

ON CAUSAL REALITY (47:1-3) THE CAUSAL ENVELOPE

1 Generals

¹The goal of the monad in the first triad is to centre itself in the second triad. This requires a bridge between the two triads. That bridge is the causal envelope with the consciousness of its matter. The causal envelope connects the first self with the second self, and is the highest part of the first self and the lowest part of the second self.

²The causal envelope is a gift from Augoeides. It is the causal envelope that makes the individual a human being. It cannot incarnate into an animal body. It can never be possessed or obsessed by another individual.

³The most important functions of the causal envelope are as follows: to make up a permanent envelope for the first triad; to supply the self with centres of consciousness enabling the self to connect with the units of the second triad; to convey energies from the second and third triads to the first triad.

⁴The causal envelope is a causal being with passive causal consciousness. This consciousness cannot be perceived by any consciousness lower than 47:5, and even by this consciousness only sporadically. It will be the task of man to activate this passive consciousness and in so doing acquire subjective and objective consciousness in his causal envelope. This requires tens of thousands of incarnations by the causal envelope. As long as man is found at the physical stage of barbarism or at the lower emotional stage of civilization, any contact with causal consciousness is precluded. It is only at the higher emotional stage of culture, the stage of the mystic (48:3), that a contact is possible. Until then, incarnation is the only possibility for man to be conscious at all, namely, in his envelopes of incarnation in which the monad acquired consciousness already in the animal kingdom.

⁵Man must acquire subjective as well as objective consciousness in 47:3 and 47:2 before the monad can move from the mental molecule (47:4) to the mental atom (47:1) and become a causal self.

⁶When the monad can finally centre itself in the essential atom (46:1) of the second triad, it becomes an essential self. Thereby the monad is able to form its own causal envelope through the vibrations of the second triad mental atom (47:1). Then the old causal envelope, the gift by Augoeides, becomes superfluous and is dissolved.

⁷The causal envelope is a channel for those higher energies which, through the triad units, vitalize the centres of the envelopes of incarnation as long as these envelopes are deemed necessary to exist for the purpose intended by the incarnation.

⁸Causal matter cannot be affected by disease, dysfunction, or disharmonious vibrations. Agreement with reality manifests itself as harmony, which is the explanation of Platon's thesis that the ideas are simultaneously true, good, beautiful, and, above all, energy.

2 The Two Causal Envelopes

¹During incarnation, the causal being consists of two envelopes: the greater causal envelope and the lesser triad envelope. The triad envelope is the incarnating part of the causal envelope and encloses the first triad. The greater causal envelope, which Augoeides takes care of, remains during incarnation in the causal world. After an incarnation has been concluded and the envelopes have been dissolved, the triad envelope coalesces with the causal envelope.

²In the first self, the incarnating part of the causal envelope – the triad envelope – extends about 50 cm beyond the organism, surrounding all the other envelopes of incarnation: the mental, the emotional, the physical etheric envelope, and the organism. In the causal self, the causal envelope is not divided at incarnation. In the causal self, the envelope has reached a great extension, having a radius of many metres.

³The triad envelope is for the monad in the first triad its particular envelope for a certain

incarnation. The content of this envelope exhibits the stage of development the monad has attained. The stage also appears from the material composition of the lower envelopes.

⁴The molecules of the causal envelope have followed the triad envelope in incarnation thousands of times and have learnt from experiences they have had. These molecules have specialized in various spheres of life according to their individual characters.

⁵The mental atoms (47:1) and causal molecules (47:2,3) making up the content of the greater causal envelope belong, like all matter, to the seven departments. Just like all other kinds of envelopes, the causal envelope is composed of atoms and molecules of all the seven departments, although some one of the seven always dominates. The dominant department is intended whenever the “department of the causal envelope” is mentioned, as if this were the only one. The “department of the causal envelope” is constant during a very long series of incarnations. Which department dominates the mental atoms making up the causal envelope depends on the individual’s mode of causalization.

⁶The new triad envelope formed before each incarnation is of a certain department. Which department this is depends on the percentage of atoms and molecules of this department. The selection of matter at the forming of the triad envelope is made according to the law of destiny so that it is always suited to the individual’s consciousness development, facilitates his acquisition of lacking qualities and abilities. These are not acquired in one single incarnation but in percentages up to one hundred in a long series of physical lives.

⁷The causal molecules that compose the triad envelope are only partially the same at the subsequent incarnation. However, a sufficiently great part of them follows along, so that the new incarnation presents an ongoing continuity also in that respect. Upon the conclusion of the incarnation, the triad envelope and causal envelope coalesce, and the causal molecules that have incarnated are mixed with the others making up the causal envelope, so that, after a number of incarnations, all molecules have incarnated and have been activated by the first triad, this on the condition that the self in its development has reached the emotionality of 48:3 and the mentality of 47:5.

⁸One of the reasons why a distinction is made between the greater and the lesser causal envelopes (the large collector envelope and the incarnating triad envelope) is that these two generally are of different departments. Another reason is the fact that the causal envelope (with Augoeides) and the triad envelope (with the human monad in the triad) are often in mutual opposition, until the human monad has acquired knowledge of reality and of the laws of life. Even later there is the opposition that results from the fact that Augoeides is “omniscient” and man, despite his esoteric knowledge, remains life-ignorant until he has become a causal self.

⁹In elementary presentation, the two envelopes are not distinguished, but both are called the “causal envelope”. This is suitable also psychologically in order that man learn to view these “twins” as the unity they are. This also makes it easier for the self to identify with the consciousness of its causal envelope. As long as the self remains in its triad envelope, it is an unconscious causal being, but it should work at becoming a conscious causal being. Understanding this is very important for it facilitates the self’s contact with, and development of, causal consciousness. “I am a potential causal self although I am not yet conscious in my causal envelope” is a good mantra. It will raise you above much of the everyday bustle and liberate you from identification with lower envelopes.

¹⁰The term, “twin souls”, which ignorance has picked up and about which it can only produce erroneous hypotheses, refers to the two causal envelopes. Also the tale of the twins Pollux and Castor, in its original version, bore upon the two envelopes. It is an unforgettable experience when the individual has the opportunity to directly compare between what he can do as Castor and as Pollux in the same thing. Then he is not important any more.

3 *The Expansion of the Causal Envelope*

¹That causal envelope, which the individual receives from Augoeides at causalization, is only the outermost protective shell of mental atoms (47:1). To begin with, this shell is filled with causal involutory matter of the lowest kind (47:3) whose consciousness passively reflects the ideas of the causal world. It is the task of the self first to activate that causal involutory matter and then to change it for causal evolutionary matter and to fill up the envelope with it.

²It is among the functions of the lower envelopes to contribute to the development of the causal envelope by activating it. This activation is effected by the lower envelopes in two ways: by supplying the causal envelope with causal matter and by influencing the matter of the causal envelope into activity.

³This is done in the course of incarnations to the extent that the self acquires understanding of the correspondences in the physical world of the causal ideas and applies the knowledge so gained in living life. The passive causal matter accompanying the triad envelope when it incarnates is involved into man's lower envelopes of incarnation and thereby becomes activated by the monad. Understanding of ideas also has the effect that activated causal matter from the surrounding causal world is incorporated with the triad envelope. Later, upon the conclusion of the incarnation and the dissolution of the lower envelopes, all that causal matter which those envelopes contained is incorporated with the triad envelope and, when the two causal envelopes coalesce, also with the greater causal envelope. Thus grows the greater causal envelope in extent as the individual develops more and more.

⁴The causal envelope serves in the beginning only as a collector envelope for the activated causal matter supplied by the monad during its tens of thousands of incarnations. At man-kind's lower stages of development, this supply is extremely sparse and consists of causal molecules of the lowest kind (47:3) only.

⁵In the beginning of its existence, the causal envelope appears colourless and void, since its molecules are in an inactive, passive state, being activated only by vibrations in the causal world. To the extent that the monad, during tens of thousands of incarnations, supplies the causal envelope with matter it has itself activated, the matter of the envelope grows increasingly luminous, so that, when man's consciousness development is concluded, the causal envelope shines in various colours: rose (impersonal affection), yellow (intelligence), blue (devotion, worship, admiration), green (sympathy), violet (aspiration).

⁶The lower envelopes influence the causal envelope into activity by vibrations emitted by them. In order to reach the causal envelope without fail and be able to activate its matter, the vibrations must belong to the superetheric molecular kind: physical 49:3, emotional 48:3, mental 47:5. As long as these lower envelopes are so undeveloped that such vibrations do not occur, there is no such influence. As for consciousness, this implies that superconscious causal consciousness remains almost inaccessible to lower consciousness.

⁷The condition of the monad's final activation of the causal envelope is its almost full sovereignty in its first triad and its refinement of the lower envelopes until they consist of atomic matter to some extent. The activity of the higher triads commences when they are activated from below. They become fully active when the monad has centred itself in them. The causal process can be speeded up by proceeding methodically. The following is a description of the different phases of the expansion of the causal envelope

⁸When the emotional envelope is able to vibrate in the third molecular kind (48:3) and the mental envelope in the fifth (47:5) and man thus becomes subjectively conscious in these molecular kinds, then the activation of the causal envelope and of causal consciousness begins eventually, and that makes it possible for man to receive lower causal ideas (from 47:3). The causal envelope, originally consisting of the lowest kind of causal matter (47:3), is able under this influence to activity to incorporate such matter with itself, and slowly begins to be filled up with this matter. During all the time the causal envelope is composed of the lowest kind of

causal molecular matter, it serves almost exclusively as a passive receiver of matter supplied to it.

⁹When the original shell has been filled up with activated causal matter of the lowest molecular kind (47:3), and the individual has attained the highest emotional level (48:2), the highest molecular kind of the emotional envelope (48:2) begins to be activated and the causal envelope begins to be influenced by its vibrations. The expansion of the causal envelope has entered upon a second phase. Its 47:3 molecules start being exchanged for 47:2 molecules. Then the causal envelope becomes incipiently self-active and can by itself acquire causal matter from without. The monad can establish itself momentarily in the centre of the causal envelope, stimulating the atoms of this centre into still greater activity in addition to that resulting from the impulses from below. Thereby the monad gains causal understanding of life, is able to receive and concretize causal ideas in mental consciousness. Thereby it wins instinct of reality, subjective knowledge of reality, and purpose in action.

¹⁰When, at the humanist stage, the envelope consists equally of 47:3 and 47:2 molecules of these two kinds, the third phase begins. Then both kinds of molecules of the causal envelope begin to be exchanged for mental atoms (47:1). This becomes fully efficient only in connection with the activation of the highest mental matter (47:4).

¹¹The fourth phase is entered upon when the causal envelope of the first self consists 25 per cent of mental atoms. Then the second triad begins to be activated and the monad begins to be more closely connected with the second triad mental atom simultaneously as the individual's physical etheric and emotional objective consciousness is activated in a normal fashion. The activation of the second triad mental atom keeps pace with the monad's ability of activity in the inmost centre of the causal envelope.

¹²The fifth phase begins when the atomic content of the causal envelope has increased to 50 per cent. Then the monad is able to enter into the inmost centre. Thereby the man acquires mental objective consciousness in his waking state. This also entails unbroken continuity of causal consciousness for all time during all future incarnations. The monad has become a causal self, the man it strived to become.

¹³The sixth phase starts when the envelope has been filled up with only mental atoms. After that it can begin to swell and reach a considerable size. Just as the mental envelope grows in extent the more mental ideas are supplied to it, so the causal envelope swells the more esoteric ideas (second self's ideas) the individual assimilates.

¹⁴After, as calculated, seven incarnations, the development of the causal self is concluded. Then it has been possible to activate the essential atom of the triad so that this atom has formed an essential envelope with active consciousness in the two lowest essential molecular kinds (46:6,7). The monad is then able to establish itself in the second triad mental atom, which can subsequently form by itself a causal envelope with causal objective consciousness in the waking state. Thereby the collector envelope is made superfluous and is finally dissolved. The causal envelope of the mental atom belongs to the second triad. The envelope of the mental atom is, to begin with, a replica of the old causal envelope with its memory, knowledge, faculties, qualities, understanding, even idiosyncrasies still remaining. During the development of the second self the causal envelope grows continuously in extent until the limit of the vibrational capacity of the mental atom has been reached.

4 The Causal Envelope Is the Isolating Envelope

¹In lower as well as in higher kingdoms, the individual always belongs to a group. The monads in the lowest three natural kingdoms have their group-souls. The monads in the superhuman kingdoms join collective beings. The human kingdom is the only natural kingdom in which the self is cut off from direct contact with the consciousness of other beings. Therefore, the human kingdom is the most difficult kingdom of evolution.

²Man's causal envelope is an isolating envelope separating the monad consciousness from

the collective consciousness. In this isolation the individual must, through self-reliance and self-determination, acquire unlosable self-identity, self-consciousness, learn how to apply the laws of life without friction, especially the law of self-realization. Without these self-acquired abilities, the individual, when in the collective consciousness of higher kingdoms, would be useless as an independent co-worker and would be a mindless robot, always dependent on the insight of others, the will of others.

³It is in the causal envelope that the self receives the proof that it is divine, “god immanent”, a co-sharer in the cosmic total consciousness. It is in the triad envelope, however, that the self as a first self must reach that insight before it receives the final proof of its potential godhood. According to the law of self-realization, the individual must seek by himself, find by himself, realize by himself. He never has confirmation that his insight is correct until he has found it by himself. This demonstrates the mistake of blindly believing in that which life-ignorance asserts. Only esoterics (a gift from the planetary hierarchy) can provide the world view and life view that self-acquired common sense will finally accept and also find the proofs of its correctness.

5 The Function of the Causal Envelope in Consciousness Development

¹In the process of evolution, the monad has begun activating physical consciousness in the mineral kingdom and emotional consciousness in the vegetable kingdom to reach contact with mental consciousness in the animal kingdom. When the monad has reached the highest animal species, it is on the verge of being impressible by causal consciousness. Thereby the animal monad can causalize, go through that process in which it is endowed with a causal envelope. In the human kingdom, it is the task of the monad to acquire consciousness in that envelope.

²The purpose of the causal envelope is to make causal consciousness possible, which is required to understand the meaning of life, to understand ever higher worlds and kingdoms. When this consciousness has enabled the monad to ascertain facts in the worlds of man, the worlds of the envelopes of incarnation, the monad has acquired sufficient knowledge of reality and life to see that further development means consciousness development and ever-increasing participation in the cosmic total consciousness. Thereby the second triad essential atom (46:1) and essential consciousness are activated in a process that goes on until the monad is able to enter the consciousness of unity or of community, to acquire by itself an essential envelope, move from its essential atom and liberate itself from its causal envelope. That envelope has thereby fulfilled its mission and can be dissolved.

³Thereupon the monad has to form its own causal envelope by the aid of the vibrations of the second triad mental atom (47:1) and to attract the mental atoms that entered into the old envelope with their consciousness and self-acquired experiences.

⁴For the essential (46) self there are other possibilities than the memory of the causal envelope to acquire knowledge of the past. The self can read it from the causal memory of the planet or in the subconscious of the first triad, which now becomes accessible, if the self has cared to keep the first triad in its new causal envelope.

⁵It is important to distinguish between the causal envelope as a mainly involutory envelope (the causal being) and as an evolutionary envelope. As an involutory envelope it is only a transit envelope for the energies of life from higher worlds. As an evolutionary envelope, when the monad has become a causal self, its matter is activated by its three vitalized and active causal centres.

⁶Through the activation of the lowest causal matter (47:3) in the triad envelope, the knowledge centre of the causal envelope becomes activated and the possibility to apprehend the pertaining kind of causal consciousness arises. The corresponding is true of the second (47:2) and third (47:1) kinds of causal matter. The second kind activates the unity centre, in which process essential (46) ideas and essential matter can be assimilated by the monad. The third kind activates the will centre so that superessential (45) will energy pours in.

⁷In order to become a causal self, those whose causal envelopes are filled with matter of

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

6 The Causal Envelope is the Store of Experience

¹In the causal envelope exist all the mental atoms provided by Augoeides and possessed of his own causal knowledge. In addition, the causal envelope contains all the superconscious knowledge the human monad has acquired through its incarnations, all we can grasp by our own self-acquired understanding. That is how it always is, all the way through ever higher kingdoms. Facts we may receive but we must ourselves put them in their correct places in our own “system”, our fund of self-acquired understanding. This implies an inevitable limitation that remains until we, as higher selves, have had experiences according to the law of self-realization.

²The esoteric (causal) facts we gather exist as causal molecules in our causal envelope and present themselves automatically in the brain-cells when they are needed. They make up a fund that automatically, gradually attracts related facts and ideas. It is no use for the monad in the first triad to try to do that work by itself. Then nothing but fictions is produced.

³All that knowledge which the individual can acquire and reproduce in the consciousness of its material envelopes he can communicate to others and can apprehend better and better as his experience of life increases. However, he cannot communicate to others that knowledge which makes up the central nucleus of his individual character’s understanding.

7 The Energies of the Causal Envelope

¹Mental, emotional, physical (thought, feeling, action) is the path the energies of life take through the chain of incarnations from the causal envelope (including the triad envelope). The individual’s prospect of expediently assimilating the energies pouring down from the causal envelope into the lower envelopes is due to his stage of development and to the quality of his envelopes, which in its turn depends on his stage of development. At lower stages, the individual is not sufficiently receptive to energies, which can be absorbed only by higher molecular kinds already activated. In such cases the consciousness in the envelopes can give energies a wrong direction, which has abortive results.

²The energies of the three main departments stream down through the three centres of the causal envelope: those of the first department, through the will centre; those of the second department, through the unity centre; and those of the third department, through the intelligence centre. The energies of the third department comprise the energies of the lower four (4–7) departments. At mankind’s present stage of development, departmental energies can manifest themselves but imperfectly in the envelopes of men.

8 The Centres of the Causal Envelope

¹The connection between the first and second triads. This connection is made by a bridge between the first triad mental molecule and the second triad mental atom. The bridge is the so-called twelve-petalled lotus, which has the central position in the causal envelope and consists of four centres, each having three overlapping “petals”. Often there is mention of three centres only, since the fourth, the inmost centre, develops only in the causal self.

²The “petals” of the lotus centre “open” as consciousness in them develops. The “petals” are connected with the three units of each of the three triads. This connection is made up of the sutratma and the antahkarana.

³The three centres have been given the following names starting from the outermost: the intelligence or knowledge centre, the unity centre, the will centre

⁴These names are justified in so far as they indicate the dominant tendency in the three units

of the first triad: intelligence in the physical atom, aspiration to unity in the emotional atom, and synthesizing will in the mental molecule. The names are improper in so far as all three centres are connected with all three units of the first triad.

⁵The three centres of the causal envelope receive energies from the three units of the second triad to send them on to the first self's envelopes of incarnation. From the mental atom (47:1) of the second triad energies pour down through the knowledge centre to the mental molecule (47:4) of the first triad; and through the mental envelope, to the throat centre and the brain-cells of the disciple. From the essential atom (46:1) of the second triad, energies stream through the unity centre, the first triad emotional atom (48:1), and the emotional envelope to the heart centre of the etheric envelope. From the superessential molecule (45:4) of the second triad, energies stream through the will centre to the physical atom (49:1) of the first triad, and to the crown and basal centres of the etheric envelope.

⁶The knowledge centre of the causal envelope receives energies also from the unity and will centres; and the unity centre, also from the will centre.

⁷Each one of the three centres of the causal envelope has its particular function. The knowledge centre makes it possible, through streams of energy from its three "petals", to express knowledge, love, and will in the two physical envelopes. The three petals of the unity centre are, analogously, the condition of emotional knowledge in the emotional world, emotional love (attraction), and emotional will. The three petals of the will centre make mental knowledge, mental attraction, and mental will possible.

⁸These energies from higher to lower worlds and envelopes are to be assimilated by the individual himself according to the law of self-realization. The pertaining abilities show the individual's stage of development in so far as they have opportunities to manifest themselves in the physical world through the etheric envelope.

⁹The three centres of the causal envelope are activated through the acquisition of consciousness in the three kinds of causal matter (47:1-3): causal reason, causal unity, and causal will with the cooperation of energies from the three units of the second triad through *Augoeides*.

¹⁰The knowledge centre has three contacts: physical, emotional, mental. According as the man begins to acquire subjective causal consciousness, the monad contacts the knowledge centre of the causal envelope via the thread of consciousness from the brain (the crown centre of the etheric envelope) through the mental molecule of the first triad.

¹¹Until man has become an essential (46) self, the unity centre is his connection between emotional and essential consciousness. Emotional consciousness thus is the energy factor that is necessary for the monad in the first triad to move to the second triad. The three contacts of the unity centre are developed through co-operation, loving understanding, and universal brotherhood.

¹²The will centre is activated by active sympathy, right attitude to life, and acts of sacrifice.

9 The Causal Envelope is Man's Highest Envelope

¹Human (self-acquired) objective consciousness never reaches beyond 48:2, the highest emotionality.

²As a disciple of the planetary hierarchy man, from being a mental self, can become a causal self and, as a causal self, acquire mental-causal objective consciousness (47:2-7) beside objective consciousness in worlds 48:2-7 and 49:2-7.

³Thus no individual in the human kingdom can acquire consciousness of a higher kind than causal consciousness. If anything else is asserted, then it is a case of self-deception. Only individuals of the fifth natural kingdom are able to do that.

⁴The study of previous incarnations is of importance only insofar as it concerns the self's consciousness development and acquisition of the fundamental qualities belonging to the different stages of development. The only human envelope where this consciousness

development can be read off at all is the causal envelope. Thus only causal selves (with incipient essential consciousness, 46:5-7) are able to make such studies. Any other alleged study of previous incarnations is inessential and will easily mislead those who engage in it

10 The Age of the Causal Envelope

¹People are found at different stages of development, which is due to the age of their causal envelopes, the time when the monads passed from the animal to the human kingdom.

²The different stages of development, determined by the age of the individuals' causal envelopes, afford the explanation why there are such great differences in understanding of life, independently of formal education in school and at the university. On the other hand, they do not explain such so-called talent as is due to the quality of the brain. Nor do they explain skills, talents, genius in technical respects.

³Out of human beings, whose causal envelopes are of the same age, some reach the fifth kingdom before the others, which is due to the previous experience of the monad. All do not learn equally fast; many there are who tarry in the worlds of man, since they do not want to liberate themselves from their dependence on the pertaining kinds of consciousness. Such people are irresistibly attracted by physical life.

⁴The older the causal envelope and the higher the level of development, the more active are the centres of the envelopes of incarnation, the stronger the vibrations, the more the energies pouring in work together, the greater the effect of the energies pouring out of the various envelopes.

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

CAUSAL CONSCIOUSNESS

11 The Passive Consciousness of the Causal Envelope

¹In the incarnations immediately following causalization, passive causal consciousness is not aware even of the envelopes of incarnation. It is only after a long series of incarnations, in which the causal matter activated in the triad envelope has been supplied to the greater causal envelope, that passive causal consciousness can as a silent witness observe the experiences of the envelopes of incarnation. Even subsequently the causal envelope by and large serves only as a collector envelope for activated causal molecular kinds. It is only as the knowledge centre of the causal envelope begins to be activated that the causal envelope shares in the experience of the envelopes of incarnation.

²Consciousness in 47:3 largely corresponds to the knowledge centre of the causal envelope; consciousness in 47:2, to the unity centre; and consciousness in 47:1, to the will centre. In the incarnations in which the triad envelope belongs to the second department, 47:2 molecules are particularly activated, which facilitates the self's striving in 48:2 to come in contact with essential (46) consciousness. The corresponding is true of the first department in the triad envelope and 45-consciousness: an active, energetic life, whether rightly directed is another matter. Only at the higher emotional stage and at the mental stage is man able to make use of the pertaining possibilities and opportunities.

³The difference there is between the collective consciousness of the causal envelope and the causal self's self-acquired power of identification with causal consciousness applies analogously to the monad's consciousness expansion through all the worlds of ever higher kingdoms. The worlds are collective consciousnesses, and it is with those that the monad must gradually identify itself to reach sovereignty in the three aspects of reality of the various worlds.

12 Causal Consciousness Makes Self-Consciousness Possible

¹Only the esoteric knowledge can rationally explain self-consciousness. Without this knowledge man remains uncertain of his own self, uncertain what the self is.

²It is causal consciousness that makes self-consciousness possible. Self-identity is the individual's first contact with causal consciousness, the indication of the fact that the monad in the first triad is found in a causal envelope and has become isolated (in this envelope) from the group-souls of lower kingdoms as well as the collective beings of higher kingdoms.

³It is the isolation of the monad in the causal envelope that makes the monad consciousness aware of the opposition between self and not-self, an opposition that disappears when the self has acquired self-consciousness in the essential (46) envelope. It is as an isolated self that the individual has to acquire self-reliance and self-determination before it can enter unity with its self-identity preserved.

⁴In general it is at the age of three that the matter of the causal envelope has penetrated the physical organism of man in a new incarnation and the child becomes self-conscious.

⁵At the dissolution of the envelopes, the self's continuity of consciousness vanishes, and so the individual in each new incarnation believes that he is another individual. He acquires unlosable self-identity only by acquiring objective causal consciousness, which enables him to study all the incarnations the causal envelope has done ever since its formation at the monad's transition from the animal to the human kingdom.

⁶The loss of his continuity of consciousness is actually the greatest disaster that can befall the individual.

13 Active Causal Consciousness

¹The monad's active consciousness in causal matter is usually called "intuition" in esoterics. The word "intuition" is also used to denote the consciousness of the monad in the second triad, the individual's consciousness in the fifth natural kingdom. Thus there are three kinds of intuition: causal intuition concerning the matter aspect in space and time; essential (46) intuition concerning the consciousness aspect; superessential (45) intuition as for the energy aspect, will aspect, simultaneously a synthesis of all three aspects. Usually, however, the term "intuition" has been used for causal and essential consciousness. Causal intuition is the ability to study past events in the worlds of man; and essential intuition, the ability to experience the consciousness of other beings as your own, and not merely individual but also collective consciousness.

²Since the word "intuition" has become ambiguous and thus unusable, it is the most suitably replaced with the exact term, "active causal consciousness" or "active 46-consciousness". This denotes that causal consciousness which only the causal self acquires or that 46-consciousness which only the 46-self acquires. However, if it is clear from the context that a causal self is intended, it is sufficient to use the shorter term "causal consciousness", provided you remember that you mean the active, permanent causal consciousness and not the passive, sporadic one that may occur at the stages of culture and humanity.

³The most salient characteristic of active causal consciousness is its ability to see the causes of effects, which its very name indicates. Subjective causal consciousness perceives the world of causal ideas. Objective causal consciousness sees the causes of events in the material worlds of the lowest three atomic kinds (47–49).

⁴All events are effects of past and present causes, a basic insight which has not yet become axiomatic. When you have started asking about the meaning of everything, only then will you have taken the first step towards understanding causes. And when you are able to ascertain causes, only then will you have a right to call it knowledge. Knowledge is the insight of the relation between cause and effect, causal knowledge, a knowledge still reserved for causal selves who are able to objectively view the relations of the causal world, the world of the causation of events.

⁵The subjective consciousness aspect does not suffice to ascertain the course of events. That would require access to the collective consciousness of the planetary government. To ascertain the course of events in the worlds of man, it is necessary to have objective causal consciousness, to be a causal self.

⁶By and large, extraverts are objectivists and introverts subjectivists in their attitude to reality. Introverts find it easier to contact essential (46) consciousness; extraverts, causal consciousness.

⁷Causal consciousness affords us knowledge of material reality; and essential (46) consciousness, knowledge of the reality content of consciousness. This holds the solution of the problem of the possibility of knowledge, a problem that philosophers are unable to solve. Normal man can acquire knowledge of the gross physical, “visible” world. Those having etheric vision (improperly called clairvoyants) can acquire knowledge of 49:3,4; and emotional clairvoyants, of phenomena in the emotional world, though they are unable to judge their reality content. That is the limit to man’s possible objective knowledge. Anyone who has a clear idea of these matters need not fall a victim to authorities and prophets of all kinds.

⁸Before the self can acquire active causal consciousness it must have liberated itself from emotional illusoriness and mental fictitiousness, the imagination and speculation of ignorance in the worlds of man.

⁹Causal consciousness is joy. The cultivation of joy is a way to conquer causal consciousness. The esoterician knows that all will be well in the end. Everybody has a causal envelope, everybody will become a causal self, everybody will enter unity. That knowledge is the ground of joy.

¹⁰Causal consciousness is limited to the past and the present. It ascertains causes and effects of material realities. It has prevision only in so far as it sees which causes must in some way make themselves felt in the future. Only essential consciousness can foresee the future, can see how the causes of the past work in future events, to the extent that these already lie prepared.

¹¹Causal consciousness has an intermediate position between the matter aspect and the consciousness aspect. Being the consciousness of the second triad mental atom it belongs to the second self. Being objective consciousness it affords the monad the only possible exact apprehension of the material composition and material forms of the lowest three atomic worlds, independently of space and past time.

¹²The consciousness of the second triad essential atom makes it possible to study the consciousness aspect in the lowest three worlds. Of course, the essential self also has the qualities and abilities of the causal self, since the higher includes the lower. Then it is another matter which department he belongs to, the particular interests of his individual character, specialization, and the extra faculties he has acquired.

¹³Causal consciousness is of three kinds: the three expressions of the consciousness aspect which exist in the three causal matters (47:1-3) and which first and foremost concern the three aspects of reality.

¹⁴Long before the individual has become a causal self he can be subjectively conscious in the lowest two consciousness centres of his causal envelope. This requires, however, that he be a disciple of the planetary hierarchy.

¹⁵Objective consciousness in the intelligence centre (47:3) provides objective consciousness in all lower worlds (47–49) and thus has reference to the matter aspect. The unity centre (47:2) provides the causal ideas and refers to the consciousness aspect. The will centre (47:1) provides the highest energy possible and can be said to represent the motion aspect. This aspect also is a synthesis of all three aspects.

¹⁶The unity centre enables the mystics to contact the lowest layer of the essential world (46:7), which affords a sense of ineffable bliss. This does not imply intuition, however, nor does it afford knowledge of higher worlds. However, this centre is the only possibility for

those at the stages of humanity and ideality to contact and activate essential consciousness. Therefore, it is a great mistake to believe that the humanist can neglect to revive his ability of emotional attraction. Regrettably, this is very common and easily understandable, since the humanist has acquired the ability to mentally control emotionality and also since his entire attention is directed to the acquisition of mental qualities and abilities.

¹⁷From the material point of view, intuitions are causal molecules with penetrating power, form and colour phenomena that dissolve in seconds.

¹⁸In contrast, mental ideas are permanent material forms, at the best event (in 47:4) concretizations of causal ideas. The lowest two kinds (47:6,7) agree with reality approximately one per cent.

¹⁹Causal intuition is the ability to attract mental forms (ideas) in the world of ideas. When this has succeeded, the idea hits like a lightning in subjective reason as well as in objective sense. Therefore, the causal idea appears as a “flash of thought”, a system of thought, apprehended with lightning rapidity, or a chain of causes and effects in the “past”.

²⁰The observer sees and knows.

²¹“The causal ideas are channels of hierarchic (“divine”) energies.” (D.K.)

²²Causal ideas always agree with reality, since according to the law of harmony ruling they could never arise otherwise. They are simultaneously true, beautiful, good, and harmonious. The law of harmony is a law which mankind as yet scarcely can conceive as universal, a basic law of existence. Everything in the causal world and higher worlds is in agreement with “harmony eternal”.

14 The Activation of Causal Consciousness

¹The quintessence of the first self’s experience is collected automatically by the subconscious of the first triad. This store is only a fund that the self has to go on building, a fund that is the condition of a general understanding of life. Unlike this subconscious of the triad, which only makes up the latent memory of things experienced, causal consciousness absorbs “essentials”. For the causal being is during incarnation not just a passive collector of experience of life but also an active participator in the work of Augoeides.

²It is true that at lower stages human experiences and interests are of such a nature that causal consciousness has no use of them. But when the individual has reached the higher emotional stage (the stage of the mystic), begins to take an interest in the unity of life, and makes his contribution in some respect for mankind, evolution, and unity, then his experience of life becomes important also for the causal self in the making.

³The first self makes a real contribution only when the individual begins to work up his experiences in order to get perspectives on existence. When the individual has gathered sufficient experience to see the absurdity, relatively speaking, and limitation of the first self’s striving and has not much more to “learn from life”, then he will be actively prepared to understand more and more. Then, too, he will be ripe for that expansion of consciousness which a conscious contact with causal consciousness entails.

⁴In order to clearly understand these processes you must know the difference between the causal being (causal envelope), Augoeides, and the causal self. Those are three realities which most occultists have not learnt to differentiate. Often they use terms such as the “Ego” or the “soul” without discrimination about all three. More about this in the section on Augoeides.

⁵The term “causal being” refers to the causal envelope and to man as a possessor of such an envelope. This term does not differentiate between the greater causal envelope and the lesser triad envelope.

⁶Man is a causal being, since he received a causal envelope at the monad’s transition from the animal to the human kingdom. In this envelope he is an evolutionary monad in a first triad. As a causal being he is still a first self and remains a first self until he becomes a causal self.

⁷The term “causal self” refers to that stage of development where the human monad has become self-conscious in the causal envelope. Man can momentarily become subjectively conscious in 47:3 or 47:2 or, as in theurgy, meet Augoeides long before he has achieved active subjective and objective permanent consciousness in his causal envelope, long before he has become a causal self.

⁸The passive consciousness of the causal envelope can be activated by Augoeides, by the causal self in the causal world, and by vibrations from higher worlds. That consciousness can begin to be activated by the monad when it has reached the stage of culture, the emotional stage of the mystic (48:3). Having so acquired the energies of attraction, the monad can, via the unity centre of the causal envelope, reach its second triad essential atom (46:1) in the lowest molecular kind of the essential world (46:7) and thereby begin to activate the causal consciousness of the second triad.

⁹The first sign that subjective causal consciousness begins to assert itself is the sense of responsibility, not just for the individual himself and his small circle of relatives and friends, but for everybody.

¹⁰It is in the triad envelope that subjective causal consciousness expresses itself before objective causal consciousness has been acquired. This subjective causal consciousness is often mistaken. Such mistakes can also be directed to Augoeides in the greater causal envelope and cause conflict with him.

¹¹Also the material energies that Augoeides sends down through the envelopes of incarnation cause conflict between the envelopes. This he does deliberately in order that the human monad develop by solving the problems that arise in the process.

¹²Control of consciousness and daily meditation are conditions to acquire causal consciousness. The usual meditation exercises may be good preliminaries to the right, not yet publicized esoteric ones. It is through esoterics, the knowledge of reality, that the individual gets the requisite meditation materials for the right activation of causal consciousness and contacts that consciousness.

¹³Contact with causal consciousness is achieved through 48:2,3 as well as through 47:4,5. Those kinds of matter thus must be activated. The humanist must become a “saint” again in order to be able to influence passive essential (46) consciousness into activity.

¹⁴Anyone who thinks in accord with reality attracts more and more ideas from the world of ideas (molecules from the causal world).

¹⁵In order to become a second self, the individual must disregard the matter aspect and try to live in the consciousness aspect. From having been a “body that has a soul” he must become a “soul that has a body”, an essential difference.

¹⁶The condition to acquire causal consciousness is also that the individual, through sufficient experience of life (level achieved), has acquired the necessary trust in his Augoeides, the planetary hierarchy, and the Law. The ancients (initiates) called this trust in life “faith”, an abortive expression whose use has had the most deplorable consequences in everything in the way of religion.

¹⁷Every causal quality that the monad acquires automatically as a first self (the understanding of others, for example) is a power and a step on the path to the causal world.

¹⁸We develop by solving the problems of life, and those problems we solve by serving life, for it is in service that we find the problems and their solution. On lower levels, service entails a good sowing, and on higher levels, when we have learnt how to think and act in accord with the laws of life, it entails ever higher syntheses.

¹⁹Serving mankind, the will, the ability to help people where they are standing is a source of joy and makes it easier for us to forget the egoistic self.

²⁰Through loving understanding man activates the causal as well as the essential (46) part of his superconscious until he can sense these consciousnesses spontaneously as “intuition” in his waking consciousness. In this work he receives help from Augoeides, who always

strengthens every effort towards unity. It is through the energies of unity that causal consciousness is activated.

²¹Expedient methods for the activation of consciousness have been lacking in the West. It is important that the eastern methods are superseded by western ones. The western methods, put upon the groundwork of hylozoics, can be made considerably simpler. The works of Laurency are attempts at simplifying this psychological procedure.

15 Man from Causal Being to Causal Self

¹To the human monad in the first triad, the causal being is the “god in man”. The monad itself is potentially divine as a sharer in the total consciousness. Through evolution, it actualizes its potential divinity.

²The causal being is man’s “soul”. By himself, man can know nothing of this soul during his entire sojourn in the human kingdom as a man. The first self cannot ascertain the existence of his “soul”.

³Thus the causal envelope is man’s proper being, even though he is not conscious in that envelope. The first conscious contact with that envelope he can achieve at the higher emotional stage (48:3) and one more possibility of contact at the higher mental stage (47:5). The acquisition of subjective causal consciousness is a slow process through the incarnations. Objective causal consciousness is possessed only by causal selves.

⁴Three stages of the monad’s relation to the causal being can be distinguished:

the monad without consciousness in the causal envelope (at the stages of barbarism and civilization),

the monad slowly waking up subjectively in the envelope (at the stages of culture and humanity) but therefore not aware of the existence of the causal envelope,

the self as a causal self with full, active subjective and objective self-consciousness (the “I am I” of self-identity) in the causal kinds of matter 47:2,3 and in the worlds of man (47:4–49:7).

⁵As a first self and before the monad has become a causal self, man is unconsciously a victim of the energies in the matters of his worlds.

⁶In and through the causal envelope, man prepares his transition to the fifth natural kingdom, the essential (46) consciousness of community, the first conscious contact with the cosmic total consciousness. The causal world, the world of ideas, is of course the goal of man as a first self, but it is only the beginning of “ever higher life”. Until man has acquired essential consciousness, he is not free from lower influences; there always remains some egoism. Emotional energy needs to be rerouted and directed to acquisition of higher kinds of consciousness.

⁷In order to become a mental self man must learn how to control his emotionality; and in order to become a causal self, how to control his mentality, and so progressively in order to become ever higher selves. In this it should be noted that you cannot cultivate a higher kind of consciousness by neglecting a lower kind. It is through the energies of the lower that you reach the higher.

⁸Nobody can become a causal self who does not serve mankind, evolution, and unity. To the causal self, all of his life is unceasing service. Also the esoterician sees that service is the only bearable way of leading one’s life, and a rich and happy life. This service of course implies everything you need to be a competent server and fill the post that suits you best in the service of mankind, evolution, and unity, service in loving understanding.

⁹Before the individual can become a causal self, he must have reached the insight that everything makes up a unity, everything is “divine”, however immense the distances between the different kinds of atomic consciousness; he must have developed that “sense of proportion” which is a prerequisite of this. He must have seen the “abysmal depths of evil”, which equals ignorance of life, everything that counteracts evolution and unity, everything

that wars against the laws of life; the satanic in everything that is not divine. Theoretical knowledge is not sufficient but insight requires experience by consciousness. In order to stand that experience you must be certain of the godhood of life. Mankind has a long way yet to go to reach that insight despite all its horrific experiences in historical times.

¹⁰For anyone who is seeking after a firm basis for world view and life view it is a good rule to keep to the basic facts of publicized esoterics (the meaning and goal of life, higher worlds with their higher kinds of consciousness, consciousness development, the laws of life) and disregard the rest. In so doing you train your logical faculty of telling main issues from side issues, essentials from non-essentials. That promotes the acquisition of perspective consciousness. Whatever is not important to the "cosmic vision" (the synthetic conception of the system) is of secondary importance. It is the purpose of the mental system to provide such a vision without encumbrance with details unnecessary to the vision or system. Such details you can ascertain later as a causal self. You do not need the details in order to become causal self, and man should seek to become one.

¹¹Those who think they are able to explore reality on their own demonstrate their own ignorance and lack of judgement. With their teachings they counteract evolution and unity.

¹²Nobody can become a causal self except as a disciple of the planetary hierarchy. After the year 1925 nobody has been accepted as a disciple who has not acquired the highest kind of mental consciousness (47:4) and the possibility of subjective emotional (48:2) consciousness contact with the essential world (46) via the unity centre of the causal envelope. The tendency to self-deception has proved to be so great that the prerequisites cannot be too energetically pointed out.

¹³There is much which the disciple of the planetary hierarchy must learn before he can become a causal self. He must be able to distinguish between the different kinds of consciousness and energies that pervade his envelopes, to which centres in his envelopes they belong, be able to guide them to their right centres and rightly to use them. He must be in telepathic contact with all members of his esoteric group and be able to recognize the vibrations of those of the planetary hierarchy. He must be able to determine of what departments his own envelopes are and what the percentages of the various molecular kinds of his envelopes are.

¹⁴On the other hand, he need not yet know anything about his previous incarnations. He will ascertain them himself as a causal self.

¹⁵The bridge between the mental molecule (47:4) and the mental atom (47:1), the so-called antahkarana, is built through acquisition of consciousness in the three centres of the causal envelope. For the self this implies the highest possible intensity in mental analysis, striving to unity, and will to self-realization; three faculties that will eventually be developed through the incarnations and through discipleship under the planetary hierarchy.

¹⁶Before the individual becomes a causal self, he has been a conscious disciple during three incarnations. Between these three incarnations there are on the average seven incarnations during which he unconsciously (instinctively affected by his subconscious triad consciousness and by Augoeides through his superconsciousness) strives to acquire the requisite qualities and abilities.

16 THE CAUSAL WORLD

¹The globe-memory of the causal world contains that knowledge which causal selves and the causal consciousness of higher selves have thought and which is preserved in causal molecules and mental atoms. That is why the causal world is the world of ideas. The very globe-memory is made up of the collective memory of mental atoms (47:1), accessible to all 46-selves. The causal memory is at the same time the planetary memory proper.

²All knowledge of everything in the worlds of man is contained in the ideas of the causal world. We acquire knowledge by receiving ideas and by ascertaining the reality content of these ideas, their agreement with reality. All human knowledge comes from the world of

ideas, which contains everything knowable about the physical, emotional, and mental worlds.

³All reality ideas are causal ideas, originally come from the world of ideas and are found there. Whatever is not found in the world of ideas is without reality content. The causal ideas are the only ideas that agree with reality.

⁴The knowledge of reality and life, so far as it can be rendered with causal ideas, is found in the ideas of the causal world. The causal ideas are whatever causal selves have once perceived of the facts of reality. They cannot (no more than anything existing in the lower) render reality of a higher kind exactly.

⁵Only in the causal world there is knowledge in permanent causal forms, independent of individuals. The causal consciousness is our one and only source of knowledge and the condition of true reason. This is the explanation of mankind's general lack of reason through the ages.

⁶Tenable mental ideas, which time and again men rediscover and think are new, are down-scalings of causal ideas. Whatever true reason we possess are such down-scalings of causal ideas. They are rare, however, scarcely one idea out of a thousand of those ideas which men have constructed and accepted.

⁷The causal ideas lose the essential of their reality content by being scaled down to mentality, and lose it completely in emotional consciousness, where they easily give rise to all manner of idiocies.

⁸A serious obstacle to the downscaling of ideas is the fact that national languages are in want of words by which to rightly describe (define) the content of reality of those ideas. It is one of the purposes of esoterics to present mankind with new words (preferably international words) for hitherto unknown realities just as science coins new words for new discoveries.

⁹The reality ideas cannot be obtained through analysis but only through intuition.

¹⁰Those who have guided mankind forward, the great geniuses, have all been receivers of ideas from the causal world. This is the explanation of genius.

¹¹The corresponding is true of the consciousness and energies of higher worlds. Whatever understanding of true love we have is a down-scaling of the energy of world 46, and whatever understanding of the will aspect we have is a down-scaling of the energy of world 45. What is tenable, true, viable in the lower is a down-scaling of the higher.

¹²The facts and ideas of esoterics belong to the causal world. The esoteric mental system can be regarded as a down-scaling of causal ideas. By studying esoterics we contact causal ideas and eventually we acquire the possibility of subjective causal consciousness, at any event understanding of the pertaining realities, if we eliminate everything unessential, unnecessary, unfit for life and personal, which regrettably too often is given space in occult literature.

THE CAUSAL SELF

17 What a Causal Self Is

¹When man has concluded his consciousness development in the human kingdom, he is a causal self. This means that the monad has moved from the first triad mental molecule to the second triad mental atom via the causal envelope. This presupposes that the man has acquired full subjective and objective self-consciousness in the two molecular kinds of the causal envelope, 47:2,3, though not in its atomic kind.

²Being a causal self, he has fully active causal consciousness in all the centres of his envelopes of incarnation.

³Till then he has been only a causal being, since he has possessed a causal envelope. All material envelopes in all kingdoms are called "beings", as their material content is made up of molecules and atoms with passive consciousness. The monad becomes a "self" in such an envelope only when the monad has acquired self-consciousness in it. That is an essential difference.

⁴The causal self has access to the causal energies, the causal ideas, and the lower causal memory (not the atomic 47:1, although the monad is centred in the mental atom).

⁵When the monad has become a causal self, only then will the entire causal envelope incarnate (will there be no division into a greater and a lesser envelope), will the causal envelope wholly penetrate the lower envelopes and master their consciousness. In the causal self, consciousness of the entire causal envelope is activated simultaneously and the exchange of lower molecules for higher ones is done more rapidly. When the envelope eventually consists of mental atoms only, the time is up for the causal self to move to the essential (46) world.

⁶The causal self is able to ascertain facts in the molecular worlds of man (47:2-7, 48:2-7, 49:2-7) within the framework of the planet. This self has objective consciousness in these worlds, independently of space and time, and is able to experience their past as present, is able to differentiate primary involutory matter and secondary involutory matter in the worlds of man, which is quite impossible for first selves.

⁷The causal self is able, by means of first triad vibrations, to shape a mental, an emotional, and an etheric envelope. The etheric envelope can then in its turn magnetically draw together molecules of the lower physical molecular kinds, so that the envelope thus formed is confusingly similar to an organism. Formation and dissolution is the work of an instant. If you are not able to do this, you are not a causal self but, at the most, you have subjective causal consciousness. Regrettably, many people who are not even mental selves believe they possess causal consciousness.

⁸The causal self is a disciple of the planetary hierarchy (the individuals of the fifth and sixth natural kingdoms) and can learn from his teacher everything he needs to know in order to fully exploit his capacity to serve mankind, evolution, and unity.

⁹The causal self is aware of his capacity and its limits. He knows what he knows and what he knows not, what he can do and what he cannot do. Human beings do not know that, above all because they have not learnt to tell the difference between what they know and what they believe they know.

¹⁰As causal consciousness and all the higher kinds of atomic consciousness are acquired there follows a radical rethinking in all respects. Even the lower worlds are apprehended in quite another manner, made possible through the new dimension the monad has acquired.

¹¹The causal self is not a second self, which the individual becomes only as an essential (46) self and as the causal envelope of Augoeides is dissolved and the monad is able to form its own causal envelope by itself.

¹²The causal self is still a member of mankind and finds it easier than higher selves to be an efficient teacher, since the causal self is familiar with the prevalent illusionism and fictionalism.

18 The Causal Self is Man Proper

¹Man's highest envelope is the causal envelope. This means that it is his task to become conscious in this envelope, to become a causal self.

²Man is not fully man until he has become a causal self. As a first self the individual is an isolated being out of contact with reality, and is mistaken in practically everything he thinks and does. Only when he has entered unity and is able to experience the unity of all things, does he see what is right for unity. Even if the causal self is still unable to do so, he fully understands the planetary hierarchy's view on life and tries as best he can to realize universal brotherhood.

³Also objectively the causal self is man proper. The causal self is able to objectively perceive material reality in the lowest three worlds and ascertain facts in them.

⁴In a causal self, all the centres of his envelopes are fully functioning and there is a free communication established between the basal centre and the crown centre, which is possible

only now.

⁵Man identifies himself with his organism, believes that “this” envelope is his self. At the stage of the mystic he becomes certain that he is something different, that his “soul” (emotionalized mentality) is his true self. Only as a causal self will he acquire a knowledge of reality and thus understanding of the fact that he is a permanent self-identity. The acquisition of unlosable self-identity is possible only for causal selves. Then the individual knows that he is the same self through all his incarnations.

19 The Twelve Essential Qualities

¹The twelve zodiacal constellations surrounding our solar system supply us with energies of twelve different kinds. The heart centre has twelve spokes in its wheel. They have their cosmic counterparts in the energies of the twelve zodiacal constellations and enable the acquisition of the twelve essential qualities. Those qualities are described in the esoteric account of the “twelve labours of Herakles” and correspond to the full capacity of the causal self. They include all the good qualities a man can acquire. The more of them he possesses, the greater percentage of energies he knows how to use rightly.

²The twelve zodiacal energies cannot be rightly apprehended or assimilated by selves lower than causal selves. When the causal self is able to do this, he has achieved what legend symbolized by the “twelve labours of Herakles”, acquired the twelve essential qualities.

³The causal self acquires the twelve essential qualities by assimilating the energies from the twelve zodiacal constellations during his last twelve incarnations. Anyone who has earlier assimilated those qualities unconsciously reaches the essential (46) stage more rapidly.

20 Common Sense

¹Common sense is the demand that thought should agree with reality in historic, economic, social, political respect, the reality we all live in. Common sense thus is a norm for reason, a deduction from the law of identity.

²Common sense is part of reason and is insofar subjective, the individual’s own, self-acquired conception. It is moreover a logical principle without which communal life would be impossible, a condition of understanding between people, an honest striving to judge things objectively and impersonally. Its opposites are unreasonableness, blind belief, arbitrary assumption, dogmatism, skepticism and criticism carried too far.

³The acquisition of common sense and freedom of fanaticism are the first basic prerequisites of discipleship, prerequisites of learning, grasping the fact that the laws of life are necessary, unchanging, and inescapable.

⁴At the present stage of mankind’s development, you must either be a causal self or be approaching that stage to possess common sense in the proper sense. True common sense is possessed only by the causal self who is able to objectively study the past and utilize the experiences of his subconscious, being free from the personal subjectivity of the first self.

⁵As long as there are different perceptions of reality, knowledge of it is lacking. True, the perception of reality is totally different in the different worlds, but in each world there is only one that is correct, and that can be ascertained only by causal and higher selves. Nobody can become a causal self who has not acquired the true perception of reality in the physical, emotional, and mental worlds, the perception that is common to all causal selves. Nobody can become a causal self who has not acquired common sense to the highest degree, a critical reason that accepts only what he has found to be rational in all contexts.

⁶It is only when the monad has centred itself in the second triad mental atom that the self can have a perception that accords with reality, can by itself explore the matter aspect of the worlds of man, has a total physical, emotional, and mental objective consciousness. Therefore, the causal self represents common sense. He can no more be misled by illusions and fictions. The causal self is the true man. He may still make mistakes, if he is not always aware

of his limitation. But he need not make mistakes, if he submits his “opinion” to the judgements of higher selves.

⁷Not until he has become a causal self is the individual fully oriented in reality, for this requires his own experience. Before this is the case, he always runs the risk of being misled. The Pythagorean teaching certainly affords us a knowledge of reality. Taken only as a theory, however, it will so remain until it is realized. The theory leads the way but is worthless without self-realization.

⁸Causal consciousness has been defined as the “domain of creative thought”. Causal consciousness, however, is the domain of objective vision. All human (first self) creativity belongs to the higher emotionality under the influence of higher energies.

21 Causal Selves Unaware of Their Status

¹An individual may be a causal self and yet be unaware of it in his brain. The causal self certainly has acquired continuity of consciousness and self-identity between his incarnations, but even so he need not (in a new incarnation) know that he is a causal self and have contacted causal consciousness in his brain. Only his contact with either the esoteric knowledge or with higher selves awakens him to remember who he is, to restore his continuity of consciousness, and renew his knowledge of his status as causal selves. Only the 46-self, who has entered forever the consciousness of community with other 46-selves, is immediately aware of his identity also in a new incarnation.

²Even the causal self may make astonishing mistakes, because he still lives isolated in his causal envelope and may by no means claim to ask the often necessary advice of those in the fifth natural kingdom. Even the causal self must learn from his own experience. It is only when he consciously shares in the essential (46) consciousness of community that he has access to the infallible wisdom.

22 The Causal Self Has Continuity of Consciousness

¹The individual’s memories, the monad’s possibility to remember in lower envelopes what it has experienced in higher ones, are due to his acquisition of continuity of consciousness between the envelopes and between the triads, between the triads and the collective memories of the envelopes, and finally, due to contact with the causal planetary memory.

²Continuity of consciousness between the first triad and the memory of the causal envelope enables remembrance of past incarnations. The causal self has access to the memory of his own causal envelope as well as to the memory of the causal world.

³The monad’s objective causal consciousness in the causal envelope entails uninterrupted continuity of consciousness through all incarnations, so that the individual need not experience new incarnations as “another man” but knows that he is the same individual. Before then, the man has no guarantee of immortality either. Continued existence in the emotional world after physical life is no guarantee, since also the emotional envelope dissolves.

23 The Causal Self’s Study of Past Incarnations

¹Emotional clairvoyants believe they are able to explore their own and other people’s past incarnations. But what they see are phenomena which they have created themselves in this incarnation and the self-delusion of their previous ones. At the best event, they are able to see only fragments of the process of incarnation, though not the whole of it. It is necessary to see the entire process in order to ascertain individual identity. You must be able to see how the monad in the triad in the causal envelope separates a portion of that envelope which incarnates with the triad. Anyone who cannot follow this process when studying past incarnations cannot ascertain self-identity.

²Right observation is obtained through causal objective consciousness and emotional atomic consciousness (as in 46-selves). Thus it is only as a causal self that man can study his

own previous incarnations. The causal self experiences himself as the one who has lived those lives. Moreover, the causal self can ascertain in the planetary memory that it is the same causal envelope and follow the entire process of repeated incarnations ever since the formation of the causal envelope at the transition of the monad from the animal kingdom. This is connected with the fact that the causal self when incarnating need not any more lose his continuity of consciousness, his self-identity.

³The planetary causal memory (the always actual, present consciousness of the past) can be studied by causal selves; the three planetary atomic memories (47–49), by 46-selves. The causal memory mainly bears on the matter aspect; the 46-memory, particularly on the content of consciousness; the 45-memory, on the energy and will aspect.

⁵When the individual has become a causal self, he goes over his previous incarnations in order to study his path of development, to learn from the mistakes he has made, to see what sufferings he has directly or indirectly caused his fellow wanderers (also monads in the animal kingdom); in order to make good everything and blot out all his mistakes from the planetary memory. In contrast, he takes not the least interest in the physical circumstances of those incarnations. They are part of the unessential. They offer no gratifying sights, and interest in them is proof of meaningless curiosity. The esoterician is enjoined “not to look back”.

⁵Only causal selves are able to infallibly ascertain other people’s previous incarnations. However, causal selves do not investigate the previous incarnations of other people for any other reason than to help them; no more than he takes any interest in “other people’s business”. Violations of the laws of freedom and unity entail serious consequences for higher selves. Moreover, the causal self must obtain the permission of the planetary hierarchy to make such investigations.

24 The Causal Self Can Explore the Worlds of Man

¹Only as a causal self and disciple of the planetary hierarchy is the individual able to independently explore the worlds of man (the physical, emotional, and mental worlds).

²Using causal objective consciousness he can study the matter aspect in the worlds of man, the composition of matter and its modes of expression; the forms assumed by consciousness expressions in the emotional and mental worlds.

³In contrast, he cannot objectively perceive the matter aspect of the superhuman worlds (beginning with the essential world, world 46). His contact with higher worlds thus remains subjective, is not objective. The corresponding is true of all worlds, both lower and higher ones. Only subjective apprehension is possible, not objective, until you have become a self, have acquired self-consciousness, in those worlds.

⁴The causal self can work with full understanding in the “fourth dimension” and the essential self, in the fifth. Before those stages, mere “illusionism” is obtained at such attempts.

⁵The causal self can study all past events in the matter aspect of the planet ever since the planet was born.

⁶Memory, in the function of consciousness divided into present and past, is something that is part of the first self’s kinds of consciousness.

⁷When causal consciousness is directed to a certain problem and desires to know what has been previously said in the matter, everything that has been written about it presents itself automatically, thanks to the magnetic power of attraction that ideas exercise on each other in a common centre of ideas, in a series of pictures of pages from all the books treating of the subject-matter, so that the observer can freely choose from them. All of this is preserved in the causal planetary memory and is accessible to causal researchers. Nothing can be annihilated which has once been reality in the three aspects of some one of the various worlds, as long as those worlds subsist.

25 *The Causal Self is Free from Illusions and Fictions*

¹We can liberate ourselves from emotional illusions through mental fictions. But we are liberated from fictions only when we have become causal selves, even if we are able to replace fictions of lower kinds with such of higher kinds in the course of development. True, we can achieve liberation also through the causal facts and ideas of the esoteric knowledge, but these belong to the domain of working hypothesis until we can ourselves objectively ascertain their correctness, and until then they will occasion a state of uncertainty.

²In the causal self, the emotional envelope normally is empty, and the causal self is free from dependence on everything emotional. However, when the causal self in his consciousness identifies with individuals at the emotional stage, his own emotional envelope is filled with their content. This is necessary for full understanding until the essential (46) consciousness of unity has been acquired. By experiencing other people's emotionality, the causal self experiences its limitations and shares voluntarily in existent suffering.

³To the causal self, everything is simple because he has liberated himself from the worlds of appearances (emotional illusions and mental fictions) and entered the world of facts and axioms.

26 *Esoterics is the Causal Self's View of Reality*

¹Esoterics can be called the causal self's view of reality and life, scaled down into a mental system.

²Only causal selves can, on the basis of their own observations and ascertainment of facts in the causal world, supply us with the material required for an esoteric world view and life view.

³The knowledge of reality is the knowledge of the nature of reality in the different worlds. There are as many kinds of correct perception of reality as there are worlds. Causal selves can describe reality in the physical, emotional, and mental worlds; 45-selves, in addition in worlds 46 and 45; 43-selves, in all the worlds of the solar system and the planets.

⁴The esoteric world view presented in PhS corresponds on the whole to the causal self's possibility of perceiving reality, approximately what was taught in Pythagoras' secret knowledge order. All causal selves have the same objective perception of the pertaining realities, even though they have different interests and tasks.

⁵Causal selves do not need mental systems to understand reality. But as teachers of mental selves they have great use of such a system, if it is sufficiently orienting. It makes it easier for them to present things more comprehensibly.

27 *From Causal Self to Essential Self*

¹As a causal self, before he has become an essential (46) self, the individual is largely thrown back on his own resources. Of course, he is still ignorant in many respects. Even if he has always the possibility of contact with the members of the planetary hierarchy, who know, yet this is an expedient which he has recourse to only in extreme emergency. For one reason he should try to solve the problem on his own if he has the least prospect of doing so. For another, he should not unnecessarily trouble those in the planetary hierarchy who are overburdened with work already.

²It takes time before a fresh causal self is a perfect causal self, before he has learnt how to rightly use the faculties he has acquired. Nobody is born a master. Even for a 45-self it takes time to be oriented in world 45.

³When the monad has become a perfect causal self, its human evolution is completed and its transition to the fifth natural kingdom is made possible. What remains for this is its acquisition of the twelve essential qualities and, through this, incipient essential consciousness, and moreover its work at forming an essential envelope, a 46-envelope. It is only as a causal self that the individual acquires an essential envelope and essential consciousness.

⁴When the causal self has acquired the twelve essential qualities, his old causal envelope has reached the limit of its resources and needs to be replaced with a higher envelope, the essential envelope. After the monad has managed to form that envelope by its newly acquired qualities and abilities, it moves from the second triad mental atom to the essential atom with its encompassing essential envelope. At the same time dissolves the old causal envelope, which man received from Augoeides at causalization, whereupon the newly-become essential self forms his own causal envelope by the vibrations of his mental atom.

⁵If there is any bad sowing left to reap according to the law of sowing and reaping, this must be done definitively in the causal self's last incarnation. The essential self is "without debt" and does not need to incarnate any more, although he usually does so when the monad passes from the essential atom (46:1) to the superessential molecule (45:4) and acquires a superessential (45) envelope. The necessity of incarnation exists only for the first self and for the causal self up to essentialization. Every incarnation is not just a recapitulation of experiences had in life but also a reassumption of old duties, a reestablishment of old relations, opportunities of making good, fresh possibilities of acquiring higher kinds of consciousness (attainment of a higher level of development).

⁶The number of incarnations the individual goes through as a causal self can depend on several factors. Many find it difficult to sacrifice all the knowledge they have gathered during thousands of incarnations, a knowledge which disappears in that form at the dissolution of the causal envelope, even though the essential of it is found again in essential consciousness. Many causal selves still have to make good various kinds of mistakes made in past incarnations. Some of them think they are better able to serve their fellow men through that closer contact which the causal envelope offers.

⁷The department of the causal envelope often influences the monad's further evolution as a second self. Essential consciousness, consciousness of unity, displays two tendencies: wisdom and love. The extravert types usually follow the line of wisdom; the introvert types, the line of love.

⁸Causal selves must not be regarded as infallible esoteric authorities. Nor does any causal self claim that he is infallible.

28 The Limitation of the Causal Self

¹The great shortcoming of the causal self is his inability of atomic consciousness and of consciousness of unity.

²The causal self is able to explore the matter aspect of the gross physical, physical etheric, emotional, and mental worlds, can rightly conceive the pertaining causal ideas. But whatever in those worlds belongs to the atomic kind remains inaccessible to this self. Only essential selves have access to the atomic consciousness of the first triad, have objective consciousness in 49:1, 48:1, and 47:1, and in those atomic worlds. That is the ground of mistakes causal selves make, almost unavoidable mistakes also as to conditions in lower worlds, since they are reduced to their own judgement and cannot use the atomic memories of the worlds.

³The exploration of the consciousness aspect of those worlds requires the consciousness of unity of the essential world.

⁴Causal selves of course are able to assess the stage of development though not with full certainty the level of development, cannot assess what exists in the subconscious of the individual. That requires essential selves who are able to fully identify themselves with the consciousness of other beings. The causal self can ascertain what belongs to the matter aspect in the envelopes of other beings, the kinds of molecular matter in their envelopes, what the individual has said and done in his present incarnation and in past ones, etc., and from this he can conclude much about the consciousness aspect. But that is not the same as community of consciousness.

⁵It is not sufficient to be a causal self in order to be wise. For "wisdom" is part of

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

⁶The ideas and facts of the world of Platonic ideas are in agreement with those of the planetary hierarchy. The fact that causal selves have made mistakes is due to their not being causal selves constantly but being sometimes influenced by the content of their emotional and mental envelopes. Instead, it is their business to be in uninterrupted contact with the essential (46) world. That is not quite easy, however, when living among people. Even causal selves are influenced by their environment. Only essential selves are unaffected by the energies of the worlds of man.

⁷As to ideas and facts beyond the matter aspect in worlds 47–49, causal selves are dependent on “authoritative knowledge”, that is, the knowledge of the planetary hierarchy.

⁸Causal selves know nothing about higher worlds which they have not been taught by still higher selves. Those are the limits to the capacity of causal selves. Whenever they transcend those limits, relying on their own power of judgement, they have fallen victims to their remaining emotionality, the illusoriness of the highest region of the emotional world (48:2), the illusoriness of the last and most treacherous kind. Even causal selves fall victims to the illusoriness of the highest region of the emotional world (48:2), if they occupy themselves with the pertaining phenomena, which fact is the best proof of the intensity of that illusoriness. It clarifies how impossible it is for clairvoyants, occultists, and yogis to emancipate themselves from its power.

⁹A causal self should never go beyond the physical world in his research, at any event not without submitting his results to his teacher in the planetary hierarchy. If this had always been observed, then we had been spared the consequences of the mistakes causal selves have publicized.

29 Causal Selves Cannot Judge Higher Reality

¹The mystic of the highest emotional stage can achieve a contact with the essential world (via the unity centre of his causal envelope) and receive energies from the lowest essential molecular kind (46:7). A mental self can receive energies from the lowest two ones (46:6,7); and a causal self, from the lowest three ones (46:5-7). In so doing you have not acquired essential consciousness, however. And only the essential self can enter the essential world.

²To essential consciousness there is no opposition of subject and object, of me and you. The two are one in a way that you must be an essential self to understand. All kinds of consciousness must be experienced to be grasped. All attempts at explanation must fail.

³Even if you are able to use consciousnesses and energies in your own highest world, where you try to orient yourself, you cannot merely because of that rightly utilize and assess them but only those of lower worlds.

⁴The causal self is certainly able to assimilate causal ideas and to study realities in the causal memory of the planet, but he cannot explore the three aspects of the causal world on his own. In such cases, the axiom says, only a higher kind of consciousness can explore the three aspects of the next lower world. Full sovereignty requires an even greater distance.

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