

FUNDAMENTALS OF LIGHT TECHNOLOGY

PART FIVE

ABOUT THE CONSCIOUSNESS ASPECT OF EXISTENCE

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5.1 Stages of the Awakening of Monad Consciousness

¹Monad consciousness can be potential, actualized, passive, activated, self-active, latent, inactive, subjective, objective, self-conscious. These are the different states of monad consciousness.

²The states enumerated determine the different stages of the awakening of monad consciousness and its further development in the great process of manifestation. Therefore, it is necessary to have a clear conception and discrimination of these states and the corresponding stages to understand consciousness, manifestation, and the meaning of existence.

³Absurdities are the result if these different states and stages are confused with each other. Some examples of such confusions: 1) Confusion of inactive and self-active consciousness. 2) Confusion of subjective and objective consciousness. 3) Confusion of self-active and self-conscious consciousness. 4) Confusion of potential and latent consciousness. Wherein lies the absurdity of these four confusions? Answers: 1) The confusion of inactive and self-active consciousness equals non-differentiation of self-initiated monad consciousness and mechanical envelope consciousness. This confusion prevails in those who without discrimination say “I” and “me” of everything: “I was angry”, “I feel so hurt”, “I can’t stand that type of people”, etc. 2) The confusion of subjective and objective consciousness is the consistent and methodical error of subjectivist Oriental and Occidental philosophy. That philosophy has subjectivized the whole of objective reality, turned matter into illusion, mere inner experience. 3) If there were no difference between self-activity and self-consciousness, even animals would possess self-consciousness. 4) If potential and latent consciousness were the same, there would be no difference between superconscious and subconscious, between the ever higher kinds of consciousness conquered by the monad in ever higher kingdoms and the lower kinds of consciousness already left behind by the monad.

⁴From the beginning, before its introduction into the cosmos, the monad has only potential consciousness. Then the monad is unconscious like primordial matter. The monad’s potential consciousness is roused to life, is actualized, in the cosmic process of involution. Subsequently, during the whole of its participation in the process of manifestation, the monad has actual consciousness.

⁵During the process of involution, the monad’s actualized consciousness remains but passive. This does not mean that the monad is inactive in its consciousness, but it means that it is incapable of self-active consciousness. Thus the word “passive” is in this connection a synonym of “non-self-active”. During involution, the monad is able to reproduce the vibrations that accompany the consciousness expressions of self-active monads, but it cannot produce such expressions itself. That is why such mere passive consciousness is also said to be “reflective”.

⁶During the process of evolution, the monad consciousness becomes self-active. This self-activity is enhanced as the monad passes through the lower three natural kingdoms.

⁷Evolutionary monads, too, often are in non-self-active states just as involutory monads.

As for evolutionary monads, however, this is not called “passivity” but “inactivity”. Therefore, a distinction must be made between necessary and non-necessary states: involutory monads must be non-self-active because they cannot be self-active; evolutionary monads, however, can be self-active, and must be if they are to develop further. Every human being who wants to develop his consciousness has something very important to consider here: he (the monad) is all too often inactive so that his envelopes represent “his” consciousness activity. Therefore, the fact that in the human being, non-desirable emotions and non-desirable thoughts arise every now and then is not the problem. The problem is not the activity of the envelopes, but the inactivity of the monad; the fact that the monad allows itself to be carried away, to be identified with the consciousness expressions of the envelopes, so that the self (the monad consciousness) says “I” and “me” of those mechanical manifestations of the not-self.

⁸All matter is active (activated through the atomic currents of primary matter). All activity simultaneously becomes consciousness. However, only with self-consciousness is purposiveness obtained. Active consciousness without self-consciousness is robot activity. As directed from without it can appear as self-activity due to possible purposiveness. One example of this is hypnosis, another is mass psychosis.

⁹A sharp distinction must be made between active consciousness, self-consciousness, and active self-consciousness. Mineral, vegetable, and animal monads display active consciousness without self-consciousness because they cannot be self-conscious. Even if human monads can be self-conscious, yet in “normal cases” they are so only seldom and then usually just very briefly. This is so because a more permanent, self-initiated self-consciousness is the exclusive result of purposive work using esoteric methods of activation. Generally, the human monad starts to take an interest in learning such methods at the higher emotional stage (the stage of the mystic) only.

5.2 *Activation of Consciousness*

¹Consciousness activation in the lowest three natural kingdoms is an unconscious and automatic process. In the human kingdom, consciousness activation gradually becomes conscious. In higher kingdoms it is the result of self-initiated consciousness activity.

²There are limits to the consciousness of all evolutionary beings. Those limits are determined by the individual’s ability to activate passive consciousness in ever higher atomic kinds.

³The monad consciousness is activated in and through envelopes. Every form of nature, every collective being in some natural kingdom, is an envelope for an evolutionary monad inhabiting and dominating it. The forms of nature are living beings having collective consciousness. The envelopes consist of monads involved into atoms and molecules, monads that are behind the dominant one by at least one natural kingdom.

⁴The monad cannot be conscious except in its envelopes and in the molecular consciousnesses and (in superhuman kingdoms) atomic consciousnesses which the monad has itself activated.

⁵The activated consciousness of the monad must not be confused with such higher consciousness as the monad can contact temporarily. The monad is able to sporadically contact higher kinds of consciousness than the ones it has activated or for which it has envelopes. Such contact is made possible by the fact that all the higher atomic kinds are always involved into the lower ones. Since such contacted higher consciousness is not part of the monad’s self-activated consciousness, it is not conceivable to the monad.

⁶The animal can contact mental consciousness but does not possess mental consciousness because of that. Correspondingly, man can contact causal and essential (46) consciousness, yet such contact does not entail consciousness that is conceivable to the self.

⁷The consciousness process of the monad, actualization in the process of involution and activation in the process of evolution through all the 49 atomic kinds, takes immense spaces

of time.

⁸Only a higher kind of consciousness can clearly see the limitation of a lower consciousness. Only the second self can see the limitation of the first self. Only the third self can see the limitation of the second self. Only higher selves can determine the limits of the capacity of lower selves. The gist of what is said here is that nobody knows his own limitation until he is informed about it by a higher self.

⁹Higher consciousness dominates a lower kind when the higher kind has become as activated as the lower one. There is a relation of correspondence in this. Principle thinking (47:6) cannot control the two highest emotional consciousnesses (48:2,3). In order to control emotional imagination in those molecular kinds, as a rule the monad must have activated perspective thinking (47:5).

¹⁰In the animal kingdom, the monad acquires objective consciousness of the lowest kind (physical).

¹¹In the human kingdom, the monad's consciousness becomes self-active, and by this it can acquire self-consciousness.

¹²Active consciousness is a condition of objective consciousness.

¹³Objective consciousness is a condition of self-consciousness.

¹⁴The clairvoyant cannot know that there is a mental world, since he cannot acquire mental objective consciousness. Subjective consciousness is not sufficient, but unshakable knowledge is had only through objective consciousness.

¹⁵By "self" is meant not only the monad's consciousness in a general sense, but also its consciousness in an envelope in which the monad has succeeded in becoming at first self-active and later self-conscious. The monad identifies itself with such envelope consciousness calling it "self", while realizing that all lower kinds of consciousness are not "self". For example, an emotional self apprehends its emotional life as its "self", while realizing that sense perceptions refer to something external to it, the "non-self". The mental self apprehends its intellectual life as its "self", viewing both sense perceptions and emotions as the "non-self". The causal self knows that not even ideas are its self, but these are the content of its self-consciousness. The causal self apprehends its intellectual and emotional life as well as its sense impressions as "non-self", a realization that is reinforced by the fact that the causal self is able to observe objectively both emotional and mental forms.

¹⁶The self is the centre of all self-perceptions. Attention indicates the presence of the self.

¹⁷One must distinguish between self-consciousness (the monad's self-consciousness in the envelopes), collective consciousness, and ultimate self-consciousness.

¹⁸Atomic consciousness is world consciousness and implies omniscience in that world.

¹⁹Only the 46-self can acquire atomic consciousness in worlds 49, 48, and 47, and so become omniscient in those worlds as in world 46 as well.

²⁰Omniscience does not mean that the individual knows everything about everything, but that he is able, when need be, quickly to find out anything he wants to know in his worlds, independently of space and past time.

²¹All divisions are deficient, since the capacity of consciousness is individual and due to the acquisition of faculties by individual character. Therefore, the boundaries between the different selves given here should not be understood as distinct.

²²When the monad has attained the highest divine kingdom (1-7) and has thereby acquired full cosmic collective consciousness, it no longer needs envelopes in which to develop consciousness. Then, for the first time, it will know itself to be that ultimate self which it has always been. Until then it has identified itself with some one of its envelopes.

²³The energies issuing from the highest cosmic kingdom are the fundamental cause not only of the formation of matter but also of the development of consciousness by means of the attractive force of energies from higher worlds. Consciousness development can be con-

sidered as the individual's gradual conquest of ever higher kinds of consciousness. It can be seen as the result of influence issuing from higher worlds, attraction without which the initial impulse of consciousness development would not exist. The impelling force in development issues from higher kingdoms and, in the last analysis, from the highest cosmic kingdom (the goal of evolution). It is the task of all kingdoms to serve each other in the ways they are able to in the great cosmic barter economy. It has been the fatal mistake of mankind that it has considered everything to exist for man's sake, demanded and wilfully taken everything not understanding that all life is a mutual give and take. We are all links in the stupendous chain of evolution, we are all dependent on each other and exist for each other. Mankind's perverse attitude to life has had the result that the energies that would have had a constructive effect instead have had a destructive effect. The history of mankind's suffering is the effect of causes that mankind itself has originated. Our world history needs to be rewritten, to teach us something rational instead of conveying the illusions and fictions of ignorance.

5.3 The Evolution of Consciousness

¹The evolution of consciousness is intended to bring about the activation of passive consciousness into self-activity in physical, emotional, and mental matter. The continuation of evolution in higher material worlds, 46 and higher, is called "expansion".

²The evolution of consciousness is a continuous process of liberation from lower consciousness and simultaneous identification with higher consciousness.

³The evolution of consciousness implies acquisition of qualities and abilities.

⁴To gain a deeper understanding of the nature, essential characteristics and conditions of the evolution of consciousness it is necessary to avail oneself of certain intellectual tools.

⁵Such an intellectual tool is thinking on different scales. Something said may be true on a large scale, but not on a small scale, and vice versa: "Everything that happens has a meaning" is true on a very large scale: the manifestation of the entire cosmos, since the existence of every monad is meaningful. It is not true on the very tiny scale that is represented by daily chance events in the life of any individual: I have a tooth ache; I slip accidentally and get hurt; I lose my keys in a state of distraction, and trying to find them I miss my bus. We should ask ourselves very often: "On what scale are we talking now?"

⁶Another such intellectual tool is the ability to think dynamically, beyond the limitation of the present. To such a thinking it is not as interesting to ascertain the static condition of the present as its tendency into the future. Does it increase? Or decrease? How fast? And in which direction? Such a thinking is connected with the realization that each process describes a curve that has a certain inclination at every given point, that is, the degree of change of the change – acceleration, for instance – at that point.

⁷Such an intellectual tool of a third kind is the ability to think in a multi-valued way. To a less developed person, there are more words than concepts. To a more developed person, however, the opposite is true: words do not suffice or do not even exist for all the concepts he is trying to express in words; and thus often many concepts must be crammed into one word. Therefore, in esoterics it is often seen that one word has several, even many different meanings. The word "consciousness" cannot mean the same when used of the capacity of mineral monads, human monads, and 45-monads, respectively.

⁸The use of such intellectual tools implies a mental effort for many people, since the collective thought forms of mankind have the tendency of swinging people's thinking into primitive lines.

⁹The evolutionary level of the human individual is a function of his activated emotional and mental (including causal) consciousness.

¹⁰In esoterics there is mention of "integration", which has reference to several different kinds of processes. What they all have in common is that the individual by means of a higher

envelope learns how to control the next lower one. We may speak of the integration of the first self, the causal self, the 46-self, etc. When the individual controls his etheric envelope by his emotional envelope and his emotional envelope by his mental envelope, then the first self is integrated. The causal self adds to this integration the control of his mental envelope by his causal envelope. The 46-self does not need to incarnate any more, but if he does so, he shapes a causal envelope by himself, and by this controls all his lower envelopes, directly or indirectly.

¹¹Evolution appears from below as a series of sacrifices and from above as a series of gains. Sacrifice, renunciation, liberation, elimination is the same process and the condition of further acquisition of consciousness.

¹²All primordial atoms from the beginning have potential consciousness (possibility of consciousness). In the process of cosmic manifestation, this becomes first actualized passive consciousness, later gradually activated, active, self-active consciousness, and finally self-determined self-consciousness.

¹³When the potential monad consciousness has been actualized into passive consciousness, nothing of what the monad experiences can be lost. The monad consciousness is like a mirror which mirrors everything but which moreover preserves everything it has ever mirrored. It is a quite different matter that this cannot quite simply be recalled in the waking consciousness. What is important in this respect is the understanding that the concept of “past time” does not exist in the consciousness of the monad—the self and that, therefore, everything that has been exists in the cosmic total consciousness. To this consciousness the past is part of the present.

¹⁴The self in the lower develops by activating consciousness in the higher. Under normal conditions (on other planets), this process of activation is quite sufficient. On our planet, however, the members of higher kingdoms must try to collaborate in this activity. The initiative originates from 43-consciousness and influences 49-consciousness, from the third triad to the first triad. When the animal in a certain peak experience has reached 48:3, such a contact can be achieved between the second triad and the first triad that a causal envelope is formed where both triads enter into the centres of this envelope. Then it remains for the self to activate them, so that a self-conscious connection between both triads is obtained.

¹⁵Emotional consciousness develops in the emotional world, which is the particular world of the animal kingdom in consciousness development. The mental world is the world of thought and the particular world of men. Since most people have not yet conquered full consciousness in the lowest mental molecular kind (47:7) and true researchers work with 47:6, perhaps you understand how much remains if you consider that each higher molecular kind also implies an immense expansion of consciousness.

¹⁶In some respect the expansion of consciousness may be likened to a sphere with an ever increasing radius. This sphere becomes ever more extensive in all directions, both towards the consciousness of higher molecular kinds and towards that of lower ones. The difference is in the fact that where the higher kinds are concerned, expansion occurs only extensively, whereas in the lower kinds intensity is enhanced. This also has the result that the individual experiences the sufferings of other people, which would be unbearable unless the faculty of impersonality had been acquired.

¹⁷Consciousness is one and indivisible. This means that there are no definable limits. But the individual's perception of consciousness expresses differently in different kinds of matter, and this makes a division possible. With each higher kind of matter the self's potential of consciousness expansion is increased. This is perhaps the best way of explaining the process of consciousness.

¹⁸The acquisition of higher kinds of consciousness is a process, which, like all kinds of processes, comprises all three aspects, besides consciousness also matter and energy, even if the consciousness aspect is the only one that mankind stands a chance of using without risking

a catastrophe.

¹⁹The acquisition of higher kinds of consciousness is not done from below but from above. The individual prepares to receive those higher energies, which he does through the right use of energies already existing and a life of service that enables him to have a right attitude and creates the need of ever more expedient service. From the beginning the process is largely more instinctive than clearly conscious.

²⁰The proper task of the monad in the human kingdom is to acquire self-consciousness, individuality. This becomes possible only for the causal self, the self as self-conscious in the causal envelope. Until then, the self is conscious in some one of its envelopes of incarnation and thereby the victim of the erroneous view of reality and life inherent in the pertaining envelope consciousnesses. Exact perception of reality will be possible only when the self is able to experience the ideas of the causal world, the “Platonic ideas”.

²¹When the monad acquires essential consciousness, it ceases to take itself for granted and becomes collectively conscious instead. If the monad is to be collectively conscious on a factual basis, it must have acquired self-consciousness. Else the monad would not be able to rightly judge the content and functions of collective consciousness. The monad can become a collective self precisely because it has self-consciousness. It is true that the monad ceases to start from itself, but without self-consciousness it would be incapable of collective self-determination, unable during its further consciousness expansion to identify itself with an ever increasing part of the cosmic total consciousness, would lose its faculty of self-identity in the collective.

²²The more we identify ourselves with the matter aspect, have our attention directed to material forms and consider them to be essential, the less we are able to understand the meaning of life. It is our task to develop consciousness, to acquire ever higher kinds of consciousness, and we can do this only if we identify ourselves with the consciousness aspect. Our motto should be: we are our consciousness, not our bodies. The monad is a primordial atom, an exceedingly tiny part of matter. But the task of the monad consciousness is to identify itself with the cosmic total consciousness. That is a thing most people do not know and the others constantly forget.

²³Men would like to prolong their physical existence indefinitely, not understanding that in so doing they would impede their own development. They do not realize that their emotional consciousness consists of illusions, and their mental consciousness, of fictions, and that it is necessary that they are set free from those things, which is practically impossible, since they cannot be made to realize that their illusions and fictions are useless, but cling to them as though they were something else than crutches on which they drag themselves along.

²⁴To make a fresh start again and again, with ever increasing prospects of understanding, to develop your powers in ever changing conditions (with erroneous views, it is true, but nevertheless a wee bit more rational, since understanding can grow in each new life) – that is the only way of developing consciousness.

²⁵The acquisition of a higher kind of consciousness is a slow process, relatively speaking, from the first instinctive groping to full subjective and objective self-consciousness in the corresponding kind of matter. Generally, when there is talk of the individual’s kind of consciousness, what is meant is the full subjective consciousness he has acquired. A mystic, for instance, can possess causal consciousness to some degree, whereas this does not warrant calling him causally conscious. Only when the authorities of mankind recognize esoterics as a “science” will there be any sense in elaborating a detailed terminology for the description of unknown kinds of matter, various processes, etc., all of which being within the grasp of human comprehension.

²⁶Since the whole cosmos, in respect of consciousness, is a gigantic process of evolution, it follows from this that the individual, when he has become able to reflect at all, will remain the

untiring seeker and realizer in order to reach ever higher levels, enter ever higher kingdoms. That tendency is a basic instinct in all monads, a never-ending, unconscious striving towards understanding, an ever-increasing capacity for assimilating the consciousness energy of the atoms that unceasingly pour down through his envelopes, energies that effect evolution. That process may appear infinitely slow. The esoterician applies other concepts of time, however, (millennia, millions, billions of years) and an involution and evolution that goes on without interruption through countless forms of life until consciousness awakens and seeks its way.

²⁷The individual affects with his vibrations not just the consciousness of his own envelopes (the triad envelope, etc.) but all matter in his environment as well.

²⁸The worlds and matters of the planetary hierarchy become gradually more “dynamized”, and the same is true of all higher kingdoms. The whole cosmos becomes an ever more efficient process of development, the consciousness of matter ever more easily activated in lower kingdoms as well, so that towards the end development is an ever-accelerating process.

²⁹By continually refining their art, artists (painters, composers, etc.) draw closer to the causal world and the world of unity and in those worlds have use for the abilities they have developed, not knowing of the contribution they are able to make in worlds where all colours and notes are energies. This may serve as an illustration of how each individual character develops, unknown to itself, a capacity that will some time avail unity. Each individual is unique, and it is enriching to think of the contribution that everybody will make in his own way to the benefit of all. When faced with any creature we are standing before a miracle in a cosmos of inexhaustible possibilities, a cosmos where ultimately there is no failure.

³⁰The causal energies pouring down from the causal envelope into man’s envelopes of incarnation find entirely different expressions depending on which centres in those envelopes they vitalize. The causal energies mentioned issue from the three units of the second triad. When man has acquired the ability to assimilate them in the right way, they will activate consciousness in ever higher molecular kinds, subjective consciousness to begin with, and then objective consciousness, until the individual has become a causal self. This is the ground of self-realization. At the present stage of mankind’s development (its total life ignorance as to higher kingdoms, higher worlds, man’s envelopes and their various centres, the consciousness and motion aspects), the individual who does not wish to follow along in general evolution during millions of years is obliged to learn from the teachers in the fifth natural kingdom how to develop in the most rapid way. Nobody is forced to do so. Everybody is to decide his own pace of development. This is the individual’s absolutely private decision according to the law of freedom.

5.4 The Necessity of Emotional Consciousness

¹Emotionality is, in its original essence, dynamic, blind energy.

²At mankind’s present stage of development, emotionality is still the incomparably most important kind of consciousness. At this stage, the monad in the first triad is more or less permanently centred in the triad emotional atom and directs from there the two physical envelopes.

³At the present stage of mankind’s development and in the current emotional eon, emotionality is of the greatest importance as an energy factor and the emotional world is the world in which man can utilize dynamis. Without that force man is inactive.

⁴In the mental eon, mental consciousness will supply the dynamics.

⁵Emotional will is the strongest kind of will, also in those who have in several incarnations neglected their emotional development. Such people therefore think they are unaffected by emotionality and believe they have overcome those stages. Faced with catastrophes, however, and exposed to strains and trials that are part of the final test of the saint, man is awakened from his emotional apathy. Only when having acquired perspective thinking is he able to

become a mental self.

⁶Man needs emotionality also for his creative activity. Emotional creativity is inexhaustible, especially under the influence of mental ideas. This creative power is best furthered by the power of visualization, which the disciple is encouraged to develop particularly.

⁷Also the mental self needs emotional will for action, as impelling force. Only the very advanced mental self, who is at the verge of becoming a causal self, possesses sufficient mental will to be driven by this alone to expedient action. We become fully free from emotionality only as causal selves.

⁸The difficulty is in using emotionality right. It must not control the individual but must be his obedient servant.

⁹The disciple is taught how to rightly use his emotional consciousness as a source of energy, a driving force for consciousness development. Without emotional consciousness and its efficient contribution he cannot become a second self. With mentality alone the mental self can come in contact with the lowest causal consciousness (47:3), it is true, but he cannot reach essential consciousness (46:7). Mentality is necessary for the individual to become a second self. But only the cooperation of the highest emotionality (48:2) and the highest mentality (47:4) makes this possible.

¹⁰The higher emotional consciousness (48:3) makes it possible to acquire the qualities of attraction, is necessary to contact essential consciousness, and provides the dynamic energy that man must learn to master. It is from the highest emotionality (48:2), via the unity centre of the causal envelope, that the disciple achieves a contact with the world of unity (46), the world of intuition, wisdom and love, the lowest world of the planetary hierarchy where all can meet. These are inspirations necessary for the understanding of life, energies necessary for self-realization. It is with energies of emotional attraction (48:2,3) that the mental self can construct the bridge between the first triad mental molecule and the second triad mental atom.

5.5 Mental Consciousness

¹Man's mental-causal consciousness is the monad's self-acquired ability of consciousness, partly in its mental envelope (47:4-7), partly in its causal envelope (47:1-3).

²There are four kinds of consciousness of the mental envelope, corresponding to the ability to apprehend the vibrations in the four lower mental molecular kinds (47:4-7).

³The majority of mankind have developed (activated) only the lowest kind (47:7): discursive deductive thinking from ground to consequence.

⁴The second kind from below (47:6), philosophic and scientific principle thinking, is still the highest kind of thinking for all except the very rare élite.

⁵The third kind from below (47:5), élite thinking, is – in contrast to principle thinking which mostly absolutizes – partly consistent relativizing and percentualizing thinking, partly perspective thinking and system thinking.

⁶The highest kind of consciousness in the mental envelope (47:4) is still inaccessible to mankind. Its manifestations consist in – among other things – concretization of causal ideas involving simultaneous thinking by systems instead of concepts.

⁷The content even of élite thinking is for the most part made up of fictions (conceptions without real correspondences), due to lack of facts about existence. Only the facts of esoterics make it possible to think in accordance with reality.

⁸At the present stage of mankind's development, only the lowest two mental molecular kinds (47:6,7) are activated. Men have activated the mental atoms in the physical and emotional molecular kinds. But this mentality is fitted only to work up the impressions of physical things into concepts and order these into mental systems, which men take to be knowledge of reality, a very superficial knowledge even though it has yielded amazing results in technological respect. Reason in the emotional world can influence emotional matter and

emotional consciousness only. And the result has been religions, the expansion of mysticism into infinitude along with a firm belief in the correctness of the illusions that ensue and create material forms in the emotional world.

⁹A very little fraction of the consciousness of the mental envelope reaches down into the brain (man's waking consciousness). It can take years until a clear mental idea in the mental envelope is conceivable.

¹⁰There is a great difference between the brain's capacity for mental thinking and the consciousness activity of the mental envelope. Because the mental envelope has its own consciousness, which the human brain does not even suspect. This independent consciousness can assimilate ideas that were formerly ascribed to the subconscious, since the real fact of the matter could not be explained.

¹¹The reasoning power is the strongest factor in the matter of good or bad sowing and reaping.

¹²The mental faculties are largely various abilities to combine and work up the reality ideas that can be received only from the casual world. Mental ideas are in most cases new combinations of original causal ideas.

¹³The individual is the irremediable victim of his emotional illusions until he has become a mental self, and of his fictions until he has become a causal self.

¹⁴System thinking could also be termed "symbol thinking". A symbol is a summary of a whole view.

¹⁵Mentality generally reaches its full development during the fifth age of life (29–35 years).

¹⁶Mentality is still inactive in most people and is directed from emotionality. That is an old insight, which has not yet been applied by educators.

¹⁷The present zodiacal epoch of Aquarius (the years 1950–4550) will entail the activation of principle thinking (47:6). The result will be that people start thinking independently; they will think their own thoughts and not just parrot others.

¹⁸We are able to think at all because there are mental energies in the mental world, which in every moment is pervaded by mental atoms. We are able to perceive things in the lower worlds because mental atoms exist in all lower (emotional and physical) molecular kinds: "intelligence in matter". Without knowledge of the composition of matter you cannot explain that phenomenon.

¹⁹The lowest two mental consciousnesses are said to belong to the emotional stage because those who have acquired them are still emotional selves. Only when he has come into possession of perspective thinking is man a mental self, is he independent of emotionality.

²⁰All thinking deserving its name is indeed a thinking in system until it passes into a thinking with systems.

²¹Illogical thinking arises from the very fact that concepts, principles have been isolated from the contexts to which they belong. The training in logic was intended to hinder such an isolation, which was part of the special art of the sophists, by means of which they could dupe their audience.

²²People live in a consciousness chaos, since their physical, emotional, and mental consciousnesses largely lead their lives without connection with each other. Only when the pertaining envelopes have become aligned – that is, the etheric envelope with the emotional envelope and the emotional envelope with the mental envelope – is "harmonious" man produced, man in whom common sense rules. This kind of man is the mental self.

²³Those who strive to develop their mentality and pass to the mental stage need another life view than religion, which is chiefly emotional. Such a mental life view includes the knowledge of the laws of life, and so of course also the law of sowing and reaping.

²⁴When the individual has become a mental self (47:5) and in addition understands esoterics, he works to reach the lowest causal (47:3) and, with the highest emotional (48:2), to

contact, via the unity centre of the causal envelope (47:2), essential consciousness (46) the energies of which, in their turn, affect the will centre (47:1).

²⁵The higher emotionality (48:2,3) can contact and be vitalized by causal energies (47:2,3). The higher mentality (47:4,5) in addition can catch a vision from the world of ideas (47:3), a vision which leaves an impression that can be transformed into a mental idea.

²⁶Physical etheric consciousness is controlled by emotional consciousness, emotional by mental, mental by causal, etc. In contrast, causal consciousness cannot be used to control emotionality. Mental consciousness must do that.

²⁷The most characteristic faculty of those at the mental stage is the sense of proportion.

²⁸Only mental selves can be accepted as disciples of the planetary hierarchy.

²⁹Being a mental self does not, as such, bring about understanding of esoterics. On the contrary, esoterics often has its greatest enemy in mere mentality, which is sovereign in its own domain and refuses to acknowledge a superior authority.

³⁰At the mental stage, well-developed mental consciousness is usually in opposition to incipient causal consciousness.

³¹There are risks involved in starting your higher consciousness development (acquisition of subjective causal consciousness) before you have rooted out your selfishness and tendency to hatred. Concentration on the superconscious draws down energies from it, and such energies strengthen all tendencies.

³²Pure mentality, free of any merging with emotionality, is practically non-existent except in mental selves emancipated from any kind emotionality.

³³The integration of the first self is that process in which the individual learns how to control consciousness and energy in the emotional and physical envelopes. To do this you must be a mental self. It is especially important to control the emotional envelope. In so doing it is not a matter of killing out emotions or refusing them attention. It is required to be able to control these energies and to use them in the right way. In the integrated first self, there is a direct connection between mental consciousness and the brain. The individual cannot acquire second self consciousness until he has become an integrated first self.

³⁴The consciousness of the mental envelope is the sum total of what the individual has apprehended and worked upon. Its capacity is due to the monad's stage of development. Then it is another matter what is the capacity of the brain cells for reception of the requisite mental molecules.

³⁵Psychologists know practically nothing of mental consciousness. They cannot tell the difference between thinking and imaginative construction. Very few of the problems occupying mankind require mental consciousness. Imagination solves most of the problems that the learned can solve at all. Literature (poetry, romance, drama), oratory is the work of imagination.

³⁶Pure mentality is free from attraction and repulsion, free from everything that has anything to do with feeling or imagination. As long as the emotional and mental envelopes are in coalescence, most people are not in a position to use their reason.

³⁷According to esoterics, the intellect exists to produce something new, not to collect old stuff. Each individual intellect is unique and can create something unique. If it does not do that, then it is emotional imagination and not mental perspective.

³⁸Almost everything is unexplored. Almost all ruling ideologies need to be superseded by true ones. The field of exploration is infinite. The intellect accepts nothing that it has not examined and accepted by itself. It never believes it knows. It either knows or knows not.

5.6 Causal Consciousness

¹Causal consciousness (47:1-3) is possible only for those who have developed so far ahead of the rest of mankind that they can purposefully prepare for their transition to the next higher kingdom. They have acquired the ability to associate with everybody in the causal world, the

meeting-place for the individuals belonging to the fourth as well as to the fifth natural kingdom.

²Causal consciousness is subjectively intuition, the experiencing of causal ideas, and makes it possible to study objectively the physical, emotional, and mental worlds, and makes omniscience in these worlds possible.

³To causal consciousness there is, in planetary respect (the worlds of man, 47–49), neither distance nor past time. The causal self is able to study all its previous lives as a man, is able independently and quickly to acquire the facts necessary to comprehend all realities in the worlds of man, achieving more in one hour (in 47:1) than the most efficient mental thinker could manage in one hundred years. Fictions are precluded.

⁴Why is it that only as a causal self can the individual claim to possess common sense? Answer: Because only causal consciousness disperses illusions and fictions.

⁵Before the self is able to acquire active causal consciousness, it must have liberated itself from emotional illusoriness and mental fictitiousness, the fancies and speculations of ignorance in the worlds of man.

⁶Causal consciousness is joy. The cultivation of joy is one way of conquering causal consciousness.

⁷The first self cannot by itself cross the boundary between mental and causal consciousness.

⁸Usually the causal envelope and triad envelope are of different departments.

⁹It is possible even for the first self to assimilate the departmental energies of the causal envelope and triad envelope.

¹⁰Absolute certainty is obtained only through causal objective consciousness, since this makes direct observation (causal sight, causal sense) and ascertainment of facts possible.

¹¹Precisely causal consciousness is the basic, objective perception in the worlds of man and is the objective basis of continued life in the consciousness aspect.

¹²All consciousness expressions from the higher mental (47:4,5) and the causal (47:2,3) come from Augoeides as long as man has not activated the corresponding molecular kinds himself. Augoeides withdraws to the extent that man himself activates those molecular kinds in his mental and causal envelopes and in so doing acquires the pertaining kinds of consciousness.

¹³The indication of man's groping attempts at starting to acquire subjective causal consciousness and identification with Augoeides is that self-consciousness is determined by reality, and no longer by the thoughts of reality with their illusions and fictions.

¹⁴To contact Augoeides it is required to be able to think in accord with reality.

¹⁵The integration of the causal self is the process in which the causal envelope penetrates the envelopes of incarnation more and more, until the individual has become a causal self. In the causal self, there is a direct connection between the causal–mental and the brain.

¹⁶The subjective essential (46:5-7) consciousness the causal self acquires is of such a kind that he is assured of the existence of still higher worlds than the causal world.

¹⁷As a causal self in his old causal envelope, which he received as a gift from his Augoeides, he cannot acquire essential objective consciousness. In order to become an essential self, a 46-self, he must sacrifice his causal envelope.

¹⁸Man has a causal envelope, and his task is to become a causal self. Until then, he is not a complete human being, for the causal self is the true man, and the monad cannot become one until it has ceased to be a first self.

¹⁹There are many kinds of genius. Usually, genius means sovereignty in some certain field of human skill and learning. Those interested in philosophy probably think of mental geniuses of which there are very different kinds. Most people seem to disregard the essential difference there is between products of genius that are useful in life and those that are hostile to life, those that agree with reality and are logically tenable, and their opposites. The esoterician means by "genius" a revealer of reality, thus an individual who has attained the causal stage.

5.7 Self-Consciousness

¹Self-identity, self-consciousness, requires objective consciousness, at least in the organism, and a contrasting subjective consciousness in a higher envelope. The first stage in the development of self-consciousness is that the self in the emotional envelope knows that it is something different from the organism. The second stage is that the self believes it is thought and knows it is something different from feeling. The third stage is that the self has acquired causal consciousness and becomes aware of the fact that the consciousness of the lower envelopes is the tool of the causal self.

²The highest possible self-activity within a certain kind of matter or envelope is the condition of total self-consciousness in this matter.

³It is important to distinguish between consciousness in a kind of matter or in an envelope and self-consciousness in the same. It is only when you have acquired self-consciousness that you are really able to understand the pertaining problems, identify the different kinds of consciousness, and master the different energies.

⁴Only when the individual has acquired self-consciousness (I am and I am I) can he ask questions about the meaning of existence and his own life.

⁵Attention is the key to both understanding and conquering self-consciousness. Self-consciousness can be understood by those who in their own consciousness expressions have ascertained the difference between the following successively higher qualitative degrees of attention: 1) non-existent or, at best, shifting attention; 2) attracted attention (attention attracted by its object); 3) directed attention (attention directed by the self) without simultaneous self-consciousness; 4) self-consciousness. Self-consciousness always is simultaneously directed attention (cannot exist without it), and the perception of one's own presence: "I am here now".

⁶It 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. Only the causal self is self-conscious permanently. In selves of lower kinds – emotional selves and mental selves – self-consciousness arises spontaneously on certain occasions, but cannot be retained by the individual longer than a few seconds. To be able to retain self-consciousness several minutes the individual must have received special esoteric training and subsequently done much practice. Such a self-consciousness, generated intentionally, retained with understanding and effort of the will, is called "self-remembrance". Self-remembrance is the first step towards ever higher kinds of as yet superhuman consciousness. Therefore, the teaching on self-remembrance is the corner-stone of the basic practical training in consciousness given in the esoteric schools. The seventh limb of the Buddha's "Aryan eight-limbed path" (*ariya atṭhaṅgika magga*) is said to be "right remembrance" (*sammāsati*), which refers to this self-remembrance. For the normal individual it is hard to achieve, requires training in a special method, and also after a long training cannot be made to last more than a few minutes – all of this is due to the fact that causal consciousness is but faintly developed, the monad's contact with the centres of the causal envelope is so faint and sporadic.

5.8 The Activation of Causal Consciousness

¹It is only at the stage of culture that the individual comes in contact with causal super-consciousness and the self can begin to activate the causal envelope. During a long series of incarnations, the individual can influence the causal envelope (from 48:3 to 47:3, to begin with), so that its passivity ceases. Until then, its activation has chiefly consisted in receiving influences from without or at the termination of the incarnation when the two causal portions are made to coalesce.

²This incipient process notwithstanding the self does not yet become conscious in its causal envelope. That will be possible for some short minute on the higher cultural levels only. On these higher levels, man can certainly, by unconscious or conscious application of the laws of life, reach a subjective contact with causal consciousness. He can reach 47:3 via 48:3 and 47:2 via 48:2. But he cannot use more of it than he is able to express through his higher emotionality. It is a long step from there to the purposeful use of causal consciousness, to the causal self. And it is only as a conscious disciple of the planetary hierarchy that he can become a causal self.

³It is important to distinguish between contact with a certain kind of consciousness and the pertaining activated subjective and objective self-consciousness. At the higher emotional stage (the stage of the mystic), contact with the unity centre (47:2) of the causal envelope is achieved. At the mental stage, contact with the knowledge centre (47:3) is achieved. Contact is a condition of activation. Activation is unconscious and conscious. Centres are activated unconsciously through application of the laws of life. Conscious activation is a process that is directed through an individual method of meditation the knowledge of which is imparted to man when a disciple of the planetary hierarchy.

⁴If the individual at the cultural stage acquires esoteric knowledge as well, then even the higher mental consciousness (47:5) begins to make itself felt. That is why it is difficult to establish the stage of development of such individuals. Therefore, what has been said about the “mystics” concerns just those who are ignorant of esoterics and cultivate their emotionality only.

⁵As the causal envelope is activated, also the ennoblement of the individual begins, and an interaction between the vibrations in the emotional and causal envelopes becomes ever more noticeable. The emotional vibrations also supply the causal envelope with increasingly more causal molecules of the lowest kind (47:3). At the stage of humanity, causal molecules of the highest kind (47:2) are supplied. He begins to receive inspirations from the causal superconscious, hitherto only telepathic ones.

⁶Having this sporadic contact with causal superconsciousness, the individual begins to be able to work by himself to attain higher molecular consciousnesses. The more energetically he concentrates on purposively redirecting his feeling and thinking, the less incarnations this will take.

⁷The ideas of the world of ideas are material thought-forms containing everything that has once been correctly apprehended and thought within a certain domain of thought. Anyone who is occupied with the pertaining problems has a possibility of contacting those forms and can thereby receive ideas. Of course, the man ignorant of life imagines that his own genius has invented these marvels and he feels that he is very important. Mental consciousness produces no ideas, but can only combine facts or pick up the vibrations of the mental world (what others have thought) or receive ideas from the world of ideas.

⁸Everything that fills consciousness has its inevitable effect, even though in the individual cases this does not manifest itself at once. This ability to occupy consciousness with interests that entail concentration or sustained attention and counteract the scattering of consciousness is one of the secrets of successful results.

⁹There are two ways of activating causal superconsciousness. Either you lead your life like all the rest and have it activated in the normal process of mankind’s development through millions of years. Or you work consciously at the activation of this superconsciousness, so that it becomes waking consciousness subsequently to be controlled by the self. This superconsciousness is activated by directing self-consciousness (attention) to it. For everything that consciousness attends to is affected by energy. You acquire qualities by constantly attending to them, by making their nature, their desirability clear to yourself, by making them the objects of emotional attraction and by practising them in physical life. You acquire higher

consciousness by acquiring the qualities belonging to that higher consciousness. The greater your esoteric knowledge, the better your insight into the best methods of procedure. If you as an individual do whatever you can, then Augoeides, too, can supply his knowledge and energy to an ever-increasing extent.

5.9 Systematic Rapid Activation

¹It is not sufficient to have experiences in life upon life. In order to learn from his experiences the individual must work them up into insight and understanding. Working-up is self-initiated mental consciousness activity, thus mental reflection. Anyone who does not work up his experiences can have the same experience a thousand times without learning from it. Therefore, as long as the individual remains at the emotional stage, consciousness development is slow.

²At the emotional stage, man is his illusions. He has subjective consciousness in the whole emotional world, so that he thinks he is “united with the absolute”, etc.

³It is only when the individual enters reality and frees himself from emotional illusoriness and mental fictitiousness that he contacts his superconscious and is more controlled by this than by his subconscious.

⁴If you really want to develop it is important always to be conscious of what you are doing, what you are thinking, feeling, saying, etc., to observe from which envelopes and which worlds those energies are coming which you use when acting. In so doing you will find it easier to control those energies and possibly use others as well. Moreover it is a necessary procedure for the activation of causal consciousness.

⁵Control of consciousness is control of attention and the most important factor of development.

⁶Meditation that has a higher kind of consciousness as its object activates this, and that higher kind of energy, which is linked to consciousness, re-acts unflinching on the individual meditating.

⁷The method of activating a higher consciousness is to direct attention to it, for example by pondering (“meditating”) on what we have been taught about it. So doing we also strengthen the power of the higher over the lower.

⁸The esoterician is no blind instrument of the energies streaming through his envelopes. He can be and should become aware of the various kinds of energies, from where they come, through which envelopes they act, through which centres in his envelopes and through which of the active spokes in his envelope centres the energies act. He is aware of the purpose of the manifestations of energy. The more aware and the more clearly aware he is, the more expediently he is able to use the energies.

⁹It is with the ever mightier energies of ever higher worlds that the monad is able to acquire ever widening consciousness. The first self becomes a second self by methodically and systematically appropriating the energies of the second self.

¹⁰It is a considerable difference if an emotional self (a mystic) or a mental self (a disciple) activates essential (46) matter with emotional energy. In the latter case the individual has become free from any thought of salvation and reward, any calculation. He serves because he cannot do otherwise. In so doing he contacts the wisdom and unity of essential consciousness.

¹¹It is important to see that there are no shortcuts to the second self. The individual must himself have solved the problems of the first self, mastered the consciousness and energies of his envelopes of incarnation, by theory and experiment seen that illusions and fictions are untenable. In that case it is no use for you to believe you can do it, to believe you have already done it.

¹²The conquest of the second-self consciousness means objectively that the individual builds a link between the first triad mental molecule and the second triad mental atom. The

individual builds this connecting link himself by self-initiated consciousness activity, by the acquisition of qualities and abilities, by independent creativity in accord with the laws of life. By building the bridge the monad becomes a causal self and is able to definitively move to the second triad, which then takes its seat in the causal envelope.

¹³The tempo of development is determined by the will to unity and its purposiveness and, as for the rest, by the capacity of individual character to acquire abilities. All in higher kingdoms do as best they can without a thought of merit or recognition. The powers they acquire by service guide them to their place of work in the processes of manifestation.

¹⁴On lower levels, man learns so slowly from experience that he needs one hundred incarnations to learn what he could learn in one. He is then unable to work up his experiences in a rational way.

¹⁵That individual who has reached the stage of civilization can begin reflecting for himself and not just repeat automatically what he has heard or read. In so doing, the individual begins his self-initiated consciousness activity, and so he starts to develop his faculty of perceiving ever higher vibrations in ever higher molecular kinds. By working upon the content of his consciousness and his experiences he acquires the qualities that are possible with these resources of his. By each series of incarnations that he goes through he attains a higher level of development, and so increases his consciousness capacity.

¹⁶The necessary condition of consciousness development is at first the desire, subsequently the resolution, to will for development. We need, at least to begin with, to clear away the obstacles that make it impossible for us to receive the zodiacal and planetary energies pervading our envelopes. These energies are adapted to each individual's capacity for realization. Which these are is evident from the "horoscope" when, some time in the future, it will be possible to interpret it correctly, which only causal selves are able to. It will always be the individual's business to use the forces that are put at his disposal. No god is able to force anyone. Anyone who does not want to develop is free to abstain from development. Making that choice, however, he should not expect that in future incarnations anything special is done for him in that respect. He must remain on his level.

¹⁷In order to use most expediently the energies pervading the centres of his envelopes, the individual must certainly have some knowledge of the pertaining processes. Fortunately, however, most of this activity goes on in the unconscious, provided the individual "desires what is good for all people and acts accordingly".

¹⁸The prerequisite of consciousness development is self-initiated consciousness activity. The prerequisite of rapid development is the exact agreement of consciousness with objective reality, the ability to perceive the vibrations exactly and to reproduce them correctly. In respect of consciousness this means a correct perception of reality and activity in accord with laws of nature and laws of life.

¹⁹Where just general consciousness development is concerned, the agreement of the subjective consciousness content with reality is a side issue. That explains why the individuals can develop through illusions and fictions.

²⁰Where rapid development is concerned, however, the individual's liberation from illusions and fictions becomes the main issue.

²¹The individual has taken the first step towards this liberation through his realization that he knows nothing about existence worth knowing, that mankind at its present stage of development cannot acquire knowledge of reality and life. The second step involves examining the illusions and fictions without prejudice and dissolving them. Doing this work he finally comes across the esoteric thought system and finds this to be the only tenable one. Thereby he liberates himself from the illusions and fictions and thinks in accord with reality.

²²Until then one-pointed purposiveness has concerned consciousness development only. Now he is in a position to reach up to the consciousness of the causal world, apprehend and

correctly interpret the vibrations in his causal envelope, acquire knowledge of reality.

²³Before the individual may count on “assistance” from the planetary hierarchy for the purpose of a more rapid development, he must pass a series of tests which the life-ignorant immature man fails in, complains about, and finds unjust, thereby proving his immaturity.

²⁴The purpose of those tests is to bring up into the waking consciousness whatever remains of repulsive qualities, egoism and egocentricity (making it impossible for the self to enter the collective consciousness of unity) as well as to ascertain the percentages of the twelve essential qualities (firmness, strength, staying power, loyalty, among others). Before the self is able to reach essential atomic consciousness (46:1), these essential qualities must have been acquired one hundred per cent.

²⁵Anyone who wants to develop more rapidly than the masses must resort to special methods. It is a matter of special training like that of the athlete in physical respect. Add to this a special emotional and mental training which is even more exacting. Higher emotional consciousness is attractive consciousness, and nobody will reach that who does not strive to acquire attraction and simultaneously to eliminate all the expressions of repulsion. The acquisition of higher mental consciousness requires an individual method of meditation. (A good guidance can be had from the Indian raja yoga method.) You must be alive to the fact that results strived for are seldom achieved in the incarnation in which the training starts. But all work put in is done ready for the future. No effort is wasted. Moreover, without an experienced guide from the planetary hierarchy the individual cannot solve all the problems coming up as his training goes on. This is proved by the fact that Indian raja yogis do not succeed with their methods. They do not get in touch with the fifth natural kingdom.

²⁶The risk involved in esoteric studies is that they afford such a sovereign perspective on existence, such an undreamt-of clarity, such a liberation from imprisonment and darkness, that the emancipated individual settles down to a passive life. However, development is “without end” until you have reached the highest divine stage. After you have become a mental self, your goal is to become a causal self, etc. There are worlds to be conquered by the monad consciousness: planetary worlds, solar systemic worlds, cosmic worlds. If you want to reach the goal you must travel the path and not stop at some resting-place. The more energy the individual uses for helping, the greater his possibilities of development will be in his next incarnation. Knowledge entails responsibility for the right use of the knowledge, and omission is abuse as well.

5.10 Methodical Activation

¹Those who, having acquired common sense and knowledge of reality, want to reach higher levels of development must be alive to the fact that this is impossible without purposive work. It is no easy thing to hasten ahead of emotional and mental consciousness development. It is not sufficient merely to acquire esoteric learning and to rejoice at your emancipation from universal illusoriness and fictitiousness. Such an attitude may even bring about a retrogression. Higher kinds of emotional and mental molecules contain energies that must be expediently directed if the self’s prospects of learning from them will not decrease, quite apart from the fact that all knowledge entails responsibility according to the law of reaping as well as the law of destiny. Anyone who does not gratefully and willingly use the opportunities of life will miss such ones in the future. Each new incarnation is a new chance to develop (unless exceptionally it is only a “payment incarnation” of bad reaping) and the powers of destiny, who have arranged the matter, consider carefully how the individual has used his opportunities: what he has done to develop himself and to help others to develop.

²Consciousness development consists of a continuous identification with higher and liberation from lower consciousness in a process that is concluded only when the self has reached the highest cosmic consciousness. As long as the interests of lower levels can

fascinate the self, the self remains on that level. Generally speaking, the qualities and abilities belonging to that level have not yet been acquired as long as the pertaining interests are deemed essential.

³Consciousness development is the “path of liberation”, liberation from the lower to acquire the higher, the path of self-realization. If the individual having one-pointed purposefulness wants to develop in the most rapid way, then this implies hard work. That is the first thing inculcated in the aspirant to discipleship of the planetary hierarchy.

⁴The more knowledge, insight, and understanding the individual acquires by himself, the more he is able to further consciousness development, the greater is his prospect of becoming an impersonal instrument of the planetary hierarchy.

⁵To teach people how to think, to make problems the subject of debate, to make ideas come alive, is among the greatest contributions to mental consciousness activation that the individual can make.

⁶The self’s activation of consciousness in ever higher molecular kinds is a process that best occurs automatically and unconsciously. According to the law of development, development takes place in the safest way under the cover of the unconscious. Since the individual is ignorant of the pertaining methods and any attempt he makes to apply a fictitious method of his own is bound to fail, the self is wise in handing the matter over to the superconscious. What the self needs to do is to remove the obstacles. This the self does by forgetting itself, refining its envelopes and in meditation solving all problems that come up (directing its attention towards the superconscious). Gradually the self learns through experience how this shall be done. The speculations of ignorance at the wrong times most often result in mistakes. Collective consciousness, still unconscious, can make itself felt according as the self forgets itself in service.

⁷An esoteric axiom says that “all expansion of consciousness is the result of a technique of meditation”. All evolution is conditioned by atomic consciousness energy pouring down from higher worlds, energies distributed according to a plan. The methodical development of the individuals (as soon as they have realized the importance of the matter) is dependent on their understanding of the ideas that are new to them, directed and sustained attention to the next superconscious, sooner or later resulting in contact with the energies in question.

⁸The different stages in the methodical activation of consciousness may be indicated as follows:

⁹The first stage is control of consciousness. The individual attends to the consciousness expressions in his envelopes of incarnation (physical, emotional, mental). Eventually, the individual learns to tell the different kinds of energies that awaken the various kinds of consciousness (within each molecular kind): the energies coming from the subconscious, from without, from the superconscious, and from the monad consciousness.

¹⁰The second stage is the constant activation of the highest kind of active consciousness attained: thus 47:6 or 48:3 or 48:2 or 47:5. The monad consciousness (attention) is constantly held at the highest point when external circumstances do not force attention outward. Subsequently attention returns to its subject field.

¹¹The third stage is meditation on essential consciousness (46), which has been designated wisdom and love. The self ceases to be the centre of its circle and becomes a collective self having been an individual self. Only as a collective self does the individual grasp what has been symbolically intimated with such words as “wisdom” and “love”.

¹²Esoterically, the following different stages of consciousness in the aspirant are enumerated: instinct, emotional aspiration, intellect, one-pointed purposiveness, “essential will”, hierarchical work.

¹³As long as the interests of the individual are of the physical, lower emotional, or lower mental kinds, the individual cannot consider himself an aspirant to discipleship.

¹⁴The higher development of the individual begins with the realization that every consciousness expression is an energy expression that has an inevitable effect. The higher the kind of consciousness, the stronger the energy effect. (Good or bad sowing, hampering or furthering development, raising or lowering the activation of consciousness in higher or lower molecular kinds.)

¹⁵The aspirant's most important realization is that all instances of grief, pain, overwhelming happiness, smug satisfaction are part of his emotionality and demonstrate the supremacy of emotionality, are part of the lower human. The question always is whether "this" benefits the higher development. (Then it is quite another matter that the organism does not stand constant high tension and that relaxation is necessary. But the choice of consciousness content when relaxing will then be essential. There is a long series of higher and lower things.)

¹⁶The monad in the lower causal envelope (the triad envelope) uses mental consciousness as the observer of the different kinds of consciousness, as the conveyer of causal consciousness to the brain, and as the window through which causal consciousness views the vast field of knowledge, unknown to the human monad, the window that has made it possible for Augo-eides to help the human monad.

¹⁷It is much more difficult to learn from experience than most people seem to think. Then most people learn very little, actually only that which is learnt by everybody and so has been made part of general rules of living. All such things as the individual cannot apprehend since they are beyond his own level, such things as seem absurd or improbable to him, such things as cannot be fitted into matters and contexts already known to him, all of this he will reject, as a rule without thinking that it may contain lessons to be learnt. It is certain that anyone who does not work upon his experiences draws very little benefit from them. Most people have had the same experiences in tens of thousands of incarnations and have "learnt nothing".

5.11 Factors of Activation

¹The disciple is taught to think and feel "as if". When he does so in agreement with the esoteric knowledge, he is building his future thereby. The motive is the most important in everything concerning our own future.

²Consciousness reinforces everything it considers. Therefore, those who want to develop their consciousness should concentrate on the consciousness aspect, and particularly on what they have been taught and understood of higher consciousness. Even thinking about the possibility of a higher kind of consciousness is a factor which contributes to the actualization of this potential existing in the individual.

³The tendency inherent in consciousness always meets with encouragement from those in higher kingdoms who always strive to help those in lower kingdoms to reach higher. But it is counteracted by people's general tendency to inertia, their desire to keep the things they have become used to, master, and cherish; and by the forces that intentionally, directly fight evolution.

⁴Man's stage of development depends on which kinds of molecular consciousness of his envelopes the monad consciousness is able to activate. All the molecular consciousnesses the monad is unable to activate make up its superconsciousness. The process of activation is a slow process from the first successful attempt to full sovereignty in the consciousness of a molecular kind, a process that requires thousands of incarnations for each new molecular kind. It need not be like that, but self-initiated consciousness activity is almost non-existent at lower stages of development. When the individual has acquired an insight into this and the ability of continuous self-initiated activity, the final process can be immensely rapid. But then it will be required that the individual is not influenced by the consciousnesses of his envelopes activated from without, does not think thoughts coming from without, is not emotionally influenced by emotional vibrations from without, thus does not think, feel, speak and act on

the basis of impulses, but only out of self-determined factors. What these factors are will be learnt by the individual slowly at the stages of culture, humanity, and ideality.

⁵At the stages of culture and humanity, people liberate themselves from the majority of illusions and also from fictions, of course. However, the individual will become wholly free from illusions and fictions only when he has acquired knowledge of reality. That knowledge can never be acquired by mankind on its own.

⁶Only by using consciousness does one obtain the corresponding energies. Since the masses at large use only physical and emotional consciousness they cannot perceive and assimilate the energies of mental consciousness. Their mental envelopes are empty of all those colours which in the envelopes of mentalists change kaleidoscopically.

⁷Only at the stage of humanity does man acquire the ability to think by himself. At lower stages, thinking is dogmatic, parroting. Then learning consists in knowing what others have thought, knowledge is memory knowledge, and all people get material for thought from books. Using only that method they will have no consciousness development.

⁸Theology is a dogmatic system that precludes all thinking beyond the limits defined by the dogmas. And the same is true of most scientific disciplines. If you know what, for the time being, science is, then your education is completed and you believe yourself able to judge everything, even things that are outside your own sphere of knowledge. When will it dawn upon the learned that this attitude is idiotic?

⁹Belief is emotion, and that is no firm ground on which to build anything. The percentages of blind belief, assumption, learning (comprehension) and knowledge (understanding) indicate the level of development of the personality. We can know nothing about the latent level of the self. And self-deception always avails itself of this fact. The level-headed individual goes by and judges himself by his work, not by his chimaeras, wishes, expectations, resolutions.

¹⁰Many people neglect their emotional ennoblement, cultivating instead mental consciousness in a one-sided manner. They flatter themselves that they are highly intellectual. In a subsequent incarnation this can bring about a serious setback. Mental faculties without emotional qualities generally lead to a perverted attitude to life, an egoistic self-assertion with its painful consequences.

¹¹There is also something that could be called the “craze for mental possessions”, a ravenous appetite for perfectly useless facts. The esoterician takes in whatever affords perspectives and a greater understanding of life, increases his capability of living and ability to help.

¹²If emotional consciousness is to influence or be influenced by the lowest causal consciousness, 47:3, activation of 48:3 is necessary. As for mental consciousness, at least 47:5 must be activated.

¹³The mental goes to the causal, the emotional to the essential, the physical to the superessential via the three centres in the causal envelope when these have been activated. In this respect, too, the physical proves to be of the greatest significance.

¹⁴It is by no means uncommon that it takes several incarnations for an idea to be realized in the physical after being apprehended mentally. There are perfect individuals at all stages of development. They perform all their tasks in the physical world in a perfect way. In such individuals there is no distance to be seen between the mental and the physical. When this is possible at the stage of ideality, a man will be ripe for his transition to the fifth natural kingdom. But there are individuals who are mentally many incarnations ahead of their physical perfection. They are not appreciated by the moralists who consider only physical perfectibility. Those moralists are quite unable to understand that the mentalist can be thousands of years ahead of the rest of mankind in his mental development.

¹⁵Consciousness identifies itself with whatever it is occupied with – be it above or below its own level. When we are occupied with things that belong on lower levels, we sink below our

own level, and when we reflect on the higher, we are attracted by our ideas and ideals up into the higher. It is true that we soon go down again to our actual level, but impressions are preserved in the subconscious and are never without effect.

¹⁶Everything in existence goes on in cycles of increasing and decreasing energy and activity. This is true of consciousness as well. The aspirant must be prepared for periods of high tension and low tension, periods of clarity and periods of darkness, periods of success and periods of failure when everything seems won and everything lost; as the mystics express it: periods when you are with God and periods when God has forsaken you. The esoterician who has acquired trust in self (based on understanding), trust in life, and trust in the law has those qualities to keep to in periods of decline and need never despair or lose heart. The esoterician knows that the envelopes collapse sometimes, especially under the enormous pressure from the mass vibrations or such ones from the black lodge, so that the self feels powerless. In periods of reduced physical vitality or depression you relax physically, emotionally, and mentally, you rest and seek distraction. After night comes day. And over the clouds the skies are always blue.

¹⁷Reciprocal magnetic attraction is obtained if two individuals have the same departments in their envelopes: at lower stages, in their etheric and emotional envelopes; at higher stages, in their causal and triad envelopes.

¹⁸There is much talk about complexes, and many people suffer from such things and do not know how to get rid of them. They should learn to see that the individual is not his envelopes, that those envelopes are the individual's tools, which he is supposed to learn to use in a rational way, that they should not be occupied with the content of their envelopes. The self is a monad in a triad in a causal envelope (the triad envelope). The monad's true consciousness does not belong in the envelopes of incarnation and their consciousness, but the monad should seek to acquire consciousness in its causal envelope, a consciousness that is at the monad's disposal when it ceases taking an interest in its lower envelopes. The esoteric expression, "to forget oneself", means precisely not being occupied with one's envelopes of incarnation (least of all the content of the emotional and mental envelopes), but using them when they are needed for necessary activities and for serving life. To be the victim of one's emotions, states of depression, etc., is to be dependent on the content of one's emotional envelope. There are more important things to take an interest in.

¹⁹The consciousness of the emotional envelope is a robot consciousness which only becomes the more active the more it is made the object of the self's attention (you strengthen whatever you observe, since energy follows attention). By being occupied with this consciousness you can strengthen it into frenzy, hysteria, and agony, all the way to a breakdown. By refusing to give it any attention you liberate yourself from the power it gets when the self identifies with its feelings.

²⁰Even advanced people do not succeed in liberating themselves from the content of their envelopes. To do so you must be able to transfer your interest to some other thing. This can prove impossible, if the work of one's life is within the sphere of the kind of consciousness causing trouble. Goethe, who was a great personality, never succeeded in liberating himself from his emotional consciousness, precisely because his imaginative creations belonged to that sphere. This is the case with all first-class artists, since imagination is an emotional faculty. Goethe sought deliverance through philosophical and scientific studies, but his authorship was in the field of fiction literature and so held him captive.

²¹When we identify ourselves with a feeling or a thought, we limit ourselves and let ourselves be hypnotized.

²²Instead of saying "I was angry" we should say "an impulse of anger controlled me".

²³We can control everything we can liberate ourselves from. The power of complexes is due to the fact that we cannot discover them and thereby separate them from our monad consciousness. When they have been "exposed", they have lost their power.

²⁴It is a good rule to be followed by anyone who wishes to overcome a fault to constantly repeat to himself: "I am not my envelopes. I do not want this, even though my envelopes want it." The more often and the more intensively this is repeated, the sooner the day will come when the "self" will overcome.

²⁵Self-analysis should never be concerned with anything but what should be eliminated. We must not dig up the roots of what is to grow.

²⁶We are ennobled, we develop, by not attending to what should be forgotten, by replacing such emotions and thoughts with such ones as represent the good qualities we wish to acquire.

²⁷Our inner space is a theatre where many masks are acting and want to dominate.

²⁸During his different ages of life, a man runs through the stages of consciousness development that he has traversed during his sojourn in the human kingdom. That development occurs in some people quietly and harmoniously; in other people, as a series of crises.

²⁹You are "free" when you are the "master of yourself", when you are able to control the content of consciousness and the energy of your envelopes, when in respect of the strongest emotional desire you are able to refuse to satisfy the desire of that envelope without "sacrifice", spontaneously; when in respect of mental fictions you are independent of their power.

³⁰Psychologists assert that you cannot think of two things at the same time. You can do it, however, and disciples are taught how to do it: have their attention directed simultaneously outward and inward. The former case refers to consciousness in the etheric envelope; the latter case, to consciousness in the mental envelope. But of course the condition of this is that the individual has developed mental consciousness in its own envelope. Most people are incapable of this. Their mental consciousness exists in the emotional molecules.

³¹The esoterician is enjoined "never to look back". To look back is to be drawn back. To look at the lower is to sink down into the lower. By looking back you resuscitate all that should be definitively consigned to oblivion. By being resuscitated it resumes its old power and brings about an unnecessary expenditure of force for a new liberation. The important thing is to liberate oneself from the power of the unconscious, which psychologists still have very small prospects of understanding, psychoanalysts being the best proof of that. The subconscious contains more than 99 per cent such things as can only counteract the individual's consciousness development. The esoterician is enjoined to forget the past with everything it yielded of happiness and sufferings, forget what he did and said and what other people did and said against him, forget himself. Moreover, that is a good exercise in control of thought.

³²We are not our past. The self certainly is responsible for, and has to reap, all the mistakes and stupidities our envelopes have said and done under the pressing influence of the mass vibrations of human ignorance, with a more or less impotent self in the centre. Our past is in the experiences we have had and which always taught us something. That also dismisses the past, however. The power of the past in man's life depends on his total life ignorance and on the ideologies poisoning life with which theologians and moralists have inoculated trustful children's minds all but ineradicably. In psychological respect it is due to lacking control of thought that we permit thoughts to appear from our subconscious to make us "look back", that we have not learnt how to occupy consciousness with either the problems of the present or our self-chosen "motto of the day", which we at the end of the day in most cases should have been able to repeat a few hundred times. That is a motto which in that way can become a power in our subconscious and so in our lives.

³³Directed attention is man's most precious possession. Without it we could learn nothing, we could not develop. The second most precious possession is the content of our consciousness. Anyone who directs his attention only to such things as afford knowledge of reality makes a rapid career in the human kingdom and reaches the most quickly that world of ideas which is the gateway to the next higher natural kingdom. It is a good habit to ask oneself

before everything one is confronted with: “Is this worth taking up my attention?” What answer the individual gives to that question depends on his level of development.

5.12 Hindrances and Overcoming Them, Problems and Solving Them

¹To let other people annoy or hurt us evidences our inability to control the consciousness content of our emotional envelope. We let them have power over us and control our consciousness. In so doing we demonstrate our lack of self-determination. A mistake that many make is to fight the content of the envelope in such states. Then it only becomes stronger, since they consider it. Let the envelope rage as it wants, and direct your attention to something else.

²The corresponding is true of other emotions, fear, for instance. It is impossible to fight fear. It only becomes stronger in the process. Direct your thought to something else! We must learn to live with our envelopes and not to be dependent on their consciousness content. If some envelope has become activated unsuitably, we move our attention to another one. We always have three envelopes to choose from: the physical, the emotional, and the mental.

³What is the most important for anyone who wants to develop is that he does not identify his monad consciousness with the other kinds of consciousness there are in his envelopes. The monad consciousness, the self’s consciousness, is self-consciousness whenever it is the awareness of your own presence in attention directed to an outer or inner object. The rest is the consciousness of the envelopes. Because of this you can say: this is the will of my envelopes, it is not my will. True, the envelopes lack a will of their own. But if they are activated from without, they are dominated by vibrations coming from without, and this has the effect that the envelopes appear to have a will. This also has the effect that the thoughts of other people can dominate the envelope consciousnesses to the extent that they become determined by will from without. However, that does not free the individual from responsibility, for it is his duty to be self-determined. The individual’s biggest mistakes are due to his confusion of envelope consciousness and self-consciousness.

⁴The solution of problems goes on in the superconscious part of mental consciousness, which the individual activates by directing attention to it and by preparing their solution in his waking consciousness, supplying them nothing but reality material.

⁵The ability to direct one’s attention to the various kinds of consciousness and keep it in the kind of consciousness that is temporarily the most suitable is very important to “psychic health”. In so doing the individual liberates himself from his dependence on the consciousness content of his different envelopes and thus also from emotional depression, grief over losses, obsessional thoughts, and other similar states.

⁶Receive suffering as bad reaping, teaching, trial, hardening.

⁷It is important to realize that the greatest part of suffering is unreal. Ninety per cent of our suffering is due to our erroneous ways of receiving bad reaping, only ten per cent is real suffering.

⁸Suffering exists only in the lower three molecular kinds of the physical and emotional worlds (49:5-7, 48:5-7), and then only as bad reaping out of bad sowing.

⁹Only physical suffering may be irremediable: illness, old age, death.

¹⁰Any emotional suffering can be remedied by an act of determined will, by refusing to pay regard to whatever causes suffering, by refusing to suffer. This becomes evident to the individual in the emotional world after physical death, if not before. In that world it is very true that “it is done to you as you believe” and “your faith has saved you”.

¹¹Mechanical, unconscious, unnecessary suffering defeats us. Intentional, conscious, necessary suffering develops us. Anyone who works actively for human beings, to raise them in various respects, for consciousness development and unity, must be prepared to face people’s ill will, endure calumny and persecution. This is necessary suffering connected with

destiny and reaping. Indulging ourselves in hatred, sorrow, grief, vengefulness we in these cases only make matters worse. Such negative emotions have power over us only to the extent that we are identified with them. In its turn this identification can only arise when the monad is not self-conscious, when it is not in contact with causal consciousness. However, it is possible to endure necessary suffering without feeling negative emotions, it is possible to be hated without it is possible through non-identification. Only so can we be liberated from the identification with the lower.

¹²The faculty of being happy (despite everything) is a faculty that has to be acquired.

¹³Happiness is a result of a right attitude to life and is something that man must acquire himself by service and striving for unity.

¹⁴Optimism and pessimism might in ordinary cases be the expressions of a personal temperament. As regards life view, it can be safely stated that at his present stage of development, man is not in a position to judge whether the one or the other attitude is legitimate. Anyone who knows nothing about reality and life, consciousness development through the different stages of consciousness, etc., does not have the facts requisite to judge. People judge according to appearances, manifestations in the physical world, and those phenomena provide no basis for judgement.

¹⁵The pessimist may be however right as for the present time. His life view nevertheless is basically incorrect. Pessimism paralyses thought, feeling, and action. Evolution is the refutation of pessimism. Everything that serves to lessen joy in life is evil. Anyone who has gained the wisdom of life never concentrates on such things as make him gloomy, inefficient, bitter.

¹⁶There is nothing to teach us as much as our failures, if we take them in the right way. The very experience of failure teaches the individual what he was in need of learning. A life that is filled with failures may be the most valuable incarnation.

¹⁷We can spare ourselves much unnecessary experience by applying the knowledge of the laws of life that exists. In so doing we can save ourselves many incarnations.

¹⁸As attention is directed to the consciousness aspect instead of the matter aspect of existence, the problem arises how the conflict between the various envelope consciousnesses is to be solved, and there is an increasing understanding of the fact that the solution exists in still higher kinds of consciousness, in causal consciousness. When man has acquired that highest kind of human consciousness, he will also be able to solve his own human problems.

¹⁹The cultural individual strives to reduce his physical desires.

²⁰The individual always falls a victim to illusoriness as long as the self is the centre, everything revolves around the self, everything is conceived in relation to his own self, as long as there are thoughts of his own self. It is only in the first triad that the self is the centre of the universe. Liberation from this self (“forget yourself”) is the prerequisite to contact with Augoeides.

²¹We can be glad and happy if we want to. Else we are slaves under our emotional being. Our mental being is happy (the mental world is our heavenly kingdom), so that anyone who is not happy thereby demonstrates his dependence on emotionality.

5.13 How Pythagorean Monadology Solves Problems of Esoteric Knowledge

¹*Introduction.* Only monads can be conscious beings. By “conscious beings” we understand self-conscious ones. The cosmos is made up of monads and envelopes for monads. An envelope is always conscious in a lower degree than the monad for which the envelope is intended. If it is objected to what is said here that the causal envelope appears to be conscious to a higher degree than the human monad, the answer is that such consciousness in that case is due to the presence of Augoeides in the causal envelope. If an envelope (man’s physical envelope, for instance) displays self-consciousness, it is only because the monad (or self)

residing in it is self-conscious.

²It goes against logic and conflicts with reality to talk about someone's "higher self", for the lower (this someone) cannot possess the higher (the "higher self"), and the higher self must be the true self possessing (and by virtue of its possession using) the lower self, which in this case must be only an apparent self. The talk about someone's "higher self" reveals a thoughtlessness of the same order as is manifest in such expressions as "my monad" instead of the only expression possible in this connection: "I, the monad".

³*The Problem of the Self*. The two hylozoic fundamental teachings on the three aspects of cosmic reality and the atomic structure of cosmic matter logically emanate from the Pythagorean teaching on the monad. Because the fact that everything in the cosmos is by nature atomic depends on the fact that everything in the cosmos ultimately is made up of primordial atoms – monads. And the fact that everything in the cosmos is a trinity of matter, consciousness, and motion depends on the fact that the primordial atoms – the monads – have those three aspects.

⁴This monadology, this teaching on the monads, is part of the inmost essence of Pythagorean hylozoics, is part of what distinguishes hylozoics from all the other esoteric systems. It is to be seen that this teaching on the monads affords the explanation of a number of problems of the esoteric knowledge. Without monadology, these problems will remain unsolved, and in the absence of their solution fictions have arisen.

⁵The first and foremost problem, *the problem of the self*, sums up the other four.

⁶In the older esoterics, they avoided as much as possible to study the matter aspect. The object was to direct the disciples' undivided attention to the consciousness aspect, since this makes it easier to acquire the higher kinds of consciousness and the essential qualities. Man's attention to the material side of this process in himself – the exchange of lower molecular kinds for higher kinds in his envelopes, the activity of the various envelope centres (chakras), etc. – can only disturb (energy follows thought!) his natural evolution. Likewise, it is superstitious to believe, as do certain new age groups, that you develop your consciousness by working at "purifying your inner bodies" or "gaining control over your chakras" by meditating on them. It is superstitious because it is a confusion of cause and effect. You "purify your inner bodies" (that is to say, lower molecular kinds are replaced with higher ones in your envelopes) and you "gain control over your chakras" as results of your acquisition of a higher kind of consciousness with its stronger will or energy aspect, which has a purifying effect on the envelopes and a controlling effect on their centres. However, this higher consciousness is an aspect of the life of unity. It can never be attained with egoistic motives of mere individual development but only on the path of unity: giving out love, sacrifice, service, work for mankind.

⁷Therefore, the study of the consciousness aspect is the most important in hylozoics as well. There is an important difference from the older teaching, however. Today the study begins by explaining the matter aspect, the trinity of existence, the primordial atoms – the monads, etc., since it has been seen that incomprehension, absurdities, fictions are the result whenever one indispensable aspect of existence is neglected.

⁸All the problems mentioned have their actual origin in the silent treatment given the primordial atoms, the monads. If when teaching elementary esoterics the theosophists had mentioned them, they had been forced to admit that everything has a matter aspect, everything in all worlds, since the monads, the least parts of matter, are the sole content of the cosmos, the necessary basis of consciousness and the medium of motion. But they preferred to think the matter aspect away. In so doing they deprived themselves of the possibility of explaining the self, since the self is the consciousness of the monad – of the primordial atom.

⁹They could not avoid mentioning the envelopes of the self, notwithstanding these are material things. But they led thought away from the fact of materiality by calling the

envelopes “principles” and by simultaneously asserting (without explanation) that the organism “is no principle”. In the process they had created a concept covering both envelopes and envelope consciousnesses without forcing thought to touch ideas of “body” or anything material at all.

¹⁰Problems pile up if you try to explain the human self on the basis of this teaching on “principles”. *What is the self?* Is it some one of the “lower principles”, that is to say, the envelopes of incarnation – the mental, emotional, and etheric envelopes – and their consciousness? Our everyday experience commands us to answer this question in the affirmative, since our perception of being a self is bound up with those envelope consciousnesses almost exclusively. But if that is so, then that self must dissolve at the end of physical life, and that renders evolution impossible in any esoteric sense, that is: the continuous progressive consciousness development of a permanent self as distinguished from perishable envelopes. If we hold on to evolution and therefore the immortality of the self, we must equate the self with what has been called the Spiritual Triad or the three highest principles (in theosophical parlance: atma, buddhi, higher manas), in hylozoic terms: superessential or 45, essential or 46, and causal or 47:1-3. However, since at the present general stage in the consciousness development of mankind we are seldom self-conscious even in the causal sense, we must conclude from this that we really do not have self-consciousness.

¹¹The solution to this problem, given by traditional esoterics, starts from the doctrine of the existence of two different selves in man: the higher self – 45, 46, 47:1-3 – and the lower self – 47:4-7, 48, 49:1-4 (49:5-7 not being a principle, mind you!). The higher self is described as an independent being with a superhuman consciousness capacity: “omniscient and omnipotent in the worlds of man”, “free from karma”, etc. The higher self is said to send down “a ray of itself” into the lower self to gain experience in the worlds of the lower self. Omniscience has something to learn in the worlds of life-ignorance! At the same time, the lower self – which we human beings anyhow must associate with the idea of “self” – is said to have as its prime purpose to establish contact with the higher self and to come under its influence.

¹²Apart from the absurdities just mentioned it is also evident that this doctrine is incompatible with hylozoic evolutionism. Because, can the life of a human being in the physical, emotional, and mental, his consciousness, experiences, toilsome work in these worlds have any meaning at all, if he already has another self, a higher self that is self-conscious, omniscient, omnipotent, etc., in superhuman worlds? And how can that self exist on its high level? Only two options seem to exist here: (1) Either the higher self is the result of a process of evolution; (2) or the higher self has not evolved from something lower but has always and “from the beginning” existed on its high level. If we opt for (2), then the only possible explanation will be something similar to the Old Testament Story of Creation, where an omnipotent god in the beginning creates all the higher and lower beings in all their classes, investing them at the same time with the kinds of consciousness, higher and lower, which they are to have for all time to come. This option is incompatible with the evolution of consciousness and therefore must be cancelled. Option (1), in contrast, is compatible with evolution. If we opt for it, however, we must conclude, if we are consistent evolutionists, that whatever is now a higher self has evolved through all the lower stages of development in succession. And then the higher self was once such a lower self mentioned above, either in the human evolution or in some evolution parallel to the human. And if what is now a higher self was once a lower self, then it is exceedingly probable, not to say imperative according to the logic of evolution, that what is now a lower self will become a higher self sometime in the future. However, we must then conclude that it really is about two individuals, the one more advanced in its evolution, the other less so. This conclusion of course makes it quite impossible to make the higher self a part of man, to call it “man’s higher self”, “our higher self”, “man’s divine soul”, “man’s spiritual Ego” or whatever in the same vein.

¹³The hylozoic solution to this problem is the simplest conceivable one. Whatever we call the self in man is a primordial atom, a monad, which in the evolution of its consciousness has reached the level where man normally has his waking consciousness (emotional and mental consciousness).

¹⁴Since “death” is the dissolution of composite forms into their component parts (also atoms dissolve; that is to say, atoms of lower kinds dissolve into atoms of higher kinds), the monad, being un-compounded, cannot dissolve or die in this manner. The monads are the sole immortals in the cosmos.

¹⁵The monad can perceive the consciousness and matter of different worlds, can act in their reality by entering into envelopes made of the matter of those worlds and in so doing activate the passive consciousness of its envelopes. The monad subsequently identifies itself with this activated consciousness as its “self”.

¹⁶The monad potentially apprehends the passive consciousness in all higher worlds, since this consciousness belongs to the different atomic kinds and these in the last analysis consist of primordial atoms – monads – having passive consciousness. All consciousness is consciousness in monads, actively or passively (inactively) conscious monads.

¹⁷However, the monad is actively self-conscious only in those kinds of consciousness which it has hitherto been able to activate through its evolution. This is of course true also of the monad in the human kingdom, the human self.

¹⁸The highest envelope of the human self, of the human monad, is the causal envelope. This envelope will become a self-conscious being, when the monad at the end of its sojourn in the human kingdom, at the stage of ideality, activates the centre of the causal envelope and enters it. Before that stage, the causal envelope is sporadically activated by the human monad when it is self-conscious or by a self-conscious monad belonging to the parallel deva evolution. At other times the causal envelope is a mere robot consisting of atoms and molecules with passive consciousness. In the causal envelope is stored the quintessence of all the experience the monad has had during its sojourn in the human kingdom. A momentary contact with this enormous storehouse of experience must certainly appear as a contact with a “higher self”.

¹⁹Hylozoic monadology alone affords the solution to *the problem of the immortality of the self*. This has sometimes been formulated as the immortality of the “soul” or of “spirit”. However, the “soul”, namely the causal envelope, is not immortal, because it is dissolved when the monad leaves the human kingdom definitively and enters the fifth natural kingdom. Nor is “spirit” immortal, for what is meant by that is the 45-envelope of the second self, and it is dissolved, at the very latest, as the monad passes to the seventh natural kingdom or first cosmic kingdom (worlds 36–42). But how does the self, the permanent individuality, survive these dissolutions? If the individual self, self-awareness, self-identity, the perception of one’s own presence, “I exist”, has no material basis limiting it against the rest of existence, all other individuals, it must dissolve when its envelope dissolves, and merge with the all, thus be lost as an individual self with a self-identity. And such a “nirvana” is certainly what exoteric pantheism, knowing nothing of the monads, teaches. The “self’s merging with universal soul”, however, would imply the end and nullification of the self’s evolution. Only an indissoluble primordial atom can be an always permanent material basis of self-consciousness. Moreover: since the monad is an atom of the highest kind in the cosmos, there is in the cosmos no limit to its potential consciousness expansion; it can extend its consciousness beyond all the envelopes that it must put off in succession. If we equate the self with *any envelope whatsoever*, we must also accept that no evolution beyond the capacity of that envelope is possible.

²⁰This leads us on to the next problem solved by Pythagorean monadology: *god immanent and god transcendent*. In esoterics, and also in new age mysticism, it is axiomatic to say that “all is divine in essence” or “all is inherently divine”. Monadology explains this in the simplest manner. All is divine in essence, since all, in all worlds, is matter consisting of atoms

and, in the last analysis, of indestructible primordial atoms. Every one of these primordial atoms – monads – possesses consciousness, always to *some* degree, even if still just potential. Since memory is indestructible, the monads cannot avoid collecting experience and thereby develop their consciousness and ability. Consciousness development of an indestructible self must, as time goes by, reach ever higher stages and finally the very highest one – cosmic omniscience and omnipotence. The monads that have already reached this highest stage collectively make up “god transcendent”. The monads that are still on their way to reach it – all of them, at all stages – collectively make up “god immanent”.

²¹The third problem concerns *the worlds of the cosmos* (1–49). Esoterics teaches the existence of an invisible existence, as objective in its conditions as the visible reality is objective in its conditions. Esoterics teaches moreover that invisible reality is divided into several different states. In mysticism, sharing a similar view, those states are one-sidedly described as levels of consciousness only, as “spiritual” in contradistinction to visible reality as “material”, whereas hylozoics affords an all-round description, clarifying that this “spiritual” reality has a matter aspect and motion aspect as well as a consciousness aspect.

²²This problem is about how to explain, on the one hand, the fact that each world has matter, consciousness, motion (series of vibrations, will), space and time perception of its own characteristic kind, which is totally different from those of the other worlds; on the other hand, the fact that all the worlds together make up a continuum, a unity held together, the cosmos. This unity is the most clearly manifested in the fact that all the kinds of consciousness belonging to the ever higher worlds embrace and include all the lower kinds.

²³This problem is solved by explaining that all the worlds of the cosmos are material and of an atomic nature, just like the physical world. Every world is made up of its own atoms, which are different from all the others. Consciousness and motion are always limited in their possibilities and modes of expression by the matter that is the necessary basis of these two aspects. The grosser, more massive the atoms, the more sluggish the motion, the slower the vibrations, and the duller, more mechanical the consciousness. The finer the atoms, the swifter, more intensive the vibrations, and the clearer and more expedient the consciousness developing in the atoms.

²⁴Every atom of a certain kind consists of a number of atoms of the next higher kind, each one of these atoms is in its turn made up of a number of atoms of the next higher kind in the series, etc. in the direction of the primordial atoms. This of course implies that each atomic kind contains all the higher kinds or, expressed differently, higher atoms penetrate all the lower atoms and the monads therefore penetrate and build all matter in the cosmos. In consequence, all the atomic kinds have an inner connection with one another. Energies of a higher atomic kind act on all the lower kinds. Atoms of the same atomic kind have the same kind of consciousness, and from the consciousness point of view they form a collective with a common consciousness. This collective also includes the collective consciousnesses of all the lower atomic kinds, since atoms of lower kinds consist of nothing but atoms of higher kinds. On the other hand, lower consciousness cannot apprehend higher, a fact that we can all realize when we ascertain that by sense perceptions (49) such as vision, hearing, touch, etc. we cannot apprehend desires and feelings (48) or thoughts (47), and by desires and feelings we cannot grasp thoughts; whereas by desires and feelings we can apprehend sense perceptions, so that we can, for instance, sort them into agreeable and disagreeable ones, and by thoughts we can grasp (understand, judge) desires and feelings as well as sense perceptions.

²⁵The fourth problem concerns *the genesis of the cosmos*, the original formation of the atomic kinds, etc. Theology solves the problem conveniently by handing it all over to an omnipotent and eternal god. Hylozoics cannot avail itself of that recourse, since it does not admit of the existence of other gods than such monads as have reached the various cosmic divine kingdoms, and particularly the seventh and highest divine kingdom (1–7) after having

passed all the preceding, lower stages in the process of manifestation, including involution, evolution, and expansion. Our cosmos has existed for so long that monads have already managed to achieve this and in so doing have made the cosmos a perfect organization. But how was it in the beginning of the existence of the cosmos? Were all those monads then as unconscious as the ones created in primordial matter right now? How can an accumulation of primordial atoms ever form those composite atomic kinds and forms that are expedient for the evolution of consciousness? It would be exceedingly difficult to solve this problem, if there were only one cosmos in the universe. There are countless cosmic globes, however, and there have always been. Thus they exist simultaneously and everywhere in the universe, and there are such cosmic globes at all the stages of manifestation from the recently formed to the fully constructed and those in the process of being dismantled. The monads that have reached the highest (seventh) divine kingdom of their cosmos make up collectives that perform the function of supreme guardians of the law, supervisors of evolution, and shapers of matter where that globe is concerned. According as younger monads reach up to the highest kingdom (1–7), the older ones are set free for other tasks. The latter can, if they so desire, leave their cosmos in a collective formation in order to build a new cosmos somewhere in primordial matter with its infinite store of unconscious primordial atoms, in so doing affording countless monads the opportunity of the experience of life. They received this gift of life themselves from other cosmos builders once in an immensely distant past, and now they are carrying the baton. And so it goes on without beginning and without end. The cosmos builders thus do not create the monads – this supreme omnipotence is reserved for eternally unconscious, “blind” dynamis – but they make them enter a cosmos, compose them to form the 48 lower atomic kinds. Thanks to the cosmos builders, the cosmos thus receives from the very beginning the highest degree of finality possible with its primordial atoms – except for the builders of the cosmos themselves – still only potentially conscious.

L.A. April 6, 2016.

Last corrections entered February 25, 2023.