).

¹⁴All of this is about achieving better control of emotionality and mentality – the dysfunctional kinds of consciousness. They are dysfunctional, since they do not afford a knowledge of reality, but only illusions and fictions. Mentality can control emotionality, and causal consciousness can control mentality. Before causal consciousness has yet been acquired to any great extent, the individual can control mentality by his contact with Augo-eides and by mastering the hylozoic mental system. This control of mentality displays its efficiency to the extent that the individual by its aid eliminates fictions and baseless speculation.

2.4 Straight Facts about the Stages of Consciousness Development are Necessary

¹The manner in which the older publicized esoterics (1875–1950) presented the consciousness development of the human individual afforded students no clear conception of its different stages. Mental and causal development, in particular, was treated very scantily and was sometimes passed over completely. The following account, taken from *A Treatise on White Magic* by Alice A. Bailey, is cited to illustrate this deficiency:

²“If the cravings of the sentient nature are dominantly animal in their objective we shall have the man with strong appetites, living a life given over to the effort to satisfy them. If the craving is for comfort and for happiness, we shall have the man with a sensuous, beauty-loving and pleasure-loving disposition, governed practically entirely by selfish effort. So it is through all the many grades of desire, good, bad, and ordinary, until that re-orientation takes place which so refocuses the astral [= emotional] energies that they are turned in a different direction. Desire becomes aspiration. Thus liberation from the wheel [of death and rebirth] is brought about and a man is freed from the necessity to reincarnate.” Op. cit. pp. 295-296

³One comment the hylozoician will make to this is pointing out that the transformation of emotionality and its re-orientation from sensuous and selfish desire to aspiration to higher things is brought about at the stage of culture, the higher emotional stage, whereas the liberation from the necessity to reincarnate is achieved only at the stage of unity, the essential stage, the 46-stage, which is the first purely superhuman stage. (*The Knowledge of Reality*, 1.35.12; *The Way of Man*, 11.16.4; *Knowledge of Life One*, 3.5.3.) The reader of this account by A.A.B. can hardly get another impression than that of being told that the individual in his development passes directly from the higher emotionality (48) to essentiality (46). Between the two stages mentioned, however, there are two which are left out of account here, namely the (higher) mental stage (47:5 and 47:4) and the causal stage (47:3 and 47:2). No one can in his evolution pass directly from 48 to 46, skipping 47, although the mystics believe they can.

⁴It is interesting to note that A.A.B. in other places clearly says that the mental stage is a necessary condition of the higher evolution. In *The Rays and the Initiations* (p. 462), for

example, she says, “only when the aspirant takes his stand with definiteness upon the mental plane, and keeps his ‘focus of awareness’ increasingly there, does it become possible for him to make real progress in the work of divine bridge building” (the divine bridge mentioned here is the bridge, the antahkarana, which the disciple must build between the first triad and the second triad). Likewise: “*the real building of the antahkarana takes place only when the disciple is beginning to be definitely focussed upon mental levels, and when therefore his mind is intelligently and consciously functioning.*” (Op. cit., p. 446, italicized in the text.)

⁵This lack of consistency and factual contradiction between what A.A.B says in *White Magic* and what she says in *Rays* is a consequence of the lack of system in the older publicized esoterics.

⁶In hylozoics, the different kinds of consciousness have been given unambiguous numerical designations according to the atomic kinds to which they belong – 49, 48, 47, 46, etc. Thanks to this mode of presentation, hylozoics demonstrates in the clearest manner possible the order in which these different kinds of consciousness are activated in the evolution of consciousness and also that no kind of consciousness can be skipped.

⁷The belief that man passes directly from the higher emotionality to unity, or “union with god”, is part of mysticism, but not of esoterics, as said before. (*Knowledge of Life Three*, 8.1.12; *Knowledge of Life Five*, 5.8.1,2). The quotation from *White Magic* above expresses the belief at the stage of the mystic, whereas the quotations from *Rays* express the knowledge at the stage of the disciple (the humanist stage).

⁸Many students of esoterics who have not yet studied hylozoics have an incomplete understanding of how mentality develops into causality. This incompleteness of understanding is rooted in their previous experience of, and remaining tendencies to, mysticism; and also in their ignorance of basic esoteric facts, in this case ignorance of the five stages of human consciousness development and of the kinds of consciousness that are activated at these stages in proper order. Mysticism is a necessary stage of human consciousness development, but is insufficient in itself. If mysticism were sufficient to reach the fifth natural kingdom, then we would have no need for esoterics, hylozoics, and no need for teachers from the planetary hierarchy either (an example of *reductio ad absurdum*).

⁹All of the things just said demonstrate the necessity of a knowledge system for the esoterician’s orientation in reality and life. And where the most important work is concerned, the work for his own and other people’s consciousness development, the system must give clear and unambiguous information about the different stages of this consciousness development. It stands to reason that those who are about to work at undergoing a process can do so the better and the more efficiently if they have at least some advance information about the different stages covered in that process. One advantage of many of a real system is that the information it provides need not be extensive or very detailed and yet be able to clarify what it all is about in a satisfactory manner. This is so because such a system is made up of nothing but facts and because those facts have been put into their correct contexts. One hundred facts put into their correct contexts, into a system, are more valuable than ten thousand facts presented in a disorderly fashion.

2.5 The Publication of Hylozoics Inaugurates a New Epoch

¹The work of Laurency, giving us once again Pythagorean hylozoics, was not the result of some decision made by an individual human being, was not the result of decisions made or actions taken even by a group of human beings. Such an action of particular importance, indeed marking a definite epoch in the ongoing publication of esoterics, cannot at all be taken on a human, but only on a superhuman initiative, that is to say, as a part of the plan of the planetary hierarchy. The reappearance of hylozoics, of the Pythagorean mental system, in our

times is a deliberate and conscious act and gift by the planetary hierarchy.

²The publication of the hylozoic system marks a leap not just in quantitative, but also in qualitative respect. Thus it is not merely a case of the previously (1875–1950) publicized part of the esoteric knowledge being complemented with new facts, even if this has been done as well (the four most important such facts were mentioned in Part One above), but equally a case of 1) previously publicized facts being made better comprehensible mentally, and 2) all important facts, both those previously known (before 1950) and those added later (after 1950) being put into a system, something that did not exist before exoterically.

³The planetary hierarchy, therefore, intends something definite by allowing hylozoics for publication in our times. We should not take that intention lightly. We have received a system. We had none before. In its publicized condition after 1875 esoterics was presented largely as teaching devoid of system. Of the theosophists, principally Leadbeater made significant attempts at a systematic presentation, but he nevertheless lacked certain important facts for those attempts to be successful (*The Knowledge of Reality*, 3.2.12-16). The fact that a system is nowadays available means a qualitative difference that has both individual and collective implications. For the individual student the implication is that it is expected of him that he learns to master the system. What does that mean? It means that he devotes such a penetrating study to the system that it finally becomes alive in his understanding, that he can think hylozoically, draw correct conclusions from the system and by means of it, that he can prove its superiority to all other systems. For the collective, that is to say, that portion of mankind which is receptive to esoteric ideas to any extent at all, the implication is that it is expected of these people that they realize that any mentally conceptual – thus determined by reason, not determined by imagination – comprehension of esoterics must henceforth start from, and be based on, the hylozoic system. This collective realization in fact marks the inauguration of a new epoch, not only of the ongoing publication of esoterics, but also of human consciousness development.

Part Three

3.1 *The Goal of Man – the Fifth Natural Kingdom*

¹In Part One of this paper it was said that one of the two determining factors the individual must heed in all his work at his own consciousness activation is the factor of the natural kingdom to which the monad belongs and the next higher kingdom which it seeks to attain. For us human monads that next higher kingdom is the fifth natural kingdom, also called the essential kingdom, or the kingdom of unity. That is the goal of man, whether he knows it or not and whether he wants it or not. None of his countless false views of life, his illusions or fictions, can change this fact. Therefore, it is better for him to want to strive after attaining it than to want something else, and it is better to strive intentionally, purposively, expediently, rationally than in ways that are opposite to this. All methods of consciousness development taught by the esoteric schools to their pupils have this purpose; to afford them the tools they need to pass from the human kingdom (the fourth natural kingdom) to the fifth natural kingdom. The path of which there is so much talk in all esoteric teaching is precisely this path from the fourth to the fifth natural kingdom.

²It is important to understand that this transition to the fifth natural kingdom is no end in itself; that it should least of all be strived after by the individual as the solution of his personal problems. Those individuals, former human monads, who have already made this transition have certainly been able, by doing so, to solve the purely human individual problems that are indissolubly connected with life in the lowest three worlds (47:4–49:7), such as physical suffering (disease, ageing, and death) and emotional suffering (unsatisfied desires and other psychic self-torture). The individual's entry into the fifth natural kingdom, however, and in

fact all of his long and purposeful preparation for that entry entail his assumption of many new duties and much new responsibility, so that if anyone thought of the fifth natural kingdom as a condition of mere relaxation and rest, happiness and pleasure, but not of hard and self-sacrificing work at helping the monads in the lower kingdoms forward and upward, one must try to knock this big delusion out of him.

³For it is a delusion, and it is called the “delusion of separateness”, the delusion that the individual can achieve happiness for himself alone while his fellow beings are suffering.

⁴In contrast, what characterizes consciousness in the fifth natural kingdom is unity, a condition in which there is no perception of division or separation between “me” and “you”, between “us” and “the others”. There is the one perception of “us” comprising all living creatures in the lower four natural kingdoms and more groups in the fifth natural kingdom according as the monad reaches higher levels in that kingdom.

⁵To begin to understand this, the fifth natural kingdom and the transition to it, you must be clear about certain hylozoic basic ideas.

⁶The fifth natural kingdom comprises two of the seven worlds of the solar system (43–49): a lower world, namely the essential world (world 46); and a higher world, the superessential world (world 45).

⁷Thought must clearly distinguish two concepts: natural kingdom and world. It is frequently seen that beginners in hylozoics mix them up.

⁸A natural kingdom is a collective of monads that has reached the same greater stage in the activation of their consciousness. The monads belonging to the kingdom are found on different levels within the kingdom; generally the youngest members of the kingdom, those who passed to it the most recently, are on the lowest level; its oldest members, who are preparing to pass to the next higher kingdom, are on the highest level.

⁹A world is a structure of a certain kind of atomic matter. Where solar systems are concerned, each one of their seven worlds is constructed of its own kind of atomic matter and in addition of six kinds of molecular matter composed of those atoms, thus in all seven different main kinds of matter in each world.

¹⁰One of the basic facts of hylozoics is that consciousness is always bound up with matter or, the same truth expressed differently: consciousness and matter are two inseparable aspects of the same reality. A third, equally inseparable aspect of reality is motion or will, which means that motion must always be motion in matter and that matter must always be in motion.

¹¹What has just been said also implies that the different kinds of atomic matter forming the many different worlds are carriers of as many different kinds of consciousness and as many different kinds of motion or will.

¹²A monad can live in a certain world without being aware of it. We human beings do not live only in the physical world but also in the emotional world and the mental world, but most people are unaware of their life in the higher two of these worlds and that is why they are physicalists – being convinced that there is only one world, the physical one. There are for the monad many degrees of awakening to awareness in a higher world, all the way from a complete unawareness to full awareness. To be able to live with full awareness in a certain world, the monad must first of all have an envelope of the matter of that world. It must moreover have succeeded in activating the passive consciousness of that envelope to the extent that the monad can be self-active and self-conscious in the envelope. Finally the monad must have acquired objective consciousness in that envelope, which implies objective consciousness also of the existence of that world, the faculty of perceiving its material reality, forms, envelopes – both one’s own and those of other beings, etc. Only then does that world exist to the monad as clearly as the physical world for the majority of incarnated human beings.

¹³In our days an increasing number of people grow aware of the existence of the emotional world. This awareness is due to their ability to visit the emotional world consciously during the night, while the organism is asleep. During these visits they possess a certain emotional objective consciousness so that they can “see” forms, beings, etc. that exist in the emotional world.

¹⁴In contrast, the mental world and the causal world are largely inaccessible to human beings, except to those who are conscious disciples of the planetary hierarchy. It is again emphasized that you can live in a world without being aware of the existence of that world. People live in the emotional world through their feelings, and some people live therefore more in the emotional world than in the physical world. The corresponding is true of the mental world in the case of very intellectual people. However, individuals of both categories may at the same time be convinced physicalists.

¹⁵The fifth natural kingdom comprises three or two worlds, depending on whether the causal world is included or not. If the causal world is included, only the atomic kind, its consciousness and will (47:1), is said to belong to the fifth natural kingdom. This is due to the fact that the lower two kinds of causal consciousness and causal will (47:2,3) are acquired in the human kingdom already, at its highest stage of development, the stage of ideality (the causal stage). The true and proper worlds of the fifth natural kingdom, therefore, are the essential world (46) and the superessential world (45).

¹⁶It is important to understand that the kind of consciousness and of will belonging to a certain atomic kind and its six molecular kinds is completely different from all the other kinds of consciousness and will belonging to higher and lower atomic kinds. Physical consciousness (49), expressing itself as sense perceptions and also in other ways, is totally unlike both emotional consciousness (48), desire, and mental consciousness (47), thought. Essential consciousness (46) is completely different from all lower consciousness (47–49).

¹⁷Furthermore, a higher kind of consciousness can understand all lower kinds, whereas a lower kind cannot understand a higher kind, so that this higher kind does not even appear to exist to the lower kind. Thought can understand desires and interpret sense impressions correctly, but sense impressions (vision, hearing, touch, etc.) can grasp neither desire nor thought. Desire can sort sense perceptions into pleasant and unpleasant ones, whereas the sense perceptions themselves are blind to this selectivity.

¹⁸From this it follows that thought (47) cannot grasp essential consciousness (46) and of course even less superessential consciousness (45). Thought can only form a faint and vague conception of essential consciousness, and feeling can through this conception be attracted to, long for, essentiality. Higher consciousness must be experienced to be understood. Like can be known only by like.

¹⁹Yet these attempts made by lower consciousness at grasping higher are of immense significance. Because these efforts, however clumsy and apparently inefficient, are necessary to the activation of these higher kinds of consciousness.

3.2 The Activation of Causal Consciousness

¹No kind of higher consciousness can be acquired if the monad does not get itself an envelope of the corresponding kind of matter. And the monad builds that envelope itself by attracting the matter to be contained in it. How does the monad do this?

²First it should be explained how the monad does not do this. It never does it by some direct method, never through the matter aspect, for example by imagining, visualizing, how it builds tools for its work at ascension. It is certainly said in esoterics that the disciple by his meditation builds a bridge between that which he is, that is to say, the first self (47:4–49:7), and that which he will become, that is to say, the second self (45:4–47:3). It is an error to think,

however, that the efficient method would employ the imagination to construct forms in super-physical matter, to build some envelope or centre or a bridge to some such thing. Such a method using the imagination is an imaginative method, a fruitless procedure, for it does not lead to the goal. Work with such a method can only entail that the monad builds thought-forms in the worlds of imagination, that is to say, the mental and emotional worlds. In respect of consciousness such forms are no different from any forms of desire, wish, or imagination which people create more or less deliberately. Generally speaking, visualization, or creative imagination, is a method of limited applicability. It is emotional-mental in nature and so does not reach above these kinds of consciousness. It is excellent as a method to control the emotional and etheric envelopes, but cannot be used to activate the causal envelope.

³Once again it is emphasized that what raises the level of consciousness is not the object of attention (its matter aspect), such as an envelope, a bridge, etc., but the very quality of attention. Therefore, the monad never has its attention turned directly to the object, but always indirectly. Its direct attention is turned exclusively to the consciousness aspect, by cultivating, at first unintentionally, later more and more intentionally, purposively, such states of consciousness as are the highest possible for the monad in the consciousness of its present envelopes of incarnation.

⁴In this manner man (the human monad) works ever since the stage of culture (the higher emotional stage) at expanding his causal envelope by acquiring qualities and abilities that are part of the so-called essential ones, by ennobling his feelings and by making his thoughts more determined by reality, by serving his fellow beings in and for consciousness development. Because this work entails that the passive consciousness in the higher molecular kinds of his emotional and mental envelopes (emotional 48:3, later also 48:2; mental 47:5, later also 47:4) are activated, and the vibrations emitted by these higher molecular kinds when activated can attract causal matter (47:3 is attracted by 48:3 and 47:5; later also 47:2 by 48:2 and 47:4), so that this causal matter is involved into (incorporated with) the lower envelopes, whereupon the passive consciousness of this involved causal matter can sometimes, momentarily, be activated, which then affords man his first glimpses of causal consciousness. To begin with, however, these glimpses are faint and it is impossible for the individual to distinguish them from other “high experiences” of an emotional and mental nature. This apparent lack of distinction is due to the fact that only whatever in the higher emotional (48:3 and 48:2) and the higher mental (47:5 and 47:4) is closely related to the causal can attract causal matter and activate its passive consciousness, all according to the old Pythagorean saying, “like is attracted to like”. If a man knows how to “collect” such “high experiences”, strive to make such ones come more often and try to retain them by reflecting on them, it means that the involved causal matter corresponding to those experiences is increasingly activated and because of that can attract additional passive causal matter which, it too, is then involved into the emotional or mental envelope. When such a man concludes his incarnation and his emotional and mental envelopes are dissolved, this involved causal matter is not dispersed but accompanies the monad to the causal envelope and is supplied to it. In this manner the causal envelope grows from incarnation to incarnation. Such a process can go on during quite many incarnations without the individual knowing of it or understanding it as such, without his even knowing that he has a causal envelope. In this first phase of the process such knowledge or understanding is not necessary.

⁵When the individual later awakens in consciousness sufficiently to understand esoterics and hylozoics, he perhaps has the privilege of contacting a school that teaches him particular exercises destined to activate his passive higher consciousness the more efficiently and also the theory explaining the pertaining expedient processes and the laws and rules connected with those exercises and procedures.

⁶Such exercises of particular importance are the ones previously mentioned: self-observation, non-identification, and self-remembrance. He will have to work with these exercises and with several supplementary ones from his very first days in school. These exercises are definitely oriented towards the activation of the knowledge and unity centres of the causal envelope. All these exercises have very clearly their starting-point always in the consciousness aspect, never in the matter aspect. They aim at producing states of higher consciousness in waking consciousness. If such produced states contain an ever so small element of causal consciousness, they are of significance for the activation of the causal envelope.

⁷Also the theoretical study of the hylozoic world view is a method of activation the immense importance of which has still hardly been realized by the esoteric students of our times. Hylozoics consist of nothing but correct ideas, that is to say: mental ideas that agree with reality, and such ideas are down-scalings of causal ideas. By making one's thought constantly work at those reality ideas students activate their dormant causal superconsciousness. This activation becomes particularly efficient when the students reflect on these ideas in states of self-consciousness. That is why they are enjoined in school: Use these ideas in your work at self-remembering. Remember yourself in connection with cosmic ideas. That is the right way of increasing your knowledge and strengthening your being at the same time.

⁸If you work perseveringly at self-remembrance, this will in time open the path to higher layers of consciousness within yourself. You have all higher kinds of consciousness, superhuman and divine qualities, faculties, within yourself as unused, dormant potentials. The path to activating them goes through self-remembrance. Those higher kinds of consciousness cannot be reached in your so-called normal waking state, which really is a kind of sleep. But they can be reached in states of self-remembrance, for in those moments you are more awake.

3.3 Understanding, Knowledge, and Being

¹The fact that the monad has its attention turned directly to the consciousness aspect only is further underlined by the decisive importance the school attaches to the disciples' understanding. It could even be said that in the disciples' own work at activating higher consciousness everything begins with understanding. There is no such thing as "real understanding", for understanding exists in many different, ever higher degrees. Just ponder the fact that our cosmos consists of 49 different, ever higher atomic worlds, starting from the physical world, and that each one of these 49 worlds has its own kind of consciousness, its own kind of understanding. There are 49 different, ever higher kinds of understanding in the cosmos.

²Nothing is more commonly seen in man than his thoughtless and automatic assumption that there is no understanding of a higher kind than his own. (This fact was used by the hierophants of the old schools of knowledge – which had seven degrees and sometimes even more – to protect the knowledge from the immature. They never needed to conceal from an initiate of a lower degree the fact that there were higher degrees than the one he had attained, for such a thought never occurred to him.) However, the highest kind of understanding he can reach without the aid of "higher powers" is emotional (48:2) and mental (47:5). And there are in the cosmos 46 ever higher kinds of understanding to be conquered by the monad.

³What is understanding then? Is understanding knowledge? No, obviously not, for I can acquire much knowledge, can even convey it to others, without understanding it, understanding it only partially, or imagining that I have understood it. Understanding is different from knowledge but is also closely connected with knowledge, for if a man has only a little knowledge his understanding must be weak. Is understanding then in that part of man which is not his knowledge, in that which is called his being; or, in other words, among those inner qualities and abilities which, when good and useful, also help him to reach knowledge? No, obviously not, for a man can grow in being, he can improve, he can overcome many important

weaknesses, and yet he may not understand reality, life, or himself any better. “Stupid saint” is an incisive description, but nevertheless apposite, of a certain category of man who has a strong being but at the same time a weak understanding.

⁴Understanding is in itself neither knowledge nor being, but is a union, a joint action, of knowledge and being.

⁵Knowledge is hylozoics. Knowledge is also such correct facts as human beings have gathered in the physical world and have put into their correct contexts. Hylozoics is more important, however, since it alone affords the requisite knowledge of the meaning of life, that is, the consciousness development of the monads, the rationality of existence (the laws of life), and the necessity of action (the explanation that we must reap also our omissions). Hylozoics affords the knowledge of the fact that man has higher envelopes with passive consciousness which can be activated, in which process he himself can be transformed into higher states. Only this knowledge affords a motivation for the work at developing consciousness, since striving is then directed at real existing factors.

⁶Being is all we are minus what we know, minus knowledge. Being is all good qualities and abilities, everything that helps us develop consciousness. If knowledge is increased, being does not grow automatically. And if being is made to grow and become stronger, knowledge does not increase merely because of that. But if both knowledge and being are made to grow, understanding is increased.

⁷Many of those who have long studied esoterics and hylozoics have observed that understanding has deepened in themselves in the course of many years of study. Many things which they did not understand in the beginning and of which they perhaps said, “this is only words to me”, they have understood since then. And in the beginning there were many things which they thought they understood fully, but which they have now seen to have a deeper significance. Their knowledge is more or less the same, but their understanding of that knowledge has increased. This is connected with the fact that their being has grown during all this time. But this growth presupposes that they are not content with merely gaining knowledge but that they also strive to improve their being. This work at their being means that they have suitable experiences, work at those experiences through reflection on the basis of the understanding that esoterics and hylozoics have afforded them, make efforts at being in better states of consciousness as much as possible, strive to acquire qualities and abilities. All of this implies that a more conscious part of man endeavours to control, to govern, a more mechanical part. It is, in order words, a matter of consciousness activation.

3.4 The Two Selves

¹Untransformed man, who has never taken an interest in, or cared about, consciousness development, in his ignorance starts from the assumption that he is a unity, and so he always says “I” about everything happening in him or with him: “I don’t like it”, “I like it”, “I was angry”; “I was disappointed with him”, “I am sad”, “I can’t stand that type of person”, and so on. He is unitary, but at a low stage. He makes no distinction between what just happens, mechanically and automatically, within him, and some more conscious part of him that could observe all those shifting states and so separate itself from them. Or the same idea expressed hylozoically: he makes no distinction between envelope consciousness and the self’s consciousness.

²The first sign that a man can begin to transform is his perception of not being one, of not just being able but also wanting to separate between the lower and the higher, the worse and the better, in his own being, the mechanical and automatic activity of the envelopes and the more conscious, observing self. This is the purpose of all work at developing or activating consciousness: to bring about a new unity, but not the old unity, now lost for ever, which was

possible as long as the self was completely identified with the mechanical and automatic activity of the envelopes, but unity of a new kind, of a higher quality, which presupposes that the fully awake and conscious self has taken full command of its envelopes and that therefore the envelopes no longer “want” anything that the self does not want.

³In hylozoics we learn that the self is the consciousness of the monad and that the monad, as long as it is involved in lower worlds (in fact all worlds but the highest one, world 1), cannot be conscious except in, and through, its envelopes, which are made of the matter of the different worlds. Enumerated from the physical world, the lowest world, they are: the organism and the etheric envelope in the physical world, the emotional envelope in the emotional world (called improperly the astral world), the mental envelope in the mental world, and the causal envelope, man’s only relatively immortal envelope, in the causal world, the world of Platonic ideas. To begin with, man does not have envelopes of higher kinds in higher worlds, since he is not conscious even in his causal envelope. He can acquire such envelopes of still higher kinds only after he has become self-conscious in his causal envelope and works expediently to acquire (activate) the kinds of consciousness and will of which those higher envelopes are vehicles. This presupposes that he is a disciple of a teacher in the planetary hierarchy and receives from him the necessary instruction.

⁴In their instruction and training of disciples, the teachers of the planetary hierarchy do not aim at the envelopes, but rather at the triads, which, to be sure, are the instruments or tools of the monad for the control of the envelopes. The triads, which during the evolution and expansion of the monad consciousness in the solar systemic worlds (from world 49 to world 43, inclusive), are the direct envelopes of the monad, so that the aggregate envelopes (etheric, emotional, mental, etc.) are regarded rather as the envelopes of the respective triad and so as envelopes of the monad only indirectly. The justification for this way of looking at things is clear also from the fact that the monad, when it has once acquired the ability to centre itself in all three units of a triad, apprehends itself as a unity of the three different kinds of consciousness enabled by the triad, and in such a manner that the highest of the three units synthesizes that three-fold consciousness.

⁵As long as the monad is involved in lower worlds (2–49), its consciousness, that is to say, what is called the “self”, is consequently always the consciousness of the monad in, and through, a certain envelope. When the monad in the human kingdom principally expresses its consciousness through the two physical envelopes, but has not yet developed consciousness in the emotional envelope, the monad is called a “physical self”. When the monad has once developed (activated) emotional consciousness so strongly that this dominates physical consciousness, the monad is an emotional self. When, correspondingly, the monad has activated mental consciousness, so that this is the strongest of the three kinds of consciousness mentioned, the monad is a mental self. And when the monad has finally activated causal consciousness so strongly that this controls mental consciousness, which in its turn dominates emotional consciousness, the monad is a causal self – its goal in the human kingdom. The consciousness development of the monad in the human kingdom is divided into five stages each of which is determined by the envelope consciousness that the monad has activated to dominant strength or – expressed differently – the kind of self the monad has succeeded in becoming: when the monad is a physical self it is at the stage of barbarism (the physical stage), as an emotional self it is at first at the stage of civilization and later at the stage of culture (the lower and the higher emotional stage, respectively), as a mental self at the stage of humanity (the mental stage), and as a causal self it is at the stage of ideality (the causal stage).

⁶Of course the stages of the monad’s consciousness development can also be defined with reference to the three triads. Then it will be a division on a bigger scale. As long as the monad

has activated consciousness only, or principally, in its first triad (47:4, 48:1, 49:1), it is called a “first self” and is in the human kingdom. When the monad has activated the consciousness of the second triad (45:4, 46:1, 47:1), so that this is stronger than the consciousness of the first triad, the monad is a second self and is in the fifth natural kingdom. And the corresponding is true of the third triad (43:4, 44:1, 45:1): when the monad has activated the kinds of consciousness possible in that triad, so that they dominate the consciousness of the second triad, the monad is a third self and belongs to the sixth natural kingdom.

⁷In all this talk about different envelope consciousnesses as different “selves” it is important to realize that it is always about the consciousness of the monad in, and through, the respective envelopes and, moreover, that it is about only one monad where each individual is concerned. This must be emphasized with especial reference to the frequent talk about man’s “lower self and higher self” among the theosophists and their successors (Alice A. Bailey and others), which was criticized previously in the present paper. As hylozoics teaches, there cannot be in one and the same individual, in one and the same human being, for instance, more than one self-consciousness, the self-consciousness of the monad in question. If there is talk about some additional self-consciousness in man, and even of a higher kind than that of the normal human one, it can, according to hylozoics, only be the self-consciousness of another individual, another monad (Augoeides). There must be no confusion among Pythagoreans on this point.

⁸When in its consciousness development the human monad has once reached the mental stage and in so doing has been able to centre itself in the first triad mental molecule (47:4), it can in this triad unit control the triad emotional atom (48:1) and, with it, the emotional envelope and all its consciousness and indirectly, through the emotional atom, control the triad physical atom (49:1) and, with it, the etheric envelope, which in its turn controls the organism. The result of this control of the lower envelopes by the monad through the mental molecule of the first triad is the mental self – in older esoteric literature called the “integrated personality” – and only as such a one can a human being nowadays (after 1925) become a disciple of the planetary hierarchy.

⁹It is easy to see, at least in theory, why a human being must have attained the mental stage and so have acquired sovereignty in his mental consciousness to be eligible to discipleship. Because discipleship is an education, a training the purpose of which is to make the pupil similar to his teacher as far as possible. This is easier to understand if we compare it with the correspondences to be seen in ordinary mankind: an apprentice mason is apprenticed to a master mason with a view to becoming a master mason himself one day, a student of medicine is studying under doctors of medicine with a view to becoming a doctor himself one day. In all such cases there is a teaching to be mastered, there are qualities and abilities to be acquired, experiences to be had, skills to be conquered.

¹⁰Having finished the training and having passed the examination (by the teacher, the master, the examining board, the planetary hierarchy) implies having been found to possess sufficient expert knowledge, discrimination, and skill in action to be able to work independently in the chosen field of activity and moreover to be able to tutor or direct apprentices, disciples, students. Those are the similarities there are between the esoteric disciple on the one hand and the apprentice mason and the student of medicine on the other. But where is the essential difference? It is in the fact that ordinary human vocational training is entirely limited to the three kinds of consciousness of the first triad, whereas the esoteric discipleship essentially concerns the three kinds of consciousness of the second triad (47:1-3, 46:1-7, and 45:4-7) and must, therefore, presuppose of those to be accepted as disciples that they are almost sovereign in the first triad, have nothing more to learn in its kinds of consciousness. In other words: esoteric discipleship begins where purely human training ends.

¹¹Esoteric discipleship ends when the monad has become sovereign in its second triad, has become a perfect second self, a superessential self, a 45-self. (That is why the 45-self was called “master” in the older esoteric literature.) That is why esoteric discipleship must begin from that point in the consciousness activation of the monad where the monad has become almost sovereign in the first triad, has become an integrated first self, a mental self.

¹²Discipleship thus is the path of the monad from the first self to the second self. It cannot start from nothing. Therefore, even in the aspirant to discipleship there must be certain previous knowledge, understanding, acquisitions that actually has to do with the second self. Expressed differently: even as an aspirant the monad must have begun, if ever so little, to activate the consciousness of the second self. Even the mastering of the hylozoic basic system is a feature of this, since it means the assimilation of knowledge that only the second self can acquire by himself.

¹³As was said before, it is not enough to merely acquire knowledge. Also being must be improved. And just as the aspirant can begin acquiring knowledge that actually belongs to the second self, so the aspirant can also begin growing in the being of the second self.

¹⁴Where man is concerned, there are two main kinds of being: the being of the first self (47:4–49:7) and the being of the second self (45:4–47:3). At mankind’s present general stage of development, the being of the first self is actual and the being of the second self is largely only potential. It is the task of the aspirant and later even more the task of the disciple to actualize this potential being.

¹⁵The fact that these two kinds of being are radically different is connected with the fact that the first self is wholly limited to what is cosmically the coarse physical world and the second self belongs wholly to what cosmically is the etheric physical world. This is explained by the fact that the seven worlds of the solar system, 43–49, are collectively called the “cosmic physical world”, so that the next higher septenary of worlds, 36–42, is termed the “cosmic emotional world”, the subsequent septenary of worlds, 29–35, the “cosmic mental world”, and so on. This terminology is easily misunderstood by aspirants, but having reached the right understanding they will have clear ideas of an increasing number of connections and analogies.

¹⁶One particularly interesting starting-point for the pondering of such analogies is the fact that the lower three worlds of the solar system, 47–49, relate to the higher four worlds, 43–46, as the coarse physical, 49:5-7 (in man his organism), relates to the etheric, 49:1-4 (the etheric envelope). That is why in esoterics worlds 47–49 are called cosmic gross physical and worlds 43–46 are called cosmic etheric physical. Just as physical suffering is limited to the organism, 49:5-7, but is not experienced in the etheric envelope, so suffering on the whole is limited to the worlds of man, 47–49, and actually does not exist in the superhuman worlds, 43–46. The etheric worlds, whether we mean the solar systemic ether, 49:1-4, or the cosmic ether, 43 – 46, are therefore an existence of relative perfection, harmony, and joy, a state of liberation from suffering (disease, old age, and death), which makes unceasing work for the development of all fellow beings possible.

¹⁷It is in the being of the first self that the problems exist: suffering, the hindrances to consciousness development, and in particular these hindrances are emotional illusions and mental fictions. At the same time, however, the being of the first self – its envelopes of three kinds (47:4, 48:2-7, and 49:2-7) and their consciousness – is the only actual being of the human monad, its only possibility and instrument to acquire the consciousness and will of the second self. Only by rightly using the resources there are in the lower does the monad reach the higher.

¹⁸It is in the being of the second self that the problems find their solution. The human being, that is the monad, will become a causal self, then – no longer as a human being – a 46-self

and later a 45-self. As a causal self the monad overcomes life ignorance; as a 46-self, isolation; and as a 45-self, lack of power or of will. The causal self attains omniscience in the worlds of man. (47–49) The 46-self is one with all living beings, has a common and shared consciousness with all life within the planet, a state called unity or love–wisdom. The 45-self expands this state to the solar system and in addition attains omnipotence in the worlds of man (47–49). Thus having become a second self the monad has solved all the problems of the isolated first self: ignorance, suffering, isolation, lack of power or of will.

Part Four

4.1 *How is Being Improved?*

¹How does one improve being, how does one raise the level of being? Answer: By the study of esoterics (hylozoics) and the activation of mental and causal consciousness connected with this study, by work on three lines, right attitude, service, striving to acquire the twelve essential qualities, contact with Augoeides in meditation. This summary of the efficient methods of activation needs to be expounded somewhat more, which will be done presently.

²The purpose of meditation is the activation of superconsciousness. This superconsciousness can be emotional, mental, causal or still higher, depending on the individual's stage of development. Only initiate disciples at the causal stage have practically no remaining superconscious kinds of emotional and mental consciousness to be activated. In other words, all aspirants and disciples at lower stages are in need of activating emotional and mental layers that are still superconscious to them.

³Note the choice of words here: they *are* in need of this activation, but that is not to say that they *feel* the need of it. It may very well happen that they do not desire this activation at all. For example, it is very commonly seen that individuals who have a strong mental development are not interested in reacquiring the higher emotionality they particularly exercised in past lives as mystics, but even hold it in contempt. This is a great mistake, however. Even the advanced mentalist needs the higher emotional energies for contacting causal consciousness (48:3 can influence and activate 47:3; and 48:2 in a corresponding manner, 47:2), for having an urge to action in the physical world (because pure mental will is sovereign over emotional will only at the end of the mental self's development), and also for efficiently overcoming lower, negative emotionality still remaining, which can otherwise become a serious hindrance to the individual's ascension. The superconsciousness is activated through correct ideas, causal ideas, Platonic ideas, reality ideas, right world view and life view. It is the task of esoterics, of hylozoics in particular, to supply these reality ideas.

⁴Those striving upwards must have realized clearly even as aspirants that it is not a child's play to hasten ahead of general consciousness development as energetically as to accomplish in about one hundred lives that activation of consciousness which it will take the vast, inert masses of human monads thousands of incarnations during millions years to achieve, but what is required of the aspirants is a very hard, purposive, and goal-oriented work. And as seen from the human angle that work is long, even if it will take "only" eighty or one hundred incarnations instead of ten thousand. Why is it so long and so hard? Because if it were short and easy, we should all have reached the goal long ago. But in fact it is true, as Pythagoras pointed out, that the "adept is the rare efflorescence of a generation of inquirers".

⁵Purposive and goal-oriented aspirants may find comfort in the realization that since they have an interest in esoteric knowledge, esoteric study and work at consciousness development, their striving has already begun in a previous life. The intensity they display in their study and work, the definiteness they show in their orientation towards the goal and their will to reach it, are directly dependent on the experiences they already have. They worked also in the past. And just as they continue in this life what they began in a former one, so they will in

a future life expand what they have begun in the present one. Provided they do not give up or let themselves be led astray, they will finally reach the goal.

⁶The work is done on three lines. *Work on the first line* is work at oneself: to remember oneself means to remember the second self, to be the second self, if only for a moment. It is an aspect of forgetting oneself, if “self” means the first self. It is not only about remembering oneself, but also about observing oneself and practising non-identification. These three methods of activation – self-remembrance, self-observation, and non-identification – have been briefly described. Of course there are many other methods of activation, but these three are at the bottom of the other ones, are part of them, sum them up, and so they are the most important ones. *Work on the second line* is work with and in one’s group of other people who strive as oneself does. This work in a group is necessary to de-centralize the first self and to teach it to show consideration. It is also needed for the greater wealth of experience gained by each member of the group by the fact that they all do the exercises and share their experience of them with each other in group talks. *Work on the third line* is work in, with, and for the school. The school is the overall organization belonging to some one of the seven departments. It could be called the “group of the groups”, if it were not for the fact that it is something better and greater, in a qualitative sense, than the mere sum of the groups of aspirants and disciples composing it, for the school is under the responsible guidance of teachers. The school works not only for the consciousness development of the pupils but also for that of mankind, always does some work that benefits the whole.

⁷The work must be done by each aspirant on all of the three lines. There will be no efficiency in the consciousness development of anyone who believes himself able to work alone, thus merely on the first line, or for himself and in the group, but not for the school, thus only on the first and second lines. On the first line one can choose to work at one’s leisure, according to one’s own inclination and interest, and one need not take others into consideration. But that is precisely the reason why this work alone can never be efficient. There are several factors militating against this: Towards oneself one tends to be indulgent, not sufficiently firm. One does not easily see one’s own faults, and even if one does see them, one tends to play them down, excuse, or even justify them, while at the same time exaggerating the importance of one’s own merits and successes. One tends to make oneself comfortable, to adapt the work to fit one’s weaknesses. In a group working correctly one receives necessary help to overcome many of these wrong attitudes. Errors one commits are pointed out to one, in friendly but nevertheless clear words. Sharp edges are rubbed off in the interaction with other people. One can see oneself, for we are like mirrors of each other, and in that way reach clarity about one’s faults and failings. One receives help to overcome some of one’s egoism, for in the group one cannot just take, but one must also give, and what is most important in this is the right attitude: to give more than one takes. If work on the first line is entirely egoistic, work on the second line must be half altruistic. Work on the third line must be completely altruistic, for aspirants and disciples cannot expect to gain something personally from this. Work on the third line is the most difficult, also because it goes against all the mechanical, egoistic tendencies of the first self. That is why, in the beginning, very little of this particular work is demanded of aspirants, and they are told that for the time being it is sufficient that they often think about this work, try to understand what it means. However, this mildness of the demands applies during the first few years only. Soon enough also aspirants must make efforts to do something for the school that has done so much for them. It stands to reason that if not everybody loyally makes his contribution, the school will not survive.

⁸The right attitude must prevail in all aspirants. This includes reverence of, and gratitude to, the elder brothers. Because this attitude is based on the realization that nothing of this work would be possible, if older monads had not gone before us, carved the path for us, and then

guided us on it. Having this realization the aspirant thinks: “My work at my own consciousness development, my own transformation, is so great and so difficult that I cannot accomplish it wholly on my own and by my own efforts alone. I must receive help from those who have gone before and who know all the hardships of the path from their own experience. Therefore, I must humbly seek discipleship. Then, when it is offered to me, I shall gratefully receive it and with dignity defend my position of disciple with right action.”

⁹The path, which is spoken of in all esoteric teachings, is an objective thing, a staircase of matter-consciousness-energy built with the concerted efforts of the elder brothers. The teacher can be a teacher because he has walked the path in all its length and so knows all its stages from his own experience. He walks it again with each new disciple he has accepted. Without the help received from the second selves in the fifth natural kingdom the first self (man) cannot become a second self. The first self cannot solve problems concerning that reality which is above the worlds of man (47–49), and this is true of the problems of both world view and life view. A first self cannot solve even superphysical problems (problems that are beyond world 49) without the assistance of Augoeides or the planetary hierarchy. It is true that a first self can contact both the causal and the essential worlds. But the first self has no guarantee that this contact affords the right solution.

¹⁰The first self is egoistic, the second self is altruistic. To be able to become a second self, the monad must overcome the first self, and that means to overcome egoism, to acquire the right serving attitude. This attitude comes from the realization of responsibility, gratitude, humility, the realization why these three qualities are necessary. All these realizations are fruits of the first contacts with the second-self consciousness. These realizations must be cultivated, kept constantly alive by being pondered upon.

¹¹Service and, above all, the serving attitude are necessary to the contact between emotionality and essentiality. The activation of higher emotionality does not mean wallowing in sentimentality, but impulsive power to unselfish work. As long as man feels he is an isolated individual, without the sense of belonging somewhere, and is seeking Augoeides for his own personal development and not in order to better serve life, he lacks a contact with essentiality in existence and he will vainly seek to contact Augoeides. Only those who love can reach him. Love, liberated from sentimentality, manifests itself rather as will, not as emotion. Love is unifying energy without reference to your own self.

¹²In order to get into a direct personal and permanent contact with Augoeides, the monad in the first triad in the incarnating causal envelope must activate the second triad causal as well as essential (46) consciousness: the causal consciousness in the second triad mental atom (47:1) through the first triad mental molecule (47:4), and the essential consciousness in the essential atom (46:1) through the first triad emotional atom (48:1) via the centres of the causal envelope. The old term of this work was to “build the antahkarana”: to establish a permanent connecting link between the two triad units. The causal link alone is not sufficient, since Augoeides lives in the consciousness of unity and takes no interest in the separate problems of the first self.

¹³It is only when the man decides to live for mankind, evolution, and unity that he may count on the help of Augoeides, but in that case only for solving the problems he faces in service. Augoeides must be assured that the man does not abuse the knowledge and energy he affords. Readiness to shoulder responsibility, gratitude, and humility are among the essential qualities, and these are not acquired at once but only little by little in a lengthy process extending over many incarnations. But the first beginning is to reach understanding of them, understanding why they are necessary and desirable. Understanding always comes first. That there is even deeper understanding coming in and through the work is true as well. Understanding is of many degrees, higher and lower.

¹⁴To acquire causal consciousness also means to acquire twelve essential qualities, tentatively called: trust in life, trust in self, obedience to law, uprightness, impersonality, will to sacrifice, faithfulness, reticence, joy in life, purposiveness, wisdom, unity. The acquisition begins at earlier stages already and runs through many ever higher levels on which the understanding of these qualities is deepened and the ability to demonstrate them is strengthened. Understanding of the essential qualities can begin to grow by one's study of them, by one's interest in them. This, too, is an aspect of right attitude. One does not try to be wise, for that is conceit, but one studies wisdom, learns how to love wisdom more and more, and one uses the same procedure as to the other eleven qualities. In this work it is necessary to begin seeing through and liberating oneself from that tendency, inherent in the untransformed first self, to believe that one understands completely every "higher thing" (an essential quality, for instance) of which one has a first, superficial notion; replacing this mechanical tendency to believe in one's omniscience with an awakening understanding of the fact that practically everything remains to be known, be understood and, above all, be realized, the understanding that one is in the first beginning of the experience of life.

¹⁵In the beginning of the work the threefold trust is particularly important and must be built: Trust in life, trust in self, trust in law. As in all expedient esoteric work at activating consciousness one has to begin with understanding. Where the threefold trust is concerned this insight can be formulated thus: "What I understand I can trust. What I trust I can work for." Trust in self is trust in one's own common sense and trust in the superconscious (god immanent). Trust in life is not trust in anything in life, for example cannot be trust in most people at mankind's present general stage of development, but is trust in the collective beings of higher kingdoms, that is to say: trust in Augoeides and the planetary hierarchy. Trust in law is trust in the laws of life. Trust in self can also be called courage of three kinds: physical, emotional, mental. The individual having it dares to be as he is: simple, unstudied, spontaneous, dares to think, feel, act, dares to be ignorant, dares to defend freedom and what is right. Without trust in self we do not have the courage to think independently and to form our own valuations, the courage to liberate thought and, above all, feeling from traditional views and the valuations of public opinion, the courage to avow our ignorance and inability, which are always profound. If we want to develop consciousness, it is absolutely necessary to put aside fear. Fear forces waking consciousness down into lower centres (centres below the diaphragm), and as long as it remains there, the reception of higher impressions (coming from the causal envelope and the second triad) is made impossible. That is why the decided enemies of consciousness development work at engendering fear, for example strive to introduce political systems that strike fear into people, makes mutual trust harder or impossible altogether, also among people who otherwise should be close to each other.

4.2 The Three Aspects of Consciousness Activation

¹The doctrine of the three aspects of existence – matter, consciousness, and motion (force) – are among the four basic facts that uniquely distinguish hylozoics from the older esoteric teachings. This doctrine and also the doctrine saying that matter – atoms, monads, and the envelopes of the monads – is the necessary carrier of all kinds of consciousness constitute the basis of the aspirant's possibility to understand consciousness activation. And understanding means, in contradistinction to mere comprehension, the realization why it must be in a certain way and cannot be in any other way. Understanding therefore implies the elimination of misconceptions.

²Older presentations of esoterics did not afford us any clear idea of what is possible for man, the first self, the individual in the fourth natural kingdom, and what is possible for the individual only when he has attained a higher kingdom. For example, disciples are enjoined to

acquire intuition, as if this were possible for man and were for him on a par with acquiring mental discrimination. In hylozoics we are informed that intuition is the same as 46-consciousness, thus a kind of consciousness and a faculty that only the causal self begins to develop somewhat, not the ordinary human self, not even the mental self; that the acquisition of a higher kind of consciousness presupposes that the monad builds itself an envelope of the corresponding kind of matter, since consciousness is always bound up with its own kind of matter; that the monad cannot be self-conscious in any world without possessing an envelope of the matter of that world; that it is only in the highest cosmic world (world 1) that the monad can be self-conscious in all worlds without having an envelope in any one of them; that the conclusion to be drawn from all of this is that the monad cannot acquire 46-consciousness until it has at least begun to build its 46-envelope.

³The monad cannot even begin to build its 46-envelope, however, until it functions with self-consciousness in the immediately lower envelope, that is to say: the causal envelope. And to possess this causal self-consciousness the monad must have expanded its causal envelope in a process extending over many incarnations at the highest two stages of human development, the stage of humanity (or the higher mental stage), where the monad activates the higher two mental consciousnesses, 47:5 and 47:4, and the stage of ideality (the causal stage proper), where the monad activates the two kinds of causal consciousnesses accessible to man, 47:3 and 47:2. (The consciousness of the atomic kind, 47:1, belongs to the second self, and is developed only by the 46-self.)

⁴The two higher mental consciousnesses, perspective thinking (47:5) and system thinking (47:4), are two qualitatively higher faculties of thinking by which the monad overcomes the errors in thinking that particularly characterize the two lower mental consciousnesses (47:7 and 47:6). In this process the monad uses these two higher kinds of thinking in its activation of causal consciousness – 47:5 in the activation of 47:3 and 47:4 in the activation of 47:2 – and in so doing acquires, in the best event, also the ability to downscale causal ideas, reality ideas, into mental ideas. A particularly important faculty of the higher mentality, 47:5 and 47:4, consists in controlling the higher emotionality, the attractive imagination of the stage of the mystic.

⁵Hylozoics clarifies that a lower kind of consciousness and energy can be controlled only with the next higher one. This implies that the higher emotional cannot be controlled with the causal and still less with the essential, but only with the higher mental. That is the explanation why the mystic, when centred in 48:2, certainly can temporarily contact the lowest kind of essential consciousness, 46:7, but nevertheless cannot understand it or use it in any other way, but remains in his illusions and fictions, religious ones for instance. That is also why the two stages between 48 and 46 – the higher mental stage and the causal stage – are necessary stages in the development of consciousness. Using higher mentality man sees through the attractive illusions of higher emotionality and in so doing makes himself independent of them. He will then need causal consciousness for his liberation even from the fictions of higher mentality, so that those “approximations to reality” are gradually replaced with nothing but reality ideas. When subsequently causal consciousness has reached a certain strength, so that the monad is able to maintain itself in the centre of the causal envelope for somewhat longer spells and, while in it, with causal self-consciousness, free from illusions and fictions, ponder on reality and life, and so receive causal understanding of reality and life, then but only then the monad is able to begin to build its essential (46) envelope, starting with the lowest molecular kind, 46:7. Then but only then the monad begins to assimilate essential (46) understanding of life.

⁶It should be clear from what has just been said that in consciousness development (activation) no stage can be skipped. It is important to understand that these ever higher stages of development are determined by the monad’s ability of self-activity in the ever higher kinds of

matter of its ever higher envelopes, and that, therefore, those stages can be defined with reference to those kinds of matter. The activation of consciousness in the matter of a certain envelope begins from below, from the lowest molecular kind of that envelope.

⁷The monad exercises its ability of activity and of consciousness in an envelope exclusively through the centres of that envelope. The higher the quality of this activity and consciousness – the higher the degree of self-consciousness, the more expedient the activity, the less the content of illusion and fiction in its consciousness functions – the higher the centre through which the monad is able to express itself. In the etheric envelope, for instance, the higher four centres – the heart, throat, forehead, and crown centres – can temporarily be carriers of the monad’s self-consciousness, when the monad is centred in the physical and has its attention directed to physical reality, whereas the lower four centres – the solar plexus, splenic, sacral, and basal centres – cannot be carriers of self-consciousness (often only three centres are mentioned in this connection, since the splenic centre has exclusively physical functions). Where the causal envelope is concerned, the activity of the monad in its three-partite (at the stage of ideality, four-partite) centre must always be accompanied by self-consciousness. Mechanical, automatic, or robotic consciousness functions, which are exceedingly common in the centres of the lower envelopes, can never occur in the centre of the causal envelope. In that centre, all activity must be self-conscious activity, the self-conscious activity either of the Augoeides or of the human monad; the condition first mentioned prevails almost exclusively at man’s lower stages of development, whereas the condition last mentioned characterizes the higher stages (the stage of culture and higher), and increasingly as the human monad is able to be self-conscious in the causal centre more frequently and longer and Augoeides to the same extent withdraws “upwards” and leaves the causal envelope to man.

4.3 *Light Technology*

¹The causal envelope and the etheric envelope are man’s most important envelopes. In contradistinction to the organism, emotional and mental envelopes, they function well, the etheric envelope actually and the causal envelope potentially so (at the present general stage of mankind’s consciousness development). Just as physical man will etherize, so “spiritual man”, that is to say: man when oriented towards the second self, will pass to the cosmic etheric worlds, 43–46, which are also the worlds of unity. He cannot enter unity, however, as long as he is a separative self, caught up in illusions and fictions. Illusions are egoistic emotions and fictions are conceptions that do not agree with the truth, or reality. In the world of unity (46) love–wisdom prevails. Essential (46) love is the direct opposite of the emotional egoism of illusions, and essential wisdom is the direct opposite of the untruths of fictions. The conquest of causal consciousness implies that the power of illusions and fictions is broken and that permanent self-consciousness is gained. This is a necessary condition before the group consciousness is acquired, because otherwise the individual’s self-identity would be lost.

²Unlike the three not-so-well functioning envelopes, the two well-functioning ones, the etheric envelope and causal envelope, are called man’s two “light bodies”. That term intimates that they can in an expedient fashion convey “light”, that is, higher kinds (43–46) of consciousness and energy to the first self, and also that they fulfil particularly important functions in the expedient work of the first self, the human monad, at transforming itself into a second self, a procedure called “light technology”. What has just been said here requires some further explanation.

³In Part Three of the present paper it was explained that man’s two kinds of being – the being of the first self, which is actual, and the being of the second, which is largely potential only – are radically different because the first self is wholly limited to what is cosmically the coarse physical world and the second self belongs wholly to what cosmically is the etheric

physical world, with everything which that implies as to analogies with man's gross physical organism and his etheric envelope.

⁴In esoterics the coarse physical is termed both symbolically and factually "darkness", and the etheric physical is termed "light". This affords us some understanding why the etheric envelope is called the "light body". However, the pair of opposites, "darkness–light", is applied on a cosmic scale as well, so that the cosmic gross physical (47–49) is called "darkness" and the cosmic etheric (43–46) is termed "light". Therefore, all envelopes of 46-matter and higher are called "light bodies". Also the causal envelope is called a light body, since its centre is activated through the second triad (45:4, 46:1, 47:1).

⁵Against this background we understand the term "light technology" for the technique used by the monad to make the second self grow out of the well-developed first self. The term "light" refers to all three aspects – higher kinds of matter, higher kinds of consciousness, higher kinds of force – just as the term "darkness" refers to lower kinds of matter, lower kinds of consciousness, lower kinds of force. Light is the matter of knowledge, since higher kinds of matter (47:3 at the lowest) are always knowledge too, contains reality ideas and no fictions whatever. The reversal is equally true: reality ideas must have a material basis, and this is causal and higher matter. Such higher matter cannot be the carrier of emotional illusions and mental fictions.

⁶Previous attempts made by the planetary hierarchy to teach light technology exoterically have not led to the desired results. Disciples have misunderstood the symbol "light", taken it literally, as if they were supposed to acquire higher kinds of consciousness by visualizing light. Visualization or picture-creating imagination is an emotional faculty. It concerns the matter aspect, not the consciousness aspect. But the symbol "light" has reference to all three aspects, as was just said; and where the transformation of the first self into the second self is concerned, the consciousness aspect is the essential one in light technology, just as the will aspect is the essential one at the latter stage of light technology: the transformation of the second self into a the third self.

⁷One example of how disciples have misunderstood light technology is the presentation of the "science of the antahkarana" given in the book, *The Rays and the Initiations*, published in the name of Alice A. Bailey. According to the description of the procedure made in this book on pp. 441–530, the disciple builds the bridge from the first triad to the second triad and then further on to the third triad by the "focussing of energy upon the mental plane at the point of greatest possible tension", thereupon through emotional creative imagination the "visualising of the bridge of light in all its beauty and completeness", and then, at the third step, using the will and a certain word of power, by projecting this imaginary construction towards the second triad. The procedure comprises three more steps, which A.A.B. in her presentation describes somewhat cursorily.

⁸The fundamental error of this presentation consists in the belief that you develop higher consciousness – higher mental (47:5 and 47:4), causal (47:3 and 47:2), etc. – by creating imaginary pictures in emotional matter. You do not, however, for the only faculty you may develop in that way is the faculty of imagination.

⁹The acquisition of higher mental consciousness implies the acquisition of higher, better, more exact kinds of thinking and understanding. The acquisition of causal consciousness in addition implies the acquisition of the ability to ascertain true causes, real facts, independently of distance in space and past time in the planet. These are faculties that have to be acquired according to their own, mental and causal conditions. To give yourself over to imagination, creative or not, about the acquisition of such faculties does not lead to that acquisition. If you want to acquire a certain ability or skill in the physical world, no matter what skill – weaving, carpentry, a foreign language, surgery, physiotherapy, playing the violin – imagining about

this acquisition will get you nowhere. You must work hard, efficiently, and long at the subject in question according to its own conditions, and when doing so you must receive guidance and instruction at the hands of those who already possess the skill you seek. You must carefully observe your mistakes and errors or have them pointed out to you, correct them at once to be able to advance. This is true of the acquisition of skills in the physical world, but there is no essential difference as to the acquisition of faculties and skills in the mental and causal worlds. In contrast, in the emotional world everything is feeling and imagination, also the acquisition of abilities – but then everything in that world is illusion or in plain English: lies.

¹⁰That bridge, the so-called antahkarana, which the disciples build between the higher mental (47:4) and the causal (47:1) via the centre of the causal envelope, is nothing but their own higher mental and causal consciousness activated by their own work and realization, their own acquired qualities and abilities. These higher kinds of consciousness, higher kinds of qualities and abilities, belong to the consciousness and will aspects. As everything in existence they have also a matter aspect, in this case matter of kinds 47:1-5, and this constitutes the link between 47:1 and 47:4 in a material sense. But without the corresponding consciousness and will aspects, that is to say: the higher kinds of consciousness in question, the qualities and abilities (epitomized in the twelve essential qualities), the matter aspect, the bridge in a material sense, does not exist. Imagination, however creative it might be, adds nothing to this.

¹¹This brings to mind the old folktale of the guest who offered to make soup from an iron nail, and to treat all people in the house to this dish. (This tale is known all over Europe. In the Scandinavian version, it is soup from a nail; among other peoples, it is soup from a stone, an axe, a bone button, etc.) The housewife only needed to supply a little salt, the guest assured at first, but later demanded more and more: vegetables, roots, and meat. Creative imagination is like the nail in the soup: it makes no difference as for nutrition. The kinds of higher mental and causal consciousness activated by the disciples themselves are like the real nutrients of the soup. In new age circles there is, so to speak, wide-spread belief in the wonderful nail soup – the belief that imagining about higher consciousness equals that higher consciousness, and that imagining about the acquisition of higher consciousness equals that acquisition.

¹²To call creative imagination “an aspect of the intuition”, as Alice A. Bailey does, is quite wrong. In esoterics intuition means at least causal consciousness (47:1-3), but generally essential (46) consciousness. In respect of knowledge, the intuition affords infallibly correct reality ideas, liberated from illusions and fictions. Imagination, however, is a combination of emotional and mental consciousness, and more than 99 per cent of it are illusions and fictions, thus conceptions that do not agree with reality. Emotionality is the only kind of consciousness that adds nothing to the conception of reality, but its function is to supply will energy impelling to action at the emotional stage. This is the right and important way in which the disciple uses his emotionality: directing it downwards into the world of physical action, in self-realization and service. What may then happen, if he is guided by right motive and right attitude, is that a mutual contact is established between the higher emotional and the causal, 48:3 with 47:3 and 48:2 with 47:2, so that passive causal consciousness is activated. However, this activation is the most expedient when it is made in the unconscious, when feeling is not directed upwards to the worlds of thought and idea, for this will only result in imagination leading him astray. The emotional part of imagination may certainly be of a higher kind, attractive feelings. But the mental part is of a lower kind, for the higher mentality – perspective thinking and system thinking – does not strive to remain in union with emotionality, but on the contrary to set itself free from it and unite with causal consciousness instead.

¹³If creative imagination were a method for the development of consciousness, why then is there no such development after “death”, during the monad’s sojourn in the emotional world?

That is indeed the world where creative imagination rules sovereign.

¹⁴To misunderstand symbols as Bailey did in her presentation of the “science of the antahkarana” is to surrender oneself to a kind of superstition. The superstition is in the underlying assumption that manipulation of matter, of material forms – in this case visualized forms – is of even the slightest effect when it comes to activation of higher consciousness. It is the same kind of superstition that appears, for instance, in new age teachings about “raising your consciousness” by manipulating the centres (chakras) of the etheric envelope, visualizing them, meditating on them. Certainly there are changes to be noted in the radiation and luminosity of the centres when higher consciousness is activated. But these changes are effects in the matter and energy aspects of causes that lie in the consciousness aspect. Trying to apply the reverse procedure – stimulating the centres and believing to obtain the higher consciousness by such action – is the very core of the superstition. It is a confusion of cause and effect, and how could you acquire causal consciousness, which by nature is the ability to ascertain and to understand causes, using a procedure that is based on a gross misunderstanding of what is cause and what is effect in this acquisition of higher consciousness?

¹⁵It certainly was a mistake to publish this presentation as if it were the teaching of the planetary hierarchy, but the error is rather that of Bailey’s successors, since the book under discussion here, *The Rays and the Initiations*, was published more than ten years after her departure. Also, the consequences of this mistake are not as serious as could be feared, because at all events only conscious disciples of the planetary hierarchy should have anything to do with the “science of the antahkarana” in a more extensive, practical sense, and they receive instruction at the hands of their teachers, who in so doing rectify such misunderstandings as disciples anyhow always bring onto the first steps of their discipleship, and the liberation from which they sometimes find difficult.

¹⁶The first self, the monad in the first triad, has an automatic and mechanical, “innate” tendency to start from the matter aspect in everything, even so far as to regard it as the essential or the only truly existing aspect. This explains why disciples remaining in the human kingdom often find it so difficult, even when it comes to higher consciousness and its activation, to liberate themselves from views based on the idea of manipulating material forms. In contrast, to the second self, the monad in the second triad, the consciousness aspect is the essential one, just as to the third self the motion or will aspect is the most important one. Therefore, in light technology, which above all is concerned with the striving of the human monad (the first self) to pass to the second triad, to become a second self, the disciple must rethink and let all his work start from, and be oriented towards, the consciousness aspect.

¹⁷Also in his work at the centres of the etheric envelope, he must start from the consciousness aspect, from self-consciousness, causal consciousness, even if it is of the lowest kind. The phenomena, which he may notice in the matter aspect of those centres, he must consider as effects, not causes, unimportant side issues to which he accords no particular attention. Moreover he is taught to carefully distinguish between the lower three and the higher four centres. The lower three centres, those below the diaphragm, are connected with the first self. Self-consciousness cannot be kept in these lower three. The higher four centres, those above the diaphragm, can convey energy from the centres of the causal envelope and from the second triad, later from the third triad, too. Self-consciousness can be kept in these higher four. Self-consciousness should above all be kept in the head, in the forehead centre and in the crown centre.

¹⁸And where the symbol “light” is concerned, he is enjoined by his teacher to heed its matter aspect least of all, and its consciousness aspect most of all. Certainly “light” means higher kinds of matter, higher kinds of material envelopes, and the causal envelope and higher envelopes in particular. A more important insight, however, is that monads who have acquired

and activated envelopes of these higher kinds of matter with higher kinds of consciousness thereby are (with the causal envelope) permanently self-conscious and (with the 46-envelope) permanently group conscious as well. “Light” is the matter of self-consciousness and of group consciousness, and “light” therefore means also self-consciousness and group consciousness as such, without particular attention to the envelopes.

4.4 Conclusion and Summary

¹Second-self consciousness – causal consciousness, 46-consciousness, and 45-consciousness – in contradistinction to first-self consciousness, affords knowledge of existence, self-conscious community of consciousness with others, and ability to realize the ideal, which is true wisdom.

²How second-self consciousness is conquered: cultivate the seed that already exists. This seed is altruistic feelings, the desire to serve, love of truth, striving for knowledge, incipient essential (46) qualities – nothing of this originates from the first self, but all of this comes from the embryonic second self.

³Incipient essential (46) consciousness is part of developing causal consciousness, since the different kinds of higher consciousness are not isolated from each other. In the discipleship of the new age, it is not so much a matter of becoming at first a causal self, then a 46-self, and last a 45-self, but all three kinds of consciousness must be somewhat activated even in the causal self, the higher two of course only in their first beginnings.

⁴He who has not seen the darkness knows nothing of the light. It is necessary, therefore, to study hindrances. You must be able to see them; you must not run away from them, excuse them, glorify them, or explain them away. Three serious hindrances: formatory thinking and formatory speech; imagination, negative imagination in particular; and negative emotions. Other important hindrances are the tendency to speculation, to make assumptions without a sufficient ground, the tendency to subjectivism and self-centredness.

⁵In the future, esoterics is called light technology, and the future begins now. Light technology means: skill in using the light, a skill based on right knowledge and understanding. And the light is etheric matter, its energy and consciousness. And this means solar systemic ether, 49:1-4, and cosmic ether, 43-46. Also the causal envelope is included here, since its centres are activated by the second triad (45-47). There exists no mere theoretical esoterics. All esoterics must be practised, must be skill in action, must be applied in life. The teaching does not live unused.

⁶A clear understanding of the theory of consciousness development is a powerful instrument for the practice of consciousness. Reflection, independent thought, on esoteric truths by means of the clear concepts of hylozoics develops higher mental consciousness, which becomes a bridge to causal consciousness. To visualize images of unclear content only develops the ability to visualize, that is, emotional-mental imagination, which is not a bridge to causal consciousness.

⁷There is no aspirant who cannot intensify his consciousness of unity. Also there is no aspirant who cannot work on at least some aspect of light technology. He should not be content with this mere fact, however, but constantly work at strengthening and improving on his being, widening and deepening his knowledge.

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