

CAUSAL CONSCIOUSNESS AND MENTAL CONSCIOUSNESS

The First Self and Its Energies

The consciousness of the first self can be controlled by mentality, which in its turn can be controlled by causal consciousness. When the monad has acquired causal and higher consciousness, mental consciousness – if the monad keeps it at all – is always subordinate to that higher and is part of its subconsciousness, just as physical and emotional consciousness are part of man's subconsciousness. In superhuman and divine collective beings, the isolating self-consciousness of the constituting monads has sunk down into the subconscious, and their continuous attention is we-consciousness beyond human understanding. For man, the monad in the fourth natural kingdom, it is essential first to achieve full self-consciousness in the first self, and then to utilize the first self for the group good. This is the way to eventually join ever greater collective selves.^{7.2.2}

If, during the development of the first self, causal consciousness is awakened as well, then this first self is characterized by idealism, group service, and will to sacrifice.

This is why in all true esoteric schools the emphasis is laid on motive. People who are strongly individual and are developing a group consciousness find their way into esoteric schools and have to be guided there in their work at activating causal consciousness so that the monad by using it can control the first self.

The outstanding characteristics of those first selves who are not as yet controlled by causal consciousness, are dominance, ambition, pride, and a lack of love to the whole, though they frequently possess love for those who are necessary to them or to their comfort.

As group consciousness steadily grows, the individual views this as an instrument of service and of will to sacrifice for the good of unity. When the individual has reached that stage and has passed tests for necessary qualities and abilities, he is ripe for discipleship.

The problem consists in ascertaining upon which step of the ladder of development the individual is found at any particular time. Behind each human being stretches a long series of lives. Some are now developing a dominant and selfish personality. This is, for them, as much a step forward as is discipleship for the aspirant. Others are already developed personalities and are beginning to experiment with the energy flowing through them and to gather around themselves those people who vibrate to their note and who want to receive their message. Hence the myriads of small groups all over the world, working in every field of human expression. Others have passed beyond that stage and are becoming decentralized from the expression of the first self in the three worlds of human life (47:4–49:7) and are impelled by energies from the causal envelope and the second triad. No longer do they work and plan and struggle to express their first selves, to make their individual impact upon the world, or to gather magnetically around themselves a group of people who look up to them and thus feed the springs of their pride, ambition, and sense of importance. They are beginning to see things in a newer and truer perspective. In the light of the whole, the light of the little self fades out.

When a man has reached this stage of selflessness, of service, of subordination to the universal self, and sacrifice to the group becomes the objective, he can be received into that group of knowing workers which is the reflection in the physical world of the planetary hierarchy.^{7.2.14-19}

Mentality as a Hindrance to Causal Consciousness

The lower mentality – 47:6 and 7 in particular are meant here, 47:5 to a lesser extent, and 47:4 least of all, the two latter being able to receive causal ideas – offers opportunity for a treatise of great length, but here it will suffice to point out a few of the ways in which it

hinders the individual from contacting higher consciousness, that is to say, causal and higher.

By its intense and stimulated activity it hinders the downflow of inspiration from the causal and higher worlds. It acts as a dark curtain that shuts out the higher illumination. Only if this overactive mentality is steadied and reaches a stable restfulness can that illumination penetrate, via the envelopes of incarnation, to the physical brain and so be available for practical service.

The wisdom of the second triad exists for the use of the first self, but is barred by the disquisitions of mentality. When the mental energy is too intensive, it forms a current which hinders causal ideas from flowing down into the mental envelope and mental consciousness, 47:5, from receiving them. Only when the mental energy has been trained and regulated, can a full illumination in the physical brain be achieved through the union of three energies: causal, mental, and etheric. When those three have been united, all that hinders the emancipation of man can be burnt away.

3) By discrimination – a faculty of the mental envelope – the first self is trained in distinguishing the real from the unreal, the self from the not-self. Then ensues a period where the attention of the monad is centred necessarily on the first self and its envelopes, and where, therefore, responsiveness to influences from the second triad and Augoeides as well as understanding of consciousness evolution is slight. Only when man quickly distinguishes truth from untruth in all that he contacts, and chooses truth, will the path of esoterics open before him. Then, too, he will learn how to control mentality instead of being controlled by it. When mental consciousness is only an instrument, it can begin to fulfil its just function of being an interpreter of causal consciousness.

4) Mentality hinders in another way also. As long as mentality with its restless activity dominates the first self, the aspirant cannot cooperate with other beings belonging to several evolutions. Even if he has theoretical knowledge of the laws of life and consciousness evolution, this does not suffice, but unity consciousness must dominate mentality. Mentality separates, unity attracts. Mentality creates a barrier between a man and other beings. Unity breaks down every barrier, and fuses diverse groups in union. Mentality repels by strong vibrations, disrupts and destroys. whereas unity produces coherence and heals.^{1.4.23-27}

The Reorientation from the First Self to the Second Self

Up to the stage of the aspirant the envelopes of incarnation (47:4–49:7), their consciousness and relation to the enviroing physical world have occupied the first place in the experience of the monad. Now it is possible to make a reorientation, so that the monad in the causal envelope becomes the most important fact for the aspirant. He will also realize that his relation to the surrounding world (concerning the matter aspect, the envelopes) will comprise the physical world as well as the superphysical worlds. Hitherto, man has included in his relation only what is comprised within the matter aspect of the normal human evolution.

He has used this matter aspect and has been dominated by it. He has also suffered from it and consequently in time revolted, through utter satiety, from all that pertains to material existence. Dissatisfaction, disgust, distaste, and a deep fatigue are characteristic very frequently of those who are on the verge of discipleship. For a disciple is one who seeks to learn a new rhythm, to enter a new field of experience, and to follow the steps of those who have trodden ahead of him the path, leading from darkness to light, from the unreal to the real. He has tasted the joys of life being offered in the worlds of the first self and has seen their powerlessness to satisfy and hold him. Now he is in a state of transition between the old and the new states of being, between consciousness in the envelopes of incarnation and consciousness in the causal envelope.

His insight and discrimination grow slowly and surely as the brain becomes capable of

receiving illumination from causal consciousness via mental consciousness. As causal consciousness develops, new fields of knowledge become accessible.

The first field of knowledge receiving illumination comprises the totality of forms to be found in the three worlds of man: the physical world (including etheric, 49:2-7), the emotional world, and the mental world. Through this process, the aspirant to discipleship becomes aware of his envelopes of incarnation (which correspond to those three worlds), their nature and functions, and begins to see the extent to which he is prisoner of the mechanical and automatic activities of those envelopes. The hindrances facing him as he is wandering towards the goal are revealed to him, and his problems become specified. Often then he is tempted to lose courage. In such moments, however, he should remember that as he prepares to use his increasing forces at the service of mankind, Augoeides will help him with his inspiration.

As he perseveres and struggles, overcomes his problems and brings his desires and thoughts under control, the second field of knowledge is revealed, knowledge of Augoeides, the causal envelope, causal consciousness and himself as a causal self (although only sporadically to begin with). In this process he begins to be aware also of the origin of that energy which is the cause of the manifestation of the lower worlds (47:4–49:7).

As the knowledge of himself as an incipient causal self and as the consciousness of that which he sees, hears, knows and contacts in causal consciousness are stabilized, he finds the teacher as well, he contacts the teacher's group of disciples, he becomes clear about that share of the common work which he must assume and do in the physical world. In that way the automatic, uncontrolled activity of the envelopes of incarnation decreases gradually, and the man little by little enters into conscious contact with the teacher and his group. But this follows after the lower has been aligned with the higher and illumination has penetrated down into the brain.^{1.1.20-25}

The Acquisition of Mental and Causal Consciousness and Will by the Aspirant and the Disciple

The various energies which play upon the human being and contribute to his development constitute his field of experience. Those two factors – development and experience – should always be regarded as be linked, for each conditions the other. As one has experience in the worlds of the first self (47:4–49:7), there is a parallel development of consciousness, provided that one works upon the experience had, for if one does not, one will remain on the same level for a hundred incarnations or more. As that development brings about constant changes in conception and a consequent constant reorientation to new states of awareness, it necessarily leads to new experience – experience of fresh phenomena, of new states of being, hitherto unknown. Hence the frequent reaction of the disciple to the fact that for him, as yet, there is no point of peace. Peace was the objective of the aspirant in the epoch of the fourth root-race. Realization is the objective of the disciple in the epoch of the fifth root-race. He can never be static; he can never rest; he is constantly adjusting himself to new conditions; constantly learning to function therein, and then subsequently finding them pass away to give place, in their turn, to new. This goes on until the consciousness is stabilized in the incipient second self. Then the initiate knows himself to be the unlocking unity, watching the phenomenal phantasmagoria of life in form (47:4–49:7).

He passes from one sense of unity to a sense of duality, and from thence again into a higher unity. First, the self identifies itself with gross physical matter and the organism, 49:5-7, to such an extent that, to the self, all duality disappears in the illusion that the self is the form and that the form is all that exists. This is followed by the stage wherein the indwelling self begins to be aware of itself as well as of the form. The talk about the self and the not-self, the

self and its envelopes, then corresponds to the self's experience and understanding. (To reach sufficient understanding and clarity as to this relation between the self and its envelopes, the self must be taught that it has other envelopes in addition to the organism and that none of these envelopes is the self. Hylozoics alone gives this teaching, since the older esoterics never clarified that the self is a primordial atom, a monad, but identified the self with some higher envelope, the causal envelope or higher.) The aspirant is at this stage of duality, and also the disciple up to the time of his training for the third initiation, becoming an incipient causal self. At this stage of duality, envelope consciousness long dominates self-consciousness. Then there comes a life or several lives, in which neither preponderates, but a sort of balance is struck, yet a balance characterized by inactivity and inertia. Then the point of balance shifts to the advantage of self-consciousness, so that this begins to dominate. Even after this it may happen that the self is sometimes identified with some one of its envelope consciousnesses. At the third stage, the self reaches that true unity where the self lives wholly in the consciousness aspect and does not identify with consciousness in any one of its envelopes of incarnation. This requires at least causal self-consciousness, since only this makes permanent self-consciousness possible.

Just as the emotional envelope is the battle ground for the aspirant, so the mental envelope is the envelope in which the disciple is tested. The aspirant has to learn to control his emotionality through his mentality, but the disciple must learn how to control his mentality through his causal consciousness. The disciple receives guidance in this from Augoeides.

In this work on himself, the aspirant brings about that consciousness development which the planetary hierarchy intends for all mankind and which it began to effect from the third root-race on but was forced to discontinue after the rebellion of the black priesthood in Atlantis.^{7.1.1-4}

It is easier to grasp the trend and work of the mental energies in mankind as a collective than in the individual. Only a few human beings are as yet consciously using mental energy and only a few can therefore understand what it really entails. Increasingly men will, as individuals, come into possession of this intellectual faculty but, numerically speaking, scarce one in ten thousand is utilizing this inherent power, mental will, and knowingly functioning in his mental envelope.

In mankind as a whole, however, mental energy has had a most definite effect and has produced outstanding results. Through memories of pain suffered and a subsequent reflection, man has learnt what to avoid and what to promote in the physical world. Through discrimination as to ideas and as to thoughts, man has learnt to decide on what to base his activities of all kinds, even though he has but an imperfect grasp as to the true nature of ideas and his application of the truths sensed is quite imperfect. That he often chooses unwisely, that the ideas governing group conduct are not of the highest, that public opinion is molded by personal and selfish interests may be only too sadly true. Nevertheless, through pain and learning to utilize the power of choice in the realm of ideas, man is steadily forging ahead towards full freedom and full control of the earth.

One of the first things that every aspirant has to learn, as he seeks to grasp the nature and right use of mentality, is that participation in public opinion has to give place to individual consciousness of right, and that then that individual consciousness has to be so employed and concentrated that it is seen in its right relation to the causal consciousness and can be used as a tool for the activation of causal consciousness, still largely passive, and for the expansion of the causal envelope with reality ideas. In this causal consciousness the purpose of the the planetary collective being will stand revealed, and in the understanding of the ideas that Protogonos sends down and that causal consciousness in 47:1 begins to apprehend, even though faintly, all human selfishness and self-seeking fade out. Through right understanding

and right use and control of the emotional envelope and its consciousness, man can enter the unity centre of the causal envelope and know past all controversy that all is well, for all is love (for everything from 47:3 up is governed according to the laws of life, but regrettably very little from 47:4 down). Through right understanding of mental consciousness and right use of mental will, man can enter the knowledge centre of the causal envelope and know that all is well, for all is planned, and the plan of the planetary government is steadily being realized.

The work of the Atlantean adepts was to impress on human beings the fact that god is love. The work of the Aryan adepts is to teach that the world consciousness is will, teach the people who are ripe for it how to activate mental will. These people are therefore brought into contact with the crown centre of the planetary being.^{6.8.6-9}

The training of the mental envelope has a value, and many evade such details belonging to the esoteric world view, hiding behind an emphasis on esoteric life view, all due to an inherent mental laziness. This that you now receive is but the A. B. C. of esoterics. Waste no time, however, in too detailed deduction. All that is now possible is a broad general outline, patient reserve, a willingness to recognize physical brain limitations, and the accepting of hypotheses. Consider these hypotheses possible unless your reason revolts or they are contradicted by facts previously given by messengers of the planetary hierarchy. The esoterician does not dogmatize. He only gives certain information, the correctness of which he leaves the future to demonstrate. He asks disciples to make record of such information as may now seem peculiar or even contradictory to see whether it will be elucidated, unraveled, and more easily comprehended. A little knowledge leads to much confusion unless laid aside for future use when the years of instruction have increased the store of knowledge.^{6.8.15}

Mental consciousness is the form-building faculty. Thoughts are things; thought is form, vibration, consciousness. Causal consciousness is the pattern-building faculty, that higher intellect which works with the blue prints upon which the forms are modeled. Essential (46) consciousness is the faculty which enables man to enter into contact with the consciousness of unity and grasp the plan synthetically, to seize upon certain hierarchic ideas.

The goal of all the work of an aspirant is to understand mental, causal, and essential consciousness, with which he has to learn to work. His work therefore might be summed up as follows:

1) He has to learn to think, to discover that he has an instrument which is called the intellect and to uncover its faculties. This stage comprises chiefly 47:5 and 47:4, for 47:6 has largely been done at the emotional stage.

2) He has to learn next to get back of his thought processes and form-building propensities and to discover the ideas which underlie the divine thought-form, the world process, and so learn to work in accordance with the plan and subordinate his own thought-form building to the ideas of the causal world, 47:1-3. He has to learn to penetrate into the world of ideas, assimilate the knowledge content of the ideas, and begin to work with the basic patterns on which the forms of the lower manifestation (47:4–49:7) are modeled.

3) Having developed this causal idea consciousness, he must progress farther still, until he enters essential consciousness (46) and assimilates its ideas to use them as the bases of all his work and action.

4) Then follows the work of conscious thought-form building, based upon these essential (46) ideas, This work is done in meditation.

This process of development (briefly described in points 1–4 above) requires many incarnations filled with expedient and useful work. Only at the next stage, the causal stage (stage of ideality), will it become possible for the individual – who is no more an aspirant but an accepted disciple – to penetrate into the causal world and assimilate the knowledge content

of the causal ideas. Also the causal stage (comprising seven levels) usually requires several incarnations of devoted work, and only at the end of this will the initiate be able to penetrate into the lower regions of world 46.^{6.8.18-24}

In the Atlantean root-race epoch, the goal that the planetary hierarchy set before themselves was the awakening in man of the love nature, as a step towards the awakening of the heart centre. To do this, the teachers at that time were themselves deliberately focused in the heart centre, and chose to work entirely through that centre. In doing so they subordinated their mental ability and the mental energy they could use to the need for it, which was very scant and actually only when training the initiates before the third initiation. In our Aryan root-race, the condition is reversed. The hierarchy is working now entirely in the causal-mental world, though basing all endeavour on past achievements in connection with the heart centre. Up to the third initiation, therefore, disciples have to endeavour to work entirely with mental energy, in efforts to control, master, and use it. Their attempt is concentrated then on transmitting causal consciousness and causal will to mentality. The aim is to use causal will to control the entire first self. When this has been achieved, the 46-will can begin to control causal consciousness and will. Before the disciple is able to do this, he will need many lives to conquer causal consciousness and to begin to apprehend also essential (46) consciousness sporadically. Up to the third initiation, however, the awakening causal consciousness is the dominant factor, and not the 46-consciousness. After the third initiation, which marks the definite transition out of the consciousness limited by form (47:4 and lower), the initiate can begin to function at will in world 46. As he is doing so, mental consciousness is steadily relegated into the background till it becomes a part of the subconscious. Intuitive perception, pure vision, direct knowledge, and an ability to utilize the undifferentiated energies of 46-consciousness are the main characteristics of the Aryan adepts. The word “undifferentiated” is used here in the sense of freedom from multiplicity. The restriction of causal will to some one of the seven departments has been superseded by the free use of all seven type energies by essential (46) will.

The will which is transmitted through the causal-mental consciousness controlled by the monad appears as seven types of energy corresponding to the seven human types. Thus it is about seven types of causal-mental consciousness and will dependent on the seven departments. This division and differentiation into seven types dominates man until the third initiation (until he has become a causal self). By his belonging to a type man is swept into certain major activities and life tendencies that are determined by his particular type. This belonging to a type and acting according to a type are due to the fact that the causal envelope of every man is of a certain type, one of the seven. The types also determine mankind's division into seven great groups, through which energies from the seven planetary departments are focused.

At the stage of unity (46) and higher stages, where the matter aspect has lost its power, even these divisions disappear, and the initiate sees the plan as a whole, knows the Life in its essential oneness, and begins to have some understanding of what the “third self” means.

Disciples must always remember that all distinctions and categories are mental productions, and are due to the control of material forms by mental energy. It is almost impossible for the disciple to surmount these distinctions and differences until he has passed completely to the second triad, has become a 46-self, and has passed out of the domination of the first triad. But up to the third initiation, even the consciousness aspect implies duality: self-consciousness and matter, self-consciousness and the envelopes, the observer and the observed, the lover and the loved, the seeker and the sought. It is only as the energy of the third triad at the third initiation begins to be sensed that what is said here corresponds to the disciple's own understanding.

The struggle of the disciple as he masters the energies of the causal-mental world can be summed up in three statements:

1. Work in the causal-mental world produces apprehension of duality. The disciple seeks to become self-conscious in the causal envelope and control his envelopes of incarnation from there. The alignment of the envelopes of incarnation with the monad, being self-conscious in the causal envelope, is his objective. The disciple takes the first step in this direction when he begins to cease identifying himself with the envelopes of incarnation and their mechanical consciousness functions, and recognizes during this transitional period that he is a duality.

2. The causal-mental consciousness, rightly used, becomes therefore an instrument for the apprehension of two kinds of reality: the reality of the causal world (47:2,3) and the reality of the three worlds of man (47:4–49:7). It is the mediating principle, in this interim where dual apprehension reigns.

3. At a later stage the envelopes of incarnation become so well aligned with the causal envelope that duality disappears, and causal consciousness, once activated, makes all lower consciousness unnecessary.

When the matter of the mental envelope is activated exclusively by the monad, being self-conscious in the causal envelope, and the monad can in addition maintain itself with self-consciousness in its incipient 46-envelope (very short moments to begin with, later longer and longer) and (faintly) apprehend even the 45-will energy, then the causal self has built the bridge (the antahkarana) which aligns, not only the first triad with the causal envelope, but also the causal envelope with the second triad. When the causal self has done this, the causal envelope has served its purpose, is not needed, and is therefore dissolved. Augoeides has done its work and is liberated from his connection with the human monad. Then the monad can dissolve the first triad, since it does not need to incarnate any more. It can keep the first triad, if it intends to work later in the worlds of man, and then it forms, with will directed through the first triad, envelopes in those worlds. Then the monad (as a 46-self) can work through and with energy as the plan dictates.^{7.1.23-31}

The Choice of Right Action under Causal Inspiration

There are so many lines of activity into which the causally inspired disciple may throw himself. It is not easy to reach clarity as to which choice is the best one. Is there then a criterion whereby a man may know which out of several lines of activity is the right line to take? Is there something which will enable a man unerringly to choose the right action and go the right way? The question refers to the choice between two courses of action which are both right and correct.

When a man advances in consciousness development, he is faced with choices that require increasingly subtle discrimination. The crude discrimination between right and wrong which occupies the little developed is superseded by the finer distinctions of right and of more right, of high and higher, and the conception of right is formulated with the greatest care and understanding. In the stress and toil of life and in the constant pressure on each one from those who constitute their group, the complexity of the problem is often very great.

When the choice is between what benefits the individual and what benefits the group, it is easy to choose right for the man who has discrimination and shoulders his just responsibility. There follows next the distinction between the more expedient and the less expedient, and then the factors of the physical world such as right time, right place, right people, and right use of finite economical, etc. resources have to be considered.

Nevertheless situations may arise where, after the application of such procedures of exclusion and discrimination, there still remains a choice in which neither common sense nor discernment on the basis of both exoteric and esoteric knowledge can show the way. The

desire is to do the one right thing and to act in the way that benefits the group best apart from personal considerations altogether. Yet knowledge and understanding do not suffice. What then should the aspirant do? One of two things:

Either he can choose that line of action which seems to him the wisest and the best. This presupposes trust in law, trust in the law of reaping in particular, but also trust in the law of self-realization. The aspirant then demonstrates that firm trust in self without which he cannot develop either individual character or superhuman kinds of consciousness. This involves also the ability to go forward upon the grounds of the decision made, and so to abide by the results without foreboding or regrets.

Or he can wait, resting back upon an inner sense of direction, knowing that in due time he will ascertain, through the closing of all doors but one, which is the way he should go. For there is only one open door through which such a man can go. He will need intuition to choose this, the right door.

In the first case, mistakes may be made, and the man thereby learns and goes forward. In the second case, mistakes are impossible and only right action can be taken.

It is obvious, therefore, that what determines the choice of procedure is an understanding of one's stage of consciousness evolution. Only the highly advanced man can know what is the right time, the right place, and the right people and can adequately distinguish between the intuition and mental and emotional expressions.

The man who should use his common sense and take a line of action based upon his mental understanding should not practise the higher method. He has still to learn to use mental consciousness in order to make the right decision and to solve his problems. Through this method he will grow. Intuitive knowledge is part of causal consciousness, and this must be active before the intuition can work. Causal consciousness always concerns itself with group activity and not with the individual's personal affairs. If you are still centred in the first self, you have to recognize it, and use the equipment available. If on the other hand you know yourself to be functioning in causal consciousness and to forget yourself and your selfish interests in the service of the whole, only then you may apply the higher procedure. Then you do what duty indicates, you shoulder the responsibility to which you measure up, you perform your share of the group work. Then, too, the way will unfold before you, while you do the next thing and fulfil the next duty. Out of the right fulfilment of lesser duties will emerge the favour of fulfilling larger duties.

Thus for the high grade aspirant the choice of right action depends on an expedient use of mentality, the employment of common sense, and self-forgetfulness. This leads to the fulfilment of duty. And for the disciple all of the aforementioned things and moreover the possibility to use the causal intuition which will reveal the moment when he can shoulder larger group responsibilities simultaneously with the smaller group responsibility assumed hitherto. The intuition does not reveal the way ambition can be fed, nor the manner in which desire for selfish advancement can be gratified. The intuition finds the laws but does not demonstrate to the lower how individual application is to be made.^{1.2.15-24}

Happiness, Joy, and Bliss

It is helpful to differentiate between happiness, joy and bliss.

Happiness has its seat in the emotions and is a reaction in the first self.

Joy is a quality of causal consciousness (47:1-3). It is realized in mental consciousness, the higher mental, 47:5 and 47:4, when this is aligned with the causal.

Bliss belongs to essentiality, world 46, the world of unit.

Does the aspirant refer to his happiness or to his joy? If he refers to the latter it must come as the effect of group consciousness, of group solidarity, and may not be interpreted in terms

of happiness. Happiness comes when the first self is satisfied, when it is content with its environment or other first selves. Happiness is the goal of the separated self.

When however we seek to live in causal consciousness, the contentment of (the first self is discounted and we find joy in our group relationships and in bringing about conditions which may help those whom we contact to better express causal consciousness. This – bringing of joy to others in order to produce conditions in which they may better express themselves – may have a physical effect as we seek to better the conditions of their physical lives, or an emotional effect as our presence brings to them peace and uplift, or an intellectual result as we stimulate them to clarity of thought and understanding. But the effect on ourselves is joy, for our action has been selfless and non-acquisitive, and not dependent on the aspirant's circumstance or worldly state. Much happiness is necessarily foregone when ill-health makes its pressure felt, as the environment is difficult and the "accumulated reaping of many lives" presses down, or as the troubles of the family, nation, or race weigh on the sensitive first self. The happiness of youth or the self-centred contentment of the selfish insulated person (hiding himself behind the shield of his protective desires) must not be confounded with joy.

In the midst of first-self distress and unhappiness, the joy of causal consciousness may be experienced. It is for this the aspirant must aim.

In the destruction of the form lies hid the secret of all evolution. The 45-selves utilize the form to the uttermost. They seek to work through it, imprisoning the life in confining walls for just as long as the purpose is served and the race instructed through that form. Then the time comes that the form no longer serves the purpose intended, when the structure atrophies, crystallizes, and becomes fragile. Its destruction then becomes important and useful, and it goes, to be replaced by a new form. Always the building of the form, always its utilization for as long as possible, always the destruction of the form when it hinders and cramps the expanding light, always then the rapid construction of a new form. Such has been the method since the commencement of the eon.^{6.9.1-8}

The Esoteric Sense

In all instructions of a truly esoteric character the attitude of the disciple is emphasized as particularly important. How does he relate to superphysical reality, what is still only subjective, what is esoteric? He must assume and consistently hold the position of the observer, detached from the mechanism of observation and contact. He must recognize himself as essentially a spiritual being, different in nature, objectives, and methods of working from the envelopes which he considers it expedient to occupy temporarily and to employ. He must realize his unity and lines of contact with all similar workers and thus arrive at a conscious awareness of his position in the hierarchy of spiritual beings. It must always be remembered that the individual must keep his status strictly to himself, and demonstrate his level of development by a life of active unselfish service and by a clear vision which is ahead of the general conception of mankind.

Each worker is responsible for himself and his service and for no one else. An individual's level of evolution does not appear in claims made, but in the work accomplished and in the love and wisdom shown, evidenced knowledge of the plan for mankind, and a manifested esoteric sense. What is meant by the words "esoteric sense"? The power to live and to function in the consciousness aspect, to possess a constant inner contact with causal consciousness and Augoeides, and this must find expression in love actively shown, in wisdom steadily outpoured, and in the capacity to include and to feel united with all that lives and breathes. This means an interior mental attitude which, whatever its orientation, is directed with intention and will. The directed attention of the monad then controls mechanical and automatic envelope activity. It can govern and control the emotional sensitiveness, not

only of the disciple himself, but of all whom he may contact. By the strength of his silent thought, he can bring light and peace to all. Through that mental power, he can tune in on the mental world and on the causal world and can discriminate between and choose those mental forces and those concepts which will enable him, as a worker under the plan, to influence his environment and to clothe the new ideals in that thought matter which will enable them to be more easily recognized in everyday thinking and living. This mental attitude will enable the disciple also to orient himself to the causal world and in that space of inspiration and of light, discover his fellow-workers, communicate with them and – in union with them – collaborate in the working out of the plan of the planetary hierarchy.

This esoteric sense is the main need of the aspirant at this time. Until aspirants have somewhat grasped it and can use it, they can never form part of the new group; they can never work as white magicians, and these instructions will remain for them theoretical and mainly intellectual, instead of being practical and effective.

To cultivate this inner esoteric sense, meditation is needed, and continuous meditation, at the early stages of development. But as time elapses and a man achieves better contact with the second self, this daily meditation will perforce give way to a steady orientation to the second self, and then meditation as now understood and needed will no longer be required. Man's non-identification with his usable envelopes and thought-forms will then be so complete that he will live ever in the "seat of the observer", and from that point and attitude will direct his mental and emotional activities and the energies which make physical expression possible and useful.

The first stage in this development and culture of the esoteric sense consists in the holding of the attitude of constant observation without identification.^{11.2.1-5}

The Higher Mental Development in the Future

To work in the mental world it is necessary to have a well-developed intellect, and also to have achieved some measure of consciousness control. Love is the great unifier, the prime attractive impulse, macrocosmic and microcosmic, but the intellect is the main creative factor and the utilizer of the energies of the cosmos. Love attracts, but the intellect attracts, repels and coordinates, so that its potency is inconceivable. Is it not possible dimly to sense a state of affairs in the mental field analogous to that now seen in the emotional? Can we picture the condition of the world when the intellect is as potent and as compelling as are desire and feeling at this time?^{2.5.1}

Thus also will people be led on into the new age, wherein "talk will die out and books come to naught" for the lines of mental communication will lie open. Communication that is dependent on language characterizes not only the physical world but also the emotional world. Only in the mental world is all communication independent of language, only there reigns true telepathy. People will recognize that noise obstructs telepathic intercourse. The written word will not be needed either, for people will use symbols of light and colour to supplement through the eye what the mental hearing has recorded. This lies in a distant future, will be faculties in the coming sixth and seventh root-races.

Ordinary language is as unsatisfactory in the field of knowledge as is the ancient tallow dip in the field of illumination. Electric light has superseded it, and some day the true telepathic communication and vision will take the place of spoken and written language.^{8.2.75,76}

In time the interrelation between the individuals in the new group of world servers (scattered as they may be all over the world) will be so close that daily they will meet each other at a set time their causal world, there being protected from interference of the black lodge and its machinations. This becomes possible only when the individual's brain and mental consciousness are aligned with causal consciousness and so all three kinds of con-

sciousness are simultaneously in touch with members of the group. In this alignment the most difficult work is to make the physical brain participate in the connection being established. The ability of the brain to receive and rightly register causal impressions can be developed only after the eyebrow centre of the etheric envelope has been awakened into conscious activity and then been aligned with the crown centre so that the two centres vibrate in unison and in so doing activate centres in the organic brain. Also mental consciousness must be developed so that the individual can turn it at will externally towards the physical world or internally towards causal consciousness, and also discriminate intelligently between impressions from all the physical, emotional, mental, and causal worlds.^{7.3.44}

Concentration, Meditation, Contemplation

The majority of students are unable to think with clarity. Clear thinking presupposes the capacity to dissociate oneself, temporarily at least, from all emotional reactions and activities. As long as the emotional envelope is in a state of uncontrolled vibration, and its desires, feelings, and moods are powerful enough to attract the attention of the self, active processes of unemotional thought are not possible. To clearly understand how the self controls emotionality by means of mentality and why this control is necessary, one must first have some knowledge of the nature and faculties of mental consciousness and appreciate the value of concentration and of meditation.^{8.4.1}

Concentration is the focussing or orienting of mental consciousness to causal consciousness. This means that the ordinary mechanical and automatic tendencies to thought-form building are temporarily inhibited. Through meditation, which is the developed power of mental consciousness to keep its attention in causal consciousness, and in that causal consciousness become aware of the plan, he learns to apprehend the ideas he needs. Through contemplation he enters into that silence which will enable him to tap knowledge out of the collective consciousness of the causal world and to know. This is the work before each aspirant and hence the necessity of his understanding the nature of his mental problem, the tools with which he must perforce work, and the use he must make of what he learns and gains through right use of his mental instrument.^{6.8.25}

Contemplation is that period of stillness which succeeds upon the activity, found so difficult by the beginner, of aligning the brain with mental consciousness (the higher mental; 47:5 at first, 47:4 later) and mental consciousness with causal consciousness (47:3 at first, 47:2 later), in which process the emotional envelope and the lower two molecular kinds of the mental envelope, 47:6,7) are quieted, so that the concentration and meditation are achieved which will serve to reorient the mental consciousness towards the causal. This interlude is analogous to inhalation. In this cycle, consciousness is gathered in and lifted up.

When success crowns this effort, the self-consciousness then slips out of the first self and becomes self-consciousness in the causal envelope. Causal consciousness becomes active and is apprehended in both the mental and the brain. The automatic and mechanical activity of the envelopes of incarnation quietens down. There is a moment of inspired waiting. The higher mental – 47:5 and 47:4 – is activated but quiescent where mechanical and automatic activity is concerned and is only a clear receiver of causal consciousness; in the meantime, the monad, causally self-conscious in the causal envelope, thinks in unison with all causally conscious individuals within the man's own group (47:2 is required for this), taps the resources of the causal collective consciousness, and formulates its purposes in line with the planet-encompassing plan. This cycle of recorded causal consciousness activity is followed by the exhalation phase. The interlude comes to an end; the waiting mental again becomes active and in so far as it has been rightly aligned and held in a purely receptive attitude, it becomes the interpreter and instrument of causal consciousness, which has now turned its light upon the

attentive first self consciousness. Through that medium the causal can now work out the plans it formulated in the interlude of contemplation. The emotional nature is swept by desire to realize in the physical world the plans with which the rightly aligned higher mental seeks to enrich its experience. Subsequently the brain receives the transmitted impression and the individual adjusts his physical life so that those plans can be properly realized. This of course delineates a mechanism, trained, adjusted and made rightly responsive – a rare thing indeed to find. The second part of the interlude becomes possible only when the first interlude, that of contemplation, has been achieved.

The disciple who is seeking to cooperate with the planetary hierarchy, participate in their work in the physical world, has to learn to work not only by attaining the stage of contemplation but also by using, with knowledge and understanding, the interludes between inhalation and exhalation in the purely physical sense. This is the true objective of the science of breath. The brain consciousness is necessarily involved. Man can make right use of the interludes between breaths only when he has conquered the power with uninterrupted directed attention to carry out the contemplation phase comprising the causal, the higher mental, and the brain. Just as the higher mental – 47:5 and 47:4 – has been activated and quietened so as to become a clear receiver of causal consciousness, so the etheric brain consciousness has to be made receptive to impression from the higher mental.

One interlude therefore (from the standpoint of the causal and the higher mental aligned with it) takes place after self-consciousness has been gathered into the causal, and the other takes place at the close of that first interlude, when the disciple directs causal consciousness to the physical world. Exhalation follows inhalation and also has its interlude. The disciple has to learn facility in utilizing these two interludes, one of which influences the higher mentality, and the other the brain and the higher centres of the etheric envelope.

There is, as always, a physical analogy of this process of ingathering of attention to causal consciousness and its outgoing in and from the causal, with its two interludes of stillness and of thought. The results of these interludes are thus: in the first or higher interlude, causal consciousness receives a causal idea or part of a such idea and transmits it to the waiting higher mental; in the second or lower interlude, the higher mental attempts to formulate the causal idea into a mental idea and transfer it to the brain, whereupon physical action may follow.

Students of esoterics who have demonstrated their devotion and their mental poise, and who obey the rules and the laws, can begin to use the interludes between the two phases of physical breathing for intense activity and the use of the power of will to produce magical effects. The self-consciousness, focused in the brain and having participated in the work of contemplation, can now proceed to the work of realizing the plan in the physical world. The conscious man performs this work by using focused energy of will in the stillness achieved. As can be seen, these breathing interludes are also two in number: after inhalation and after exhalation. The more experienced the disciple, the longer will be the interlude and the greater the opportunity therefore for focused magical work and for the utterance of those words of power which will make the (divine =) magical purpose to be.^{9.2.14-19}

How is this to be done? How bring through (LA: scale the causal ideas down into mentality) and how build afterwards (LA: the thought-forms, that is, clothe the ideas in mental concepts)?

No matter how small or unimportant an individual thinker may be, yet in cooperation with his brethren he wields a mighty force. (LA: The group power may entail a reinforcement that is much greater than the mere sum of the individuals making up the group. Nevertheless quantity can never replace the necessary quality. If the people composing the group do not reach beyond principle thinking, 47:6, they may be however many, yet they will not grasp

even one causal idea, for no such idea penetrates lower than to 47:5. However, a cooperating group of perspective and system thinkers in 47:5 and 47:4 would effect a mental revolution.) Only through the steady strong right thinking of the people and the understanding of the correct use of mental energy can progressive evolution go forward along the desired lines. (LA: This will be possible in a distant future, but hardly in our times.) Right thinking depends upon many things, and it might be useful to state some of them very simply:

1. An ability to apprehend the vision. That involves a capacity to grasp, even though faintly, the archetype on which the planetary hierarchy is endeavouring to fashion the race. It involves cooperation in the work of the manu, and the development of abstract as well as synthetic thought (LA: causal consciousness and the highest kind of mental consciousness, 47:2-4), and flashes of the intuition (LA: 46:5-7). The (LA: 46) intuition wrests a touch of the ideal plan as it lies in the planetary government. As men develop this capacity, they will touch sources of power that are not in the causal-mental world (47) at all but in the world (LA: world 46) from which the causal-mental world itself draws sustenance.

2. Then, having apprehended the vision and glimpsed a fraction of its beauty (how little men see is astounding!), in your hands lies the opportunity to bring down to the mental world as much of the plan as you possibly can. Nebulous and faint at first is your grasp after it, yet it will begin to take form. Seldom at first will you find that you can contact it, for the vision comes through the causal envelope and few can hold that high consciousness for a long time. But the struggle to apprehend will lead to results, and little by little the idea will seep through to mental world (47:4). Then it becomes a mental thought, something that can be definitely apprehended and formed as a basis for thought.

3. Next comes a period wherein you build your thought-form of as much of the vision as you can bring through into your consciousness. Slowly must this be done, for the vibration must be stable and the form must be built well. Hurried work leads nowhere. As you build there will gradually be sensed a longing, a desire to see this vision brought to earth, and see it becoming known to other people. Then you vitalize the thought-form with the power of your will, you seek to make it be. The rhythm becomes heavier and slower, the material built into your form is necessarily coarser, and you find that your thought-form of the vision is clothed in mental and emotional matter.

4. Happy the disciple who can bring the vision nearer still to mankind, and (LA: contribute to) work at its realization in the physical world. Remember this, that the realization of any aspect of the vision in the physical world is never the work of one man. KofL1 4.22.6 Only when it has been apprehended by the many, only when they have worked at its material form can this vision be manifested in the physical world through their united efforts. This shows the value of educating public opinion; for such education brings the many helpers to the aid of the few visionaries. Always the law holds good; in descent, differentiation. The two or three apprehend the plan intuitively. Then they activate with their thought the matter of the mental world, and thinkers seize hold of the idea. This is a hard thing to learn and difficult to do but the reward is great.

L.A.: The publication of hylozoics from the year 1950 on makes it easier to bring the vision closer to mankind, since it has been possible to scale causal ideas down into a mental system liberated from the vagueness of symbolism. Because of this, a greater responsibility lies with esotericians to learn to master the system and in their turn to bring it out to receptive fellow human beings.

To those who wrestle, strive, and hold on, the joy is doubled when the vision is realized in the physical. The joy of contrast will be yours, for knowing the past of darkness you will revel in the light of fruition. The joy of tried and tested companionship will be yours, for years will have proved to you who are your chosen associates, and in community of suffering will come

the strengthened link. The joy of peace after victory will be yours, for to the tired warrior the fruits of achievement and rest are doubly sweet. The joy of participation in the plan of the hierarchy will be yours, and all is well that unites you with the hierarchy. The joy of having helped to solace a needy world, of having brought light to darkened souls, of having healed in some measure the open sore of the world's distress, will be yours. And in the consciousness of days well spent, and in the gratitude of salvaged souls, comes the deepest joy of all, – the joy a teacher knows when he is instrumental in lifting a brother up a little higher on the ladder. This is the joy that is set before you all – and not so very far ahead it lies. So work, not for joy but towards it; not for reward, but from the inner need to help; not for gratitude, but from the urge that comes from having seen the vision and the function you have to fill in realizing that vision on earth.^{6.8.26-33}

L.A. November 18, 2014.