

2 THE ESOTERIC WORLD VIEW

INTRODUCTION TO THE ESOTERIC KNOWLEDGE OF REALITY

2.1 Introduction

¹There exists a vast literature of which, amazingly, the general public appears to be entirely ignorant. This literature is about the knowledge of reality. It is a knowledge that has been taught only in secret knowledge orders over the ages.

²It was necessary to keep this knowledge secret for at least three reasons: persecution, misinterpretation, abuse of the power it conferred. Torture and burning at the stake awaited those who dared to doubt theological fictionalism. The esoteric knowledge cannot be comprehended by others than those who are able to think independently and not just parrot others. What outsiders have managed to pick up of it has always been misinterpreted or ridiculed or distorted intentionally. The knowledge that confers power has always been abused.

³Even in the 1880-s a so-called free-thinker (one who dared to “think freely” and not just as the theologians prescribed) was regarded as almost a criminal. In any case he was impossible socially. However, natural science had made such progress and exploded so many theological absurdities (Bible legends and The Story of Creation) that they began in scientific circles to demand the right to free expression and also assumed that right, to such an extent that the authorities did not consider it suitable to start a prosecution for “blasphemy” whenever somebody declared himself dubious about the theological dogmas.

⁴Since, thanks to natural science, the condition existed of making the knowledge comprehensible without circumstantial preparation, it was decided that certain parts (which could be understood and not be abused) of esoterics should be permitted for publication after the year 1875.

⁵It has proved desirable that, from the very beginning, the reader’s attention be called to the fact that the following outline deals with matters totally different from anything generally known.

⁶This introduction represents a transition from exoteric ignorance to the esoteric knowledge, from the unreal world of imagination, which mankind lives in, to the world of reality.

⁷Most people wander through life without asking themselves: Why am I here? What is the meaning of life? How is reality made up?

⁸The answers to the eternal questions of the Sphinx: Whence? How? and Whither?, are given in the following presentation, which is not a new doctrine but has always been available for serious seekers, for whom the answer has been vitally important.

⁹The researchers into reality inquired into the “inmost essence of things” and the “true causes”. They searched for answers to the questions What? and Why?. These questions, however, neither philosophy nor science will ever be able to answer. All attempts of ignorance to construct a metaphysics must fail. Esoterics alone can offer an explanation of the world. Science must be content with searching for answers to the question How?. Research shows that much can be achieved pursuing that path.

¹⁰Neither scientific research nor philosophic speculation has been able to offer a rational explanation of the problem of existence, since they both lack the possibility of knowledge of reality. As should be clear from the esoteric facts about the composition of matter, physical science can never explore the whole of material reality. Neither do the hypotheses and assumptions of philosophy provide any knowledge. However much you analyse the concepts, you cannot extract more from them than you once put into them. You either know the facts

and factors or you do not know the facts. If you know the facts, it is sufficient to present them in order. If you do not know the facts, constructions are useless and “proofs” just persuasion to believe. Only facts can prove that you know and that knowledge is knowledge. There is no other possibility of knowing reality than the knowledge of facts. The intricate subtleties of philosophy are abortive attempts at substituting incomprehensible imaginative constructions for the missing facts. The true knowledge of reality is always immediately self-evident as soon as the requisite facts are available. People will never in the long run be content with a positivist, agnostic, or skeptic standpoint. They will always search after a rational explanation of existence. A rational world view is a need of reason. Such a world view is necessary merely because it releases man from the emergency solution of contenting himself with irrationalities or superstition. It is necessary also because it always furnishes the basis for the life view and for the conception of right.

¹¹Subjectivist philosophy, in order to counteract all too arbitrary speculations, has been obliged to demand universal validity and necessity of the theories capable of being accepted. Moreover, it has thought that the absence of logical contradictions was a criterion of truth. And all this for want of facts.

¹²The esoteric knowledge furnishes facts that only those who have hastened ahead of evolution have been able to ascertain. Until all mankind will in due time have acquired that objective consciousness of the material existence of higher worlds, esoterics will remain authoritative.

¹³Those who reject authoritative knowledge without further ado confuse self-determination with self-sufficiency. Acute minds have accepted esoterics as being the most rational of all hypotheses. “As far as we can see, it is rational and does not present any contradictions. As far as we can practically test it, it has proved to accord with reality. We shall reject it if this would not be the case in the future. We shall accept a more rational, a more correct view, if some such will appear.” Such an argument needs no defence and is above criticism.

¹⁴When examined esoterics proves to be equivalent to almost all metaphysical views that have appeared in the West. Esoterics is a synthesis of the science of the will (the magic of immemorial origin), of idealism, and materialism. The esoteric science of consciousness includes all the essentials of philosophic idealism and spiritualism, and this it does, moreover, in an incomparably superior way. The esoteric science of matter gives a rational explanation entirely different from anything that philosophic materialism can offer. Esoterics shows the rationality of the hylozoics taught in the Greek mysteries. It gives a rational content to the gnostic trinitism, to Leibniz’ monadology, to Spinoza’s pantheism, to Schopenhauer’s idea of omnipotent blind will as the primordial force, to Hartmann’s idea of the unconscious, to Spencer’s and Bergson’s idea of evolution. Esoterics explains more than any other hypothesis, and this makes it more probable than any other hypothesis. Esoterics does not seek any believers. It appeals, by the concordance of its hypotheses and its explanations without contradictions, to everybody’s common sense. Anyone who believes, who asks “who said that?”, who needs an authority, and who on the word of authority can accept irrational views, shows by this that he is unable to judge for himself. The esoterician does not accept any other opinions than those which logically accord with the rational fundamentals of his system.

¹⁵The esoteric system of knowledge is the common sense view of reality, the objective attitude in the use of esoteric facts. Reality is such as reason uncorrupted by subjectivism apprehends it. This remains an indispensable logical requirement. Such as we see reality it is not an illusion. Our apprehension is correct as far as we see reality. The knowledge of objects is the immediate, direct, objective apprehension of objects by consciousness. Consciousness apprehends the object directly and immediately in its material reality. Objective consciousness – or more exactly: objectively determined consciousness – is consciousness determined by the material object.

¹⁶Esoterics teaches that material reality consists of a series of different atomic states, a series of successively higher kinds of matter. To them corresponds a series of different, successively higher kinds of objective consciousness. Thus a whole series of different kinds of logically correct apprehension of reality is obtained. Each kind of objective consciousness can acquire a correct apprehension of its own material reality. All the different – radically different – kinds of apprehension of reality are equally determined by reality, each kind within the given limits of its kind of matter. Anyone who lacks the exact apprehension of reality within a lower kind of matter cannot acquire an exact apprehension of reality within higher kinds.

¹⁷The esoteric world view must remain a hypothesis for those who lack higher objective consciousness. Even as a hypothesis, however, it makes up a logical system that by its freedom from inner contradictions, by its simplicity, clarity, rationality, universality is incomparably superior to any other metaphysical system. It demonstrates the suffocating narrowness of prevalent horizons and furnishes a total picture of reality that far surpasses the speculative resources of science and philosophy. But it does not pretend to be anything but a superstructure above the level of knowledge possible for man. On no single point does it conflict with reason based on facts, with the objective results of scientific research. On the contrary, it presupposes that research will some time achieve a direct connection to this superstructure.

¹⁸It is true that esoterics becomes exoteric in being published, but it still deserves its name. One reason is that from the historical point of view it has long been esoteric. A second reason is that essential parts of it still remain esoteric, since people are far from ripe for the knowledge that confers real power. A third reason is that even in its published state it stands a good chance of remaining unknown to all but the independent, to all those who always resort to authorities, who reject everything they do not already know or have not been taught to comprehend.

¹⁹The esoteric knowledge has been imparted in exclusive societies to the few who have had the qualifications. Such societies have existed in all ages and in all nations. It is perhaps possible to derive from reminiscences of them the widely spread predilection for secret orders with their parodic efforts of feigning to possess the mysterious symbols of superior knowledge. The esoteric knowledge that was communicated in the various secret schools almost always found expression in a vast literature. As a precaution lest this literature were to fall into the hands of the uninitiated, the knowledge was deliberately disguised and thus made unintelligible to the “unworthy”, by which term they meant those who were too undeveloped as well as those who could abuse the power that the knowledge conferred. Exact concepts were protected against being comprehended by outsiders through carefully elaborated symbols, which were often intentionally wrought so as to be mistaken for actual facts and occurrences related. It stands to reason that this symbolism still remains esoteric without the necessary key to it.

²⁰During the years 1875–1950 increasingly more facts about the superphysical reality have been published by disciples of the planetary hierarchy, that fifth kingdom in nature which has hastened ahead of the rest of mankind in the development of consciousness. The planetary hierarchy has found that the time has come to liberate a totally disoriented mankind, or at least serious seekers, from the illusions and fictions ruling.

²¹Regrettably, these facts have been put together by incompetent people in such a manner that esoterics has been brought into ridicule and everything so-called occult has fallen into disrepute, which circumstances have been duly utilized by the enemies of truth.

²²Those who have taken pains to examine hylozoics critically have found that it is not just logically incontrovertible but also the only satisfactory working hypothesis. It cannot be anything else at mankind’s present stage of development. But as one of the chiefs in the

planetary hierarchy expresses the matter: “The doctrine we promulgate, being the only true one, must, supported by such evidence as we are preparing to give, become ultimately triumphant as every other truth.”

²³Also readers acquainted with occultism should find in this work quite a number of as yet little known facts, which do not always agree with dogmas already fixed. The enormous material has been concentrated as much as possible, with the effect that this part of the book makes heavy reading, the more so as it has not been possible to present the facts in the desirable consecutive order. Therefore the Esoteric World View must be read several times over. No acuity is necessary to comprehension, but certainly the ability to retain all the facts. Diffuse terms have been avoided, and the new, uniformly applied terminology has been reduced to a minimum, which is easily learned. Only a basic outline, a first schematic picture of reality, has of course been possible. The esoteric knowledge – thoroughly different from the exoteric – must be mastered gradually. No one could grasp, no one could present to the uninitiated, a comprehensible, final esoteric world view. The principles must be understood first. This Esoteric World View contains the basic principles. Without a gradual understanding intelligibility would be precluded. Each step offers increasingly greater difficulties, which would be unsurmountable without the help of the preceding simple facts. One must avoid adhering too early to theories based on insufficient facts.

²⁴The following outline thus is given for the benefit of those who have seen the irremediable limitation of speculative philosophy, and who can liberate themselves from traditional views. It is a summary of the common content of the doctrines of the various secret societies of knowledge together with complementary facts. The world view presented diverges from prevalent occult systems in important respects.

²⁵Since all the chapters presuppose one another, the best method of study is probably to read the Esoteric World View several times over, each time at one sitting and not dwelling on any chapter, until all the facts combine in your subconscious. Using this method you will master the system, which makes it possible to solve a great number of problems otherwise unsolvable.

2.2 Matter

¹It is the same with the history of philosophy as with all other history. It is a construction of scanty, dubitable pieces of information and assumptions. When the esoteric history will some time be written, it will be seen that what is called history belongs to the realm of fiction in important respects.

²The most ancient philosophers were initiates of esoteric schools, the so-called mysteries. What was taught in these remained secret. Historians have tried to construct some sort of “first attempts at thinking” from some of the philosophers’ misunderstood statements that were accidentally preserved. As though thinking made its start only in 600 B.C. The élite of Atlanteans, Indians, Chaldeans, Egyptians and other nations possessed esoteric knowledge. They had no use for philosophy, which is the speculation of ignorance. The Greek term for esoterics was *hylozoics*. According to *hylozoics*, matter consists of atoms that have proper motion and consciousness. Potential consciousness and actual consciousness were distinguished. One *hylozoic* tenet read: “Consciousness sleeps in the stone, dreams in the plant, awakens in the animal, and becomes self-conscious in man.” This indicates the original unconsciousness (potentiality of consciousness) as well as the activation of consciousness into increasingly higher kinds (the idea of development).

³Of course, such tenets made *hylozoics* known only in an extremely fragmentary form. Demokritos, who was an initiate, attempted an “exoteric” theory within the limits of the permissible. His matter lacked both proper motion and consciousness. And thus begins the speculation of ignorance, or the history of philosophy.

⁴The mystery schools declined. As they decayed they began to substitute speculation for traditional knowledge of reality. Platon, who foresaw the decline, made attempts to save as much of the knowledge as possible through hints. Aristoteles failed, like all the subsequent philosophers, in his attempt to give mankind a tenable system of knowledge without esoterics.

⁵Hylozoics is the only rational “materialism”. It presupposes that consciousness is a quality of all matter, also “inorganic”. This doctrine has been superficially rejected by the philosophers. Kant’s summary verdict, “hylozoism would be the death of all natural philosophy”, is typical. As though chemistry, physics, geology, or astronomy would be affected by this fact in their methods of research. As though physiology and biology would be the worse for having an additional factor – consciousness – to allow for. Natural philosophy is a subject that we have fortunately been spared ever since natural research superseded speculation. Hylozoics does not in the least prevent a mechanical conception of natural processes. It does in no way alter the objective view taken by science.

⁶On the other hand, philosophical materialism suffers from irremediable defects and is not usable even as a “working hypothesis”. It cannot explain consciousness, its origin, its unity. It cannot explain motion. It has not fully understood that matter makes up a continuum, although this has been assumed by some scientists and has been given its most appropriate formulation in Poincaré’s thesis: atoms are just voids in the ether. The fact that the physicists have rejected this primitive theory of the ether shows greater knowledge of the nature of matter.

⁷Natural science and technology have fully demonstrated that visible reality and also the invisible, the as yet only partially explored, part of physical reality are material reality. The subjectivists also denied that the invisible could be matter. They accepted the traditional conjecture that since matter was visible and its basis apparently invisible, then that invisible must be something different from matter, something subjective. Of course they soon went a step further and denied the objective existence of matter. There are subjectivists of two kinds – psychologists and logicians. Esoterics deprecates both, of course.

⁸In contrast to such arbitrary speculations esoterics maintains that matter is alive and possesses all the known or as yet unexplored properties of life. All qualities of reality are properties of matter. All matter is life and there is no life but material life.

⁹The visible material reality must from the physical point of view be regarded as the most real of everything. Matter is the objective reality and the coarsest kind of matter is the most objective. The unknown and unexplored cannot possibly be declared more real than the observable and explored.

¹⁰In order to arrive at a correct conception of matter science must make two discoveries: that energy has a material nature; and that invisible matter, which is beyond the matter at present accessible by instruments, is matter still.

2.3 Matter and Energy

¹Only natural science provided reason with facts about reality. Before it, the inevitable conjectures of ignorance held sovereign sway. As far as science can ascertain facts about matter and energies, its concepts of these are of course correct. The hypotheses and theories that complement the observations are, however, erroneous.

²Matter is enormously more composed than the boldest hypotheses have ever dared to assume. Science knows of three states of aggregation of physical matter: solid, liquid, and gaseous. In fact, there are seven states of physical matter, and where physical matter ends a new kind of matter begins, which is inaccessible even to scientific instruments. Without the esoteric explanation the composition of matter remains an unsolvable problem.

³The energy theory of physics is erroneous. Principally thermodynamics suggested the immediate, fascinating, and erroneous idea of the indestructibility of energy. There is no

energy without matter, independent of matter, or acting through anything but matter. Energy is energy only as long as it is motion. When motion ceases, energy as force is annihilated. Energy cannot be converted. No “form” of energy can be turned into another “form”. The apparent conversions thought to be observed are not processes of conversion but of parallelism. The latter concept is as yet lacking in scientific physics.

⁴What science calls force, or energy, is matter. Energy is matter, the action of higher matter on lower matter. All higher kinds of matter are energy in relation to lower kinds. Any kind of matter relates to its next lower kind as energy to matter. Matter dissolves, not into energy but into higher kinds of matter.

2.4 Matter and Consciousness

¹Matter and consciousness, “body and soul”, is the ordinary, immediately given opposition and union. Dualism appears to be the natural, the correct view. If, like Descartes, you call matter and consciousness different substances, or, like Spinoza, one substance with two attributes, yet matter and consciousness remain two different principles, two different aspects. In dualism can also be included the theory of psycho-physical parallelism, or duplicism, which quotes Spinoza as its authority.

²If consciousness could be thought to exist without matter, then consciousness itself must be something substantial. Therefore Descartes conceived of immaterial substance as a substratum for consciousness, whereas Spinoza correctly assumed the same as hylozoics teaches, namely that the known matter is the bearer of consciousness, that without matter there cannot be any consciousness.

³It may be pointed out against Descartes that immaterial substance is a fiction. There is no substance but matter. There is nothing immaterial. Therefore, this dualism should, strictly speaking, be just another name for materialism. Science attributes consciousness, not to all matter, but only to nerve cells, or possibly all organic matter. A consistent dualism cannot attribute to some matter a quality that must belong to all matter. The two different aspects, matter and consciousness, cannot be made identical or parallel. A “monism” obtained in that way is just a play on words. The different aspects are always abstractions from a reality that is unitary in itself. Neither can consciousness be explained by or from matter. And that which cannot be explained by something else is itself original and its own basis. Consciousness is as absolute as matter.

⁴Psycho-physical parallelism deprives both matter and consciousness of all independence. Moreover, it is incapable of explaining satisfactorily force, energy, proper motion, will. Consciousness without will is passive.

⁵According to esoterics reality has three aspects. None of these three can be omitted or explained away without the result being unclear, contradictory, misleading. The three aspects are:

- the matter aspect
- the motion aspect
- the consciousness aspect

⁶Moreover, as regards the theory of knowledge, everything is above all what it appears to be, but besides that, always something quite different and immensely more.

2.5 Visible and Invisible Material Reality

¹It is just an insignificant part of the invisible material reality that science has succeeded in exploring by instruments. Thus science has been able to discover the existence of “chemical atoms” and energies. When, in the future, the resources of exploring reality by instrumental

means have been exhausted, the total reality will certainly not have been explored thereby. Just the resources of instrumental science will have reached their limit and, with them, those of scientific research. The greater part of material reality remains inaccessible even by the most perfected physical methods of research.

²Esoterics maintains that there is an unexplored material world and that there is a boundary for all beings between perceptible and imperceptible material reality. However, this boundary is always just “temporary” and conditioned by the stage of development reached by consciousness. Impelled by the will, consciousness gradually expands its domain of objective consciousness. At mankind’s present stage of development, being the lowest, most people are objectively conscious of the three lower states of aggregation of physical matter. Man’s objective consciousness is at its first stage of development. Consciousness possesses, however, all the necessary conditions of gradually acquiring objective consciousness of the entire invisible, as yet imperceptible, material reality. All reality can be apprehended by sufficiently developed objective consciousness.

³The greater part of the matter aspect of reality is invisible at present. If we include the entire manifestation, then circa 99 per cent of matter is invisible. If we confine our discussion to the worlds of man, then circa 85 per cent of matter is invisible to others than those who have acquired higher objective consciousness. And only a small fraction of the matter in these worlds is subjectively, or psychically, perceptible to the normal individual. Much of what is solely subjective to the normal individual is thus what he cannot as yet be objectively conscious of and, consequently, cannot refer to material reality.

⁴If we were reduced to our knowledge of the visible world only and that accessible by instruments, we should finally realize that reality was incomprehensible. We should be forced to refrain from all explanation, all comprehension, and exclusively content ourselves with description. But without being able to explain the causal relationships and what goes on in that which goes on, we would never find an explanation of the world to satisfy reason with. Reason demands an explanation and is not content with statistics. “Everything that exists is a fact” for anyone who can ascertain it.

2.6 Biological Evolution and Finality

¹Nature is a vast experimental workshop. In it, originally given constituents are being eternally combined and dissolved under the action of originally given factors. There is in everything a tendency to transformation depending on, among other things, the eternal attraction and repulsion of the atoms and the mechanical striving of the lowest atomic consciousness towards adaptation.

²Esoterics agrees with biological science in asserting that species are changeable, that new species arise from older ones through transformation, that all forms of life have an inner continuity and a common, natural origin, in the last resort through spontaneous generation (*generatio spontanea*, or *aequivoca*), the natural transition from the mineral kingdom to the vegetable kingdom. “Acquired qualities” are inherited through the predispositions that made their acquisition possible. In contrast to Darwin, esoterics maintains that biological “struggle for existence” is certainly not a necessary factor of evolution, but what is unfit for life is rejected in accordance with nature’s order.

³That methodical view, which regards the finality of nature as a product of blind necessity and mechanical processes, must be assigned a definite superiority to any other attempt at explanation, and must always be applied when possible. The immutability of the laws of nature is the condition of a systematic process of life. The mechanical process is a condition of evolution, but is insufficient as a sole basis of explanation.

⁴The expedient structure of organisms⁴ is obtained through functional self-formation. The never-ending mechanical repetition makes possible a relatively enduring change of the

structure of matter through proficiency gained and brought to automatization.

⁵Evolution and finality are partially the common result of interaction between mechanical repetition and atomic consciousness, and largely depend on automatization of matter and its consciousness. Atoms have the “possibility” of consciousness. Consciousness manifests itself to begin with as a tendency to repetition, which becomes a tendency to habit, and can gradually result in organized habit, or “nature”. When consciousness increases, a striving towards adaptation arises.

⁶The relative finality of nature does not aim at the perfection of every material form. Nature is content to safeguard the continuance of the species. Self-realization is a law of life, valid at all stages of development. That law grants freedom, or the possibility of choice, and, thereby, of individual character. The seeming waste of life affords ever greater possibilities of choice the more consciousness increases and the further mechanical proficiency advances through automatization. Nature makes experience possible. And the atomic consciousness learns, even though slowly, from all experiences, not least from the failures of its temporary form of life.

THE MATTER ASPECT OF REALITY

THE SEPTENARY

The 49 cosmic worlds are divided into seven series of seven worlds in each series. The division into septenaries is due to the fact that the three aspects of existence can be combined in seven different ways as shown below.

The table makes it easier to analyse the composition of matter, the relations of the aspects, the seven types and departments.

| | | | |
|---|----------|----------|----------|
| 1 | 1 | 2 | 3 |
| 2 | 1 | 2 | 3 |
| 3 | 1 | 2 | 3 |
| 4 | 1 | 2 | 3 |
| 5 | 1 | 2 | 3 |
| 6 | 1 | 2 | 3 |
| 7 | 1 | 2 | 3 |

1 = the will aspect (the motion aspect)

2 = the consciousness aspect

3 = the matter aspect

2.7 Introduction

¹The following is an attempt, using the scientific concepts of our time, to describe our existence in the cosmos according to the basic facts that were taught in the Pythagorean order of esoteric knowledge. That order was founded considering the future independent exploration of reality by natural science starting from the matter aspect.

²In the present exposé of Pythagorean hylozoics, all the ingeniously elaborated symbols have been finally discarded, being misleading and of course misinterpreted. The consistent mathematical nomenclature presented here explains in part the Pythagorean “mystical interpretation of numbers”.

³The uninitiated person, who does not have the knowledge latently from previous incarnations, enters seemingly a strange world, the world of reality. May the reader be able to quickly orient himself in it!

2.8 Involvation

¹Primordial matter is limitless space, spaceless and timeless, “beyond space and time”, or whatever expression you choose.

²In the endless chaos of primordial matter there is room for an unlimited number of cosmoses.

³Innumerable cosmoses are in the making, innumerable cosmoses have accomplished their purpose and are being dismantled.

⁴A cosmos can be likened to a globe in primordial matter. Its original dimensions are small, but it grows incessantly, being supplied with primordial atoms from the inexhaustible store of primordial matter.

⁵Our cosmos can be said to have reached such a stage of development that one is justified in speaking of a perfect cosmic organization.

⁶A cosmos fully built out consists of a series of interpenetrating material worlds of different degrees of density, which worlds occupy the same space in the cosmos (space originates only with the cosmos) and fill up the cosmic globe.

⁷The cosmic worlds are 49 in number, a necessary number but also the greatest possible number, the limit of dimensional capacity.

⁸The cosmos with its worlds arises through the composition of primordial atoms (monads) into 49 different kinds of atoms. This process of composition is called involvation. The lower the kind of atom, the more “involved” are the primordial atoms. Involvation implies a process of enormously increasing condensation of more and more primordial atoms.

⁹The involvation of the atomic kinds is done in such a manner that the next lower atomic kind in the series is formed out of the next higher kind. Primordial atoms are of atomic kind 1. Atomic kind 2 is formed out of atomic kind 1, 3 out of 2, 4 out of 3, etc. The highest atomic kind is 1, the lowest atomic kind is 49. The greater the number of primordial atoms composing the atom of a lower kind, the coarser its kind of matter.

¹⁰The lowest atomic kind (49) thus contains atoms of all the 48 higher kinds and possesses the greatest number (billions) of “involved” primordial atoms. In physical matter exist all other kinds of matter as well as primordial matter. Without an uninterrupted continuity of the different atomic kinds the atoms could neither function nor even exist.

¹¹Each atomic world has (besides its own kind of atoms) its own kind of “space” (dimension), “time” (duration, continuous existence), “motion” (energy), and consciousness with its own apprehension of space and time.

¹²The 49 atomic kinds are divided into a continuous series of seven groups of seven atomic kinds in each: 1–7, 8–14, 15–21, 22–28, 29–35, 36–42, 43–49. Although there are no terms for these 49 atomic kinds, yet it would be meaningless and burdensome to attribute a name to each of those realities not ascertainable by man. Since it is desirable to have an international,

universally acceptable terminology that would not present linguistic obstacles, the mathematical nomenclature has been used consistently. Since the worlds are built out from above, the numeration has also been made to start from the highest world.

¹³The numbers three and seven, which constantly recur in various contexts, are explained thus. Three is determined by the three absolute aspects of existence: the motion aspect, the consciousness aspect, and the matter aspect, which are indissolubly united without confusion or conversion. Seven is the greatest number of possible combinations of three: one combination where the three aspects are equal and strong, and six combinations where the aspects dominate one another in succession (see the diagram prefacing this section).

¹⁴The process of involvation is of course paralleled by a process of evolution, of dissolution of matter. These terms can also be used when discussing incarnation and discarnation: involvation is descent into lower worlds and evolution is ascent to higher worlds.

¹⁵All the atomic worlds exist everywhere in the cosmos. The terms higher and lower atomic worlds thus bear on the mathematical notations and mainly imply differences in primordial atomic density, dimension, etc. The higher worlds penetrate the lower ones. The 49 atomic worlds form one integrated sphere, our cosmos. The 42 molecular worlds form spheres of their own within the solar system, starting from the centres of the planets.

¹⁶The planetary worlds are globular. The spherical formation of matter is due to the fact that the kinds of matter are ordered concentrically round an original centre of force. Each higher molecular kind has a somewhat greater radius (as measured from the centre of the planet) than the next lower one.

¹⁷In every world there exist involvatory matter, involutory matter, and evolutionary matter, of the respective atomic and molecular kinds. The worlds are always populated by material beings who have envelopes composed of the matter of the worlds and consciousness corresponding to that matter.

¹⁸The lowest three atomic worlds (47–49) make up five different molecular worlds, which have been called the worlds of man, since man has envelopes composed of the matter of these five worlds, and since the evolution of human consciousness takes place in these worlds. During incarnation, man is an organism with an etheric envelope in the physical world, a material emotional being in the emotional world, a material mental being in the mental world, and a material causal being in the causal world. It should be evident from this that there cannot exist “immaterial spiritual beings” of any kind. There exists nothing “immaterial”.

¹⁹The causal world (47:2,3) has also been called the world of ideas and the world of knowledge; the mental world (47:4-7), the world of fictions; and the emotional world (48:2-7), the world of illusions. The physical etheric world (49:2-4) is the world of etheric energies.

²⁰The physical etheric world is an exact replica of the visible world (49:5-7) in etheric matter. The material forms of the visible world (the organisms of the natural kingdoms, for example) are replicas of the physical etheric forms. On other planets, also the life forms of the visible world are composed of molecules only and not of cells. In reality, the physical etheric world and the visible world make up one single world. However, before mankind has acquired physical etheric objective consciousness, the etheric world appears to be a world of its own, and this justifies the division of the physical world into two worlds.

²¹Without the etheric forms there would be no visible or dense forms, without etheric matter no physical life, no physical motion, and no physical consciousness.

²²The causal world is sometimes called the formless world, a misleading expression. The causal world is filled with the forms of the natural kingdoms existing in that matter. The term formless has been assigned to that world, since the vibrations of evolutionary beings in causal matter do not form any material aggregates, as occurs in the emotional and mental worlds. The expressions of causal consciousness do not produce any forms but rather colour phenomena that dissolve at lightning speed.

²³In every world there is a distinction between the sphere and the envelope. Spheres and envelopes of the same kind of matter occupy the same space in the concentric formation of matter. By sphere is understood the rotary matter of the world. The envelope is the part of the world consisting of involutory and evolutionary matter. Envelopes make up unitary elementals, which are activated by collective beings. Envelopes thus correspond to the aggregate envelopes of evolutionary beings.

2.9 *Involution*

¹Involution begins after the molecular matters of the solar system and their naturally grouped concentric worlds have been completely formed.

²Involvement and evolution, involution and evolution, are four different processes of matter, which condition one another. Every atomic kind undergoes these four processes. Involvement concerns the composition of matter to form ever coarser kinds; evolution, the corresponding process of dissolution. Involvement and evolution should not be confused with involution and evolution.

³Involution is a second process of involvement undergone by matter that has already been involved previously. Thus involutory matter (primary matter) and involutory matter (secondary matter) are distinguished. In the first involvement the atoms of primary matter acquire rotary motion, the same kind of motion as has the primordial atom. In due time, this primary matter is dissolved, whereupon in a second involvement primary matter is transformed into involutory matter.

⁴Primary matter is rotary matter. The atom rotates round its axis with enormous rapidity. To this motion is added, through the process of involution, a cyclic spiral motion (which the ancients called the elemental essence), in which the atom revolves round a central, focal point in a constantly ascending spiral.

⁵The rotary motion of the atom of primary matter makes the formation of molecules possible. The rotary cyclic spiral motion of secondary matter enables the formation of aggregates, material forms. This makes it possible to construct and progressively differentiate the series of ever higher, ever more refined forms of life, which serve to afford consciousness, step by step, the different organs it needs for the slow activation of molecular consciousness.

⁶Secondary matter is called involutory or elemental matter. In the process of involution, the unconsciousness of the atom is awakened to passive consciousness in and of the kind of matter into which the atom is involved.

⁷In all the worlds of the solar system there exists primary matter; and in all the worlds except the physical molecular, also involutory matter. The composition of matter is the same for both kinds: one atomic state and six molecular states. The condition of becoming involutory matter in a lower world is to have been involutory matter in a higher world.

2.10 *The Solar System*

¹After the cosmos has been built out with its 49 atomic kinds, solar systems can be formed by means of a further involvement of the seven lowest atomic kinds (43–49) to form molecular matter. Each solar system accomplishes this process of involvement by itself.

²Each one of the seven lowest atomic kinds (43–49) furnishes the material for six increasingly involved molecular kinds, in which process – like the composition of atomic matter – the next lower kind is composed out of the next higher kind, so that each lower kind has an increasingly condensed content of primordial atoms. Molecular matter is composed in such a manner that the atomic kinds with their molecular kinds form a continuous series of states of aggregation. Thus a total of 42 molecular kinds is obtained, and these make up the solar system.

³The seven atomic kinds 43–49 are the basis of the division of the worlds of the solar

system. For reasons of convenience these seven worlds have been given names beside the mathematical notations:

- 43 the manifestal world
 - 44 the submanifestal world
 - 45 the superessential world
 - 46 the essential world, the world of unity, wisdom, and love
 - 47 the causal-mental world
 - 48 the emotional world
 - 49 the physical world
- } the worlds of man

⁴The six molecular kinds involved from each atomic kind have been given analogous names and mathematical notations:

- (1 atomic)
- 2 subatomic
- 3 superetheric
- 4 etheric
- 5 gaseous
- 6 liquid
- 7 solid

⁵The figure for each molecular kind (state of aggregation) is put after that denoting the atomic kind. Thus the physical gaseous molecular kind is written 49:5.

⁶The three higher solar systemic worlds (43–45) are common to all the planets. The four lower worlds (46–49) are called planetary worlds.

⁷When involution has reached its goal, the emotional world (48), the involutory atoms pass to the mineral kingdom of the physical world (49), and evolution begins. There is no involutory matter in the physical molecular world. But of course there are involutory beings in the emotional world, which penetrates the physical world. Likewise, however many beings from as many different worlds can gather in the same “space”.

2.11 Elementals

¹All primordial atoms have potential consciousness, which is called to life (passive, reflective consciousness) in the process of involution.

²“Being” bears on the matter aspect. All material forms having unitary consciousness are beings.

³Involuntary beings, or elementals, are aggregates of involutory atoms and involutory molecules. Permanent, semipermanent, and short-lived elementals are distinguished. The permanent ones are material envelopes of evolutionary beings, the temporary ones are other vibrational products.

⁴The elemental kingdoms are named after their kinds of matter, after the worlds they belong to. The boundaries between the elemental kingdoms are thus determined by their kinds of matter.

⁵Viewed from the consciousness aspect, involution is the process that actualizes consciousness, and evolution is the process that activates consciousness. The consciousness of primary matter is potential. To begin with, primordial atoms have just the possibility of consciousness. In involutory matter, unconsciousness is awakened into passive consciousness, which means that this matter lacks the possibility of will and self-activity, that the will is only potential. Through the process of evolution, evolutionary matter acquires the

possibility of will and self-activity, and passive consciousness is activated into active consciousness.

⁶In the worlds of man the following main kinds of elementals belonging to three involutionary kingdoms are found:

- causal elementals
- mental elementals
- emotional elementals

⁷Elementals are formed by vibrations in involutionary matter. By itself this matter lacks the possibility of self-initiated activity and cannot itself form aggregates, influence matter, or produce vibrations. On the other hand, it is extremely easily influenced by the faintest vibrations.

⁸A man's thought produces a vibration in his mental envelope and ejects out of this envelope a portion of its involutionary matter into the mental world surrounding the envelope. The matter ejected immediately assumes a particular form determined by the subject-matter of the thought, a concrete image formed by the thought. This form has its own capacity of vibration, which is of the same quality as the original vibration in the man. The vibration of the thought-form communicates itself to the surrounding mental elemental matter, which is influenced by it and is attracted to the thought-form. The original form will then be the nucleus of a greater aggregate of the same kind of form and with similar vibrations and qualities. This aggregate is a mental elemental, which floats about freely and soon dissolves, being reduced to its previous constituents. Correspondingly, an emotional elemental is formed by the emotions of a man or some other evolving being, and a causal elemental by an intuition. Even the faintest "unconscious" initial impulse is obeyed with perfect precision. Elementals are material forms with activated consciousness and energy. Elementals act as perfect robots automatically copying the original vibration. The vitality and durability of the elemental are directly proportional to the intensity of that act of consciousness which formed it. Through the never-ending process of formation and dissolution of elementals, which continues for seven eons in each elemental kingdom, the atoms and molecules of involutionary matter learn to form aggregates at lightning speed, to respond to all vibrations existing in matter, to reproduce in molecular composition and material form the faintest vibrational variations with unerring precision.

⁹The process of involution is activation of consciousness from without. Elemental matter at rest, that is: not activated, can only be passive. The elemental, however, is always active. To cease to be active is the same as to dissolve.

¹⁰The expression "physical elementals" often met with in occult literature is improper. What is meant are emotional elementals that have been clothed in physical etheric matter. There are no elementals in physical molecular matter (49:2-7). They exist, however, in physical atomic matter (49:1).

2.12 Evolution

¹The process of involution concluded, the potential consciousness of the involutionary monads has been actualized into passive consciousness. Then follows the process of evolution, which begins with the involution of the emotional elementals into physical molecular kinds (into subatomic, superetheric, etheric, gaseous, liquid molecules, and finally into minerals). This entire process of involution is regarded as part of the process of mineralization, and the pertaining "beings" are classed among the mineral kingdom.

²The process of evolution means that passive consciousness is being activated until, in the human kingdom, self-consciousness is acquired, which can continue the activation of consciousness methodically and systematically by itself.

³Evolution implies for the matter aspect the beginning of an ascent from physical matter to ever less composed, ever finer, ever higher matter; a return of primordial atoms to the highest atomic kind. Evolution means a continual transformation towards perfection: for the matter aspect, into full automatization, so that dynamis (the dynamic energy of primordial matter) functions automatically without being supervised by consciousness; for the will aspect, into full activity; for the consciousness aspect, into full objective self-consciousness in ever higher worlds. From the biological point of view, evolution means development of physical matter towards more expedient organic forms of life.

⁴The “human evolution” – the path of development from mineral to man – is the term for the transmigration of the triads through the mineral, vegetable, animal, and human kingdoms. With man, evolution in the lowest five worlds (47–49) has reached its goal and expansion begins. Evolution is – by the time-standards of ignorance – a slow process. Its tempo is to some extent determined by that of involution, since both processes condition one another.

⁵The explanations of the origin of species given by the biological theory of evolution are by no means the only ones, though they are correct in many respects. One factor is the cellular consciousness in the collective cell formations of the organisms, which works as though instinctively, under the impulses of the will. This consciousness displays power of activity, of selectivity, and of adaptability.

⁶Involution means the involution of the monads into the lowest cosmic world (49); evolution, their return to the highest cosmic world (1).

⁷All life has a form, from atom, molecule, aggregate, to planet, solar system, and cosmic worlds. These forms are subject to the law of transformation, change continually, dissolve, and reform. Change is the condition of life. All forms endure thanks only to the fact that every moment primordial atoms (primary matter) pour through them, which atoms circulate from the highest to the lowest atomic world and back to continue their cycle as long as the cosmos exists. No forms of matter can be built so as to withstand the wear of the cosmic material energies in the long run. Besides, the consciousness development of the individual would be impeded by the permanence of his form. Continually new experiences in always new forms are an accelerating factor of great importance. This can be seen in those beings in nature which have the same envelopes during thousands of years. Their tempo of development is accordingly slow.

⁸The monads (primordial atoms) make up – as viewed from the physical – an ascending series of ever higher forms of life, in which lower ones enter into and make up envelopes for the higher ones. The entire cosmos makes up a series of increasingly refined forms of life, which serve gradually to furnish the monad consciousness with the “organs” it needs for its further expansion.

⁹Evolution presents a series of ever higher natural kingdoms with enormously increased capacity of consciousness, intensively and extensively.

¹⁰Every monad is found somewhere on this immense ladder of development, where depending on its “age”: the moment of its introduction into the cosmos, or its transition from a lower to a higher natural kingdom.

¹¹Evolution is divided into five natural kingdoms and seven divine kingdoms. The planetary worlds (46–49) contain the natural kingdoms; the solar systemic worlds (43–49), the lowest divine kingdom; and the cosmic worlds (1–42), the other six.

2.13 Evolutionary Beings

¹Expedient material forms are necessary to the activation of consciousness. In all manifestation there are material basic forms representing different paths of development, different modes of evolution, different form-beings. The material basic forms necessary to manifestation are as many permanent paths of evolution. All of them offer possibilities of

activating consciousness. Man's belief that he is the supreme product of existence and that everything exists for this sole purpose, is one of the countless errors of ignorance.

²Every primordial atom will some time become an independent being, a self. All compositions of matter are collective beings. The unit of consciousness dominating in each being is an atom at a higher stage of development than the other atoms in the collective. Atoms and molecules develop by forming constituent parts of various material forms, wherever a form is required. Evolution makes up one single uninterrupted series of beings, from the lowest to the highest stage of development.

³Evolutionary beings in the worlds of man (47–49) belong to either of the following groups divided according to their kinds of matter:

- physical beings, inorganic
- physical beings, organic
- physical beings, etheric
- emotional beings
- mental beings
- causal beings

⁴“Nature makes no jumps.” The evolutionary kingdoms have subdivisions according to the different states of aggregation. Each molecular kind means the lowest material form for some kind of evolutionary beings. In respect of matter, a being is named after its lowest material envelope. In respect of consciousness, a being is named after its most active kind of consciousness. All envelopes that are not organic (that is: most beings in the physical world and all beings in the higher worlds) are aggregate envelopes.

⁵All physical matter (inorganic, organic, etheric) belongs to evolution. From of old the visible natural kingdoms have been divided into inorganic and organic kingdoms. The boundary between mineral and organism is not insuperable. Organic beings develop through the vegetable, animal, and human kingdoms, being equipped with – or rather limited by – special sense organs.

⁶Existence can be compared to a gigantic laboratory and an experimental field with inexhaustible resources. Through various compositions of matter new kinds of manifestation beings can be formed, with possibilities of individually unique experiences resulting in new qualities and abilities. All manifestations resemble each other in their basic methods, which are determined by law. None of them resemble any other in its details. The innumerable possibilities of combination inherent in matter are utilized, and no practicable way is left untested.

⁷The entire cosmos makes up one continuous process of manifestation, in which all monads participate with their consciousness expressions, unconsciously or consciously, involuntarily or voluntarily. The higher the world and kingdom, the higher the kind of consciousness; the greater the contribution to the process of manifestation made by the monad.

⁸When the monad has gone through involution and evolution of the process of manifestation, acquired and discarded its envelopes in world after world, and, finally, in the highest cosmic world has emancipated itself from its involution into matter, then it becomes conscious of itself as a monad. Until then it will identify itself with one or other of the envelopes which it has acquired and activated.

2.14 The Natural Kingdoms

¹All evolutionary beings form natural kingdoms. To make the subject easier to understand, it has proved desirable to orient in it according to the accepted division.

²The following six natural kingdoms are found within the solar system:

the first, the mineral kingdom
 the second, the vegetable kingdom
 the third, the animal kingdom
 the fourth, the human kingdom
 the fifth, the essential kingdom in worlds 45 and 46
 the sixth, the manifestal kingdom in worlds 43 and 44

} in worlds 47–49

³When the individual has acquired full subjective and objective self-consciousness in his causal envelope in the causal world and thus has become a causal self, then his consciousness development in the lower four natural kingdoms is concluded. Thereupon begins the individual's consciousness expansion in the fifth natural kingdom.

⁴The monads in the fifth and sixth natural kingdoms are termed according to their respective kinds of world consciousness:

essential selves, or 46-selves
 superessential selves, or 45-selves
 submanifestal selves, or 44-selves
 manifestal selves, or 43-selves

⁵As a 45-self, the superessential world of the solar system, common to all the planets, is at the individual's disposal; as a 43-self, all the solar systemic worlds are at his command. When, subsequently, the individual conquers 42-consciousness, he enters the first cosmic kingdom, or the second divine kingdom; and this marks the beginning of his career through the interstellar, cosmic, worlds.

⁶The individuals in both the essential kingdom and the manifestal kingdom are members of the planetary hierarchy, the task of which is to supervise consciousness development in the lower four natural kingdoms.

⁷The planetary hierarchy is subordinate to the planetary government, which sees to it that all processes of nature in the planet go on with perfect precision. Individuals who have attained the second divine kingdom (worlds 36–42) can join that government.

⁸The planetary government, in its turn, belongs under the solar systemic government, which has all the planetary governments of the solar system under its jurisdiction. The members of the solar systemic government belong to the third divine kingdom (worlds 29–35).

⁹Although the present *Esoteric World View* has been confined to evolution in the worlds of the solar system (43–49), yet the following survey is given of the further, cosmic, evolution, divided among six different cosmic kingdoms:

| Worlds | Cosmic kingdoms | |
|--------|-----------------|-----------------------------------|
| 36–42 | first, | with 42-selves to 36-selves, etc. |
| 29–35 | second | |
| 22–28 | third | |
| 15–21 | fourth | |
| 8–14 | fifth | |
| 1–7 | sixth, | with 7-selves to 1-selves |

¹⁰Seven “divine kingdoms” are enumerated in esoterics, the manifestal kingdom being considered the first divine kingdom, since manifestal selves are omniscient and omnipotent within the worlds of the solar system (43–49). The highest kingdom (1–7) is consequently called the seventh divine kingdom.

¹¹When a sufficient number of monads have succeeded in working their way up to the

highest divine kingdom, then this collective being is able to leave its cosmic globe in order to begin to build out a cosmic globe of its own in primordial matter, the material being primordial atoms taken from the inexhaustible store of the primordial manifestation.

2.15 *The Chain of Triads*

¹The evolution leading up to man is characterized by the development through triads, which makes it possible to have consciousness in several worlds simultaneously.

²The chain of triads, called even more expressively the monad ladder, consists of three triads linked together.

³The chain of triads forms a chain of consciousness, as it were, uniting the physical atom (49) of the lowest triad with a manifestal atom (43), and can be compared to a ladder which the monad is to climb from world 49 to world 43. The three units of the three triads form the nine rungs of this ladder.

⁴The triad is a permanent unit consisting of one molecule and two atoms. The molecule is of the fourth (etheric) molecular kind of a kind of matter designated by an odd number. The atoms are of the two next lower kinds.

⁵The triad is called so because it consists of these three units.

⁶The first, or lowest triad consists of:

- a physical atom (49:1)
- an emotional atom (48:1)
- an etheric mental molecule (47:4)

⁷The second triad consists of:

- a mental atom (47:1)
- an essential atom (46:1)
- an etheric superessential molecule (45:4)

⁸The third triad consists of:

- a superessential atom (45:1)
- a submanifestal atom (44:1)
- an etheric manifestal molecule (43:4)

⁹The triads are enclosed in envelopes of involutory matter. The envelope of the first triad is the causal envelope (47:1-3). The envelope of the second triad is of superessential elemental matter (45:1-3). The envelope of the third triad consists of manifestal involutory matter (43:1-3).

¹⁰The triad units are held together mutually by a “magnetic line of force” similar to an electric arc (which the ancients called the silver cord). Along this path the exchange of energies is conveyed between the triad units and through the latter between the envelopes and the kinds of matter of the different worlds.

¹¹The monad is enclosed in:

- the first triad during its sojourn in the fourth natural kingdom (as a human being, a “first self”),
- the second triad in the fifth kingdom (the “second self”),
- the third triad in the sixth kingdom (the “third self”).

¹²The triad units and their material envelopes influence each other mutually. The experiences of the envelopes become those of the triad, and the vibrations of the triad unit

determine the envelope's composition of coarse or fine molecular matter. Vibrational capacity indicates the level of development attained. An envelope fully developed and perfectly organized presupposes the corresponding perfection of the triad. The vibrations in the triad units attract and repel, among other activity, so as to make the action of the emotional and mental envelopes a rhythmic suction and ejection of matter, similar to the action of a heart or lung.

¹³Some of the tasks of the triad units are: to form and maintain the envelopes, to be centres of the exchange of energies, to make up an indestructible memory (although accessible only indirectly), to make it possible to preserve ability acquired, to make it easier to assimilate experience gained, to centralize and synthesize threefold consciousness. The triad's mental molecule is the most important unit. It is the prerequisite of sense and reason as well as it enables the triad collective consciousness to gather sense perceptions, emotions, and thoughts into a conceivable whole. It enables the monad in the triad to turn mental vibrations into concrete thoughts; to think in the organism via the mental, emotional, etheric envelopes, and the central nervous system; to work up the experiences of the envelopes in their worlds; to apprehend vibrations comprehensibly; to turn intuitions into concrete thought.

¹⁴The triad units are part of evolutionary matter. The triad is put together out of "loose" evolutionary atoms and molecules, which develop to some extent by entering into various compositions and being activated in them by more developed atoms and molecules. The triad makes up an envelope and serves as an instrument for the monad, by analogy with the service of the aggregate envelope to the triad. The triads are self-active to some extent, since they are evolutionary beings, but this self-activity is negligible as compared with that of the monad and is totally dominated by the latter, conforming to it.

¹⁵The method of triads facilitates evolution in the solar systemic worlds with their enormous atomic density. The monad has an opportunity of living in up to five worlds (47–49) simultaneously in the first triad already. A collective system is also produced that makes the work of the individual beneficent to many. In the relatively free cosmic worlds the triad method is superfluous.

¹⁶When triad activity is discussed in the following, this always implies monad activity in and through the triad.

2.16 *The Monad*

¹The monad is a primordial atom. The monad is the smallest possible part of primordial matter and the smallest possible firm point for individual consciousness. The monads are the sole indestructible things in the universe.

²By the term monad is meant the individual's matter aspect; and by the term self, the individual's consciousness aspect.

³The monad (atomic kind 1) is involved into a manifestal atom (atomic kind 43), which of course implies that the monad is involved into the atomic kinds of the entire series of 2–43. Once liberated from solar systemic involutions, the monad ascends through this series of atoms contained in the 43-atom. The monad retains this 43-atom until it has returned to its original condition (atomic kind 1) from cosmic involution. The monad is dominant (the incomparably farthest developed and most active primordial atom) in all the atomic kinds into which it is involved.

⁴Before the primordial atom can become a monad in a triad, it has experienced three total involutory and evolvatory processes. In the first process it is part of rotary matter; in the second process, of involutory matter; in the third process, it has been part of various kinds of aggregates or triads as a free evolutionary atom; finally to become, in the fourth process, a monad in a triad. In so doing it has acquired the condition of being objectively self-conscious in triads as well as activating them and, through them, all kinds of matter to which it will

successively belong.

⁵In the solar system, the monad is involved into one of its three triads. In the mineral kingdom of the physical world, it is involved into the physical atom (49:1) of its lowest triad. At the end of evolution in the vegetable kingdom, the monad evolves out of the triad physical atom into the emotional atom. In the process of causalization, the monad can evolve into the mental molecule and subsequently has the three units of the lowest triad at its disposal. During evolution in the human kingdom, the monad remains centred mostly in the emotional atom of the triad, only at the mental stage of the human kingdom (as a mental self) centring itself in the mental molecule; and, at the end of human evolution, at the causal human stage, in the inmost centre of the causal envelope. The classification of human monads (also in the physical world) into physical, emotional, mental, and causal selves indicates what kind of consciousness dominates. The transfer of the monad between the triad units is always possible, since an atom is never an unchangeable unit, but on the contrary there is in it a constant exchange of higher atoms in the continuous circulation of energy between the different worlds, in such a manner, however, that the atom's character of individual unit is preserved.

⁶The monad is man's true self. The term self is also applied to the triad into which the self-conscious monad is involved, as well as to the envelopes that have been able to acquire self-consciousness through the activity of the monad. According as the monad eventually centres in its higher triads, they too become self-conscious. Through evolution the monad gradually acquires the ability to activate the different kinds of matter into which it has been involved. When fully activated in atomic kind 43, the monad has learnt to dominate all the lower atomic kinds (44–49) and, consequently, all solar systemic matter. Emancipated from the dependence on its triads it can subsequently, if need be, attract one atom of each lower atomic kind and through them influence the lower kinds of matter.

⁷Pythagoras was the first one to use the term monad for the primordial atom. Moreover, he was the only teacher from the planetary hierarchy to explain the three aspects of reality, thereby laying the basis for the science of the future.

⁸Thereupon ignorance took charge of the matter, as usual, so that the word monad has been made to stand for pretty well anything.

⁹Since the term monad appears in many different contexts also in esoterics, it is desirable to define what is meant in each particular case, for example mineral monad, vegetable monad, animal monad, human monad, all of which are evolutionary monads.

¹⁰It is seen from the account of the triads that men are also called "first selves"; individuals in the fifth kingdom, "second selves"; and those in the sixth kingdom, "third selves".

¹¹To sum up: Man is a monad (primordial atom) which, having been introduced into the cosmos, has experienced the processes of involution and involution, passed through the mineral, vegetable, and animal kingdoms and has finally acquired a permanent envelope (the causal envelope), in which the monad will remain (and which incarnates) until it succeeds in attaining the fifth kingdom.

2.17 Group-Souls and Transmigration

¹Evolutionary matter develops by combining into collective units ("aggregates"). The monads in the mineral and vegetable kingdoms develop in many ways, following one or another of the seven parallel paths of evolution.

²Group-soul is the term of the material common envelope for a group of monads. This combining of uniform groups into common involutory material envelopes greatly facilitates the evolution of the monads through the mineral, vegetable, and animal kingdoms, as well as their transmigration from one natural kingdom to the next higher one.

³The three units of the triad are evolutionary atoms and evolutionary molecules which

develop by serving as envelopes for more highly developed primordial atoms – monads. In the triad is a monad. Any primordial atom that is sufficiently self-active to be able to activate less developed atoms with a prospect of success is involved into a triad, which subsequently serves as an envelope and an instrument for the monad.

⁴There are three kinds of group-souls: mineral group-souls, vegetable group-souls, and animal group-souls. Mineral group-souls are enclosed in common envelopes of three different kinds, namely a mental envelope, an emotional envelope, and a physical envelope. Vegetable group-souls are enclosed in two envelopes of mental and emotional matter, respectively. Animal group-souls are enclosed in but one common envelope, of mental matter. The boundaries between these natural kingdoms are determined by the number of envelopes enclosing the triads.

⁵Whenever the monad leaves the common envelope in order to involve, it is enclosed by envelopes from the common envelope with which it is still connected “magnetically”. Upon the end of an involution, it returns to the common envelope and its own temporary ones merge with this envelope. The higher up the scale of evolution an animal is, the fewer are the monads that go to its group. In the course of evolution the group-soul is broken up into smaller and smaller groups. Thus quadrillions of flies go to form one group-soul, millions of rats one, hundreds of thousands of sparrows one, thousands of wolves one, hundreds of sheep one.

⁶Only the monkey, elephant, dog, horse, and cat, being animals sufficiently developed to belong to group-souls of very few monads, are able to causalize.

⁷During its involution into physical matter, the monad is enclosed in envelopes formed out of the common envelopes of the group-souls. At the end of its involution the monad is returned, and with it its borrowed envelopes, which merge with the common envelopes. In doing so, the monad brings with it molecules from the kinds of matter that it has been able to activate, such of the lowest molecular kinds to begin with. To the extent that the monad has during its involution succeeded in raising by its own activity the vibrational capacity of the group-units, the molecules retrieved by the monad are of higher kinds than those it brought with it. These higher molecules are mixed in the group-soul with the previous ones and benefit henceforth all the monads. This facilitates the activity of the monad in its subsequent involutions. By the gradual substitution of higher molecules for lower ones, the entire group as well as each individual monad is raised to ever higher levels with ever finer vibrations and ever higher consciousness. When the envelope of the group-soul mostly consists of the highest molecular kind necessary for the group, the time approaches for the bursting of the lowest envelope and for the transmigration of the enclosed monads to the next higher natural kingdom.

⁸Within the group-souls, which are originally immensely comprehensive, a differentiation takes place. Those monads which have had common experiences and so have developed similar predispositions are attracted to each other and form their own groups within the common envelope. At the reunion after involution, the individual monad envelope has a tendency to contract. This tendency is strengthened after each involution and by the envelopes of the other monads belonging to the small groups. It is increasingly difficult for these envelopes to merge entirely with the common envelope, and they form within it sub-envelopes, which gradually enclose fewer and fewer monad groups and which finally have grown strong enough to serve as their own common envelopes. The greater group is in this way broken up into smaller groups of fewer monads.

⁹Their transition to the vegetable kingdom sets the mineral monads free from the group-soul’s common envelope of physical matter. The new vegetable monads thus produced are sufficiently active to form by self-activity envelopes of their own consisting, in the beginning at least, of the lowest etheric matter (49:4). When the vegetable monads transmigrate to the

animal kingdom their common envelope of emotional matter dissolves. Thus the animal has three individual envelopes: an organism, an etheric envelope, and an emotional envelope, whereas the mental envelope belongs to the group envelope. After causalization, the triad mental molecule forms an individual mental envelope.

2.18 Causalization

¹The transmigration from the animal to the human kingdom is termed causalization. In causalizing the animal receives an individual “soul”, namely a causal envelope.

²The condition of causalization is that the animal is sufficiently highly developed to belong to a group-soul of very few monads. Moreover, an extreme effort of emotional and mental consciousness is necessary on the part of the animal.

³For some reason or other a tension has arisen between the mental molecule of the animal monad’s first triad and the mental atom of its second triad. If this tension results in a sufficiently forceful vibration between these two centres of force, if a kind of vortical motion in causal matter occurs momentarily between them, so that an envelope with a vacuum is formed, then the animal monad in its lowest triad can be sucked into this causal envelope. The causal envelope has been formed, the animal has causalized and entered the human kingdom.

⁴From this description it should be entirely clear that a man can never be reborn as an animal, no more than an animal can become a plant, or a plant a mineral. Transmigration cannot work backwards. A being that has entered a higher kingdom cannot return to a lower one. Only ignorance can confuse the esoteric knowledge of reincarnation with the belief in metempsychosis of popular superstition.

⁵The next higher kingdom after the human or causal kingdom is the essential kingdom in worlds 46 and 45. After it follows the manifestal kingdom in worlds 44 and 43, and subsequently expansion continues in the cosmos (worlds 42–1). The individual transmigrates to the next higher kingdom as soon as he has concluded his development in a lower one. This transmigration can take place at any time.

⁶In the following, “monad” refers to the human monad in the lowest triad in the causal envelope.

2.19 The Envelopes of Man

¹When a man is incarnated in his organism, that is, when his first triad is involved into gross physical matter, his envelopes are five in number: two physical envelopes (the organism and the etheric envelope), the emotional envelope, the mental envelope, and the causal envelope. All the envelopes except the organism are aggregate envelopes. You can express the same thing saying that man consists of five beings.

²The aggregate envelopes consist of atoms and molecules held together magnetically. The etheric envelope consists of evolutionary matter; and all the higher envelopes, of involutory matter. Their magnetism is a joint product of the triad activity and the attraction of all the envelopes. The magnetic attraction is so strong that the entire aggregate would be put together again instantly if the envelope were “blown to atoms”. The matter of an aggregate envelope is constantly circulating through the entire envelope like the blood in the organism, and is constantly renewed like the air in the lungs.

³The etheric envelope is the more important of the two physical envelopes. Without the etheric envelope the organism could neither be formed nor have any life. The etheric envelope is the vehicle and conveyor of the various functional energies, which the ancients gave the common name of vital force. Functional deficiencies of the etheric envelope react upon the organism.

⁴The emotional, mental, and causal envelopes enclose and penetrate all the lower envelopes. In ordinary cases, each higher envelope forms outside the next lower one just an

indiscernible layer. They are oval and extend about 30–45 cm beyond the organism. Approximately 99 per cent of the matter of these envelopes is attracted to the organism and held together within its periphery, so that these envelopes form complete replicas of the organism. In their totality they form the so-called aura, man's own world of matter and consciousness, which contains all kinds of matter and thus also all kinds of solar systemic and cosmic consciousness, the higher kinds of course being passive.

⁵The emotional envelope is formed by the activity of the monad in the triad emotional atom. The vibrations of the emotional atom have an attractive or repulsive effect on the surrounding emotional involutory matter. The vibrational capacity, qualities, organization, etc. of the triad atom determine the material composition, molecular percentages, and organization of the emotional envelope. This envelope thus becomes a sort of replica of the atom, reflecting its "level of development". The corresponding is true of the triad mental molecule in relation to the mental envelope.

⁶The causal envelope, which is man's one permanent envelope, can justly be regarded as the true man. It is the causal envelope that incarnates together with the lowest triad, which it always encloses. All the envelopes, the causal envelope excepted, are renewed at each new incarnation and dissolve after each involution.

⁷The higher an individual has attained in his development, the more expediently organized are his aggregate envelopes and the centres of these envelopes. The centres mentioned have tasks that correspond approximately to those of the organismal organs and consist of evolutionary matter. They perform various functions of consciousness and activity in different molecular kinds. This organization has the effect that the different molecular kinds are concentrated into definite areas. Higher development increases the percentage of higher molecular kinds, causing increasingly finer and stronger vibrations.

⁸The organic body and etheric envelope consist of evolutionary matter. Viewed separately, as individual beings, the emotional, mental, and causal envelopes belong to involution, and from that point of view they are called elementals. Having passive consciousness, elementals lack the ability of self-activity. But they can easily be activated by vibrations coming from without or produced by the triad. They are unsurpassably sensitive receptive and reproductive apparatuses, which render the finest vibrational nuances with unflinching precision. Their activity is part of man's subconscious when their vibrations are not strong enough to be attended to by waking consciousness. They always receive innumerable vibrations from without when they are not activated by the monad, and they never rest.

2.20 Man's Etheric Envelope

¹The matter of the etheric envelope is made up of the four physical etheric kinds (49:1-4): atomic, subatomic, superetheric, and etheric physical matter. The etheric envelope is the physical body proper. Without it, cell-formation would be impossible, and the cells and the organism would be without life.

²The etheric envelope penetrates the organism, and should it occasionally leave the organism, it becomes a complete replica of the latter. In man's incarnated state it penetrates the organism, the cells of which are then enclosed by etheric matter. Every cell, as well as every solid, liquid, or gaseous molecule, has its etheric counterpart and is enclosed by its own minute etheric envelope as long as the great etheric envelope is united with the organism.

³The etheric envelope conveys vibrations between the organism and emotional envelope. It depends on the composition of the etheric matter of the etheric envelope and on the functional capacity of the nervous system to what extent or in which manner these vibrations can be apprehended and reproduced by physical man. If a certain portion of nerve-cells is destroyed, undeveloped, or made unserviceable in some other way, there is no possibility of apprehending or reproducing in the organism the vibrations that these cells were intended to

receive or express.

⁴The etheric envelope has centres (Sanskrit: chakras) of different kinds of etheric molecular matter. These centres correspond to nerve-centres or organs in the organism. The most important ones in respect of consciousness are seven in number. Their positions in relation to the organism are defined by the following names:

- 1 crown centre
- 2 eyebrow centre
- 3 throat centre
- 4 heart centre
- 5 navel centre
- 6 sacral centre
- 7 basal centre

⁵These names indicate the approximate locations outside the organism. Only the basal centre is within the organism, between the caudal vertebrae and the skin. The centres 3–7 (throat–basal centres) are in direct contact with the spinal marrow.

⁶From the solar plexus originate 14 etheric stems in 75,000 radiations. Seven of these main stems belong to the sense organs, seven to the motion organs. The etheric counterpart of the spinal marrow forms three etheric currents. The central one of these canals is in contact with the pineal gland. The two other currents spiral round the central one.

⁷The etheric envelope is faintly luminous in its entirety and violet-blue-grey in colour.

⁸Five vitalizing energies pervade the etheric envelope by turns during 24 minutes, returning every two hours. An example of the periodicity of the functional energies that can be ascertained by everybody is the rhythmic change of breathing. Breathing is done mainly with one lung and through one nostril at a time. Every two hours breathing changes from right breathing to left breathing, or vice versa, unless particular obstacles occur. In right breathing body temperature rises somewhat; in left breathing it sinks. Colds seldom occur in right breathing. Fever is characterized by prolonged right breathing.

⁹The navel centre is in contact with the emotional atom of the first triad. The throat centre is, via the causal envelope, in contact with the first triad mental molecule. The heart centre is, via the causal envelope and the first triad emotional atom, in contact with the second triad essential atom; and the crown centre, via the first triad physical atom, with the second triad superessential molecule.

¹⁰The etheric envelope is enclosed by an enormously dense film of physical atomic matter. This film forms a protective wall without which man (especially when asleep) would be almost defenceless against all sorts of “phenomena” in the emotional world. This arrangement has also a disadvantage, however. The etheric, emotional, and mental envelopes have corresponding centres, which are so closely interconnected that they form common organs, as it were. The atomic film, however, prevents the direct transmission, to and from the centres of the etheric envelope, of vibrations from the centres of the other envelopes. When the energy from the base of the spine becomes fully active and runs up the central canal, then this energy bursts the atomic film and subsequently forms a sufficiently strong protective guard.

2.21 Man's Emotional Envelope

¹The emotional envelope is an aggregate envelope composed of all the seven emotional kinds of matter (48:1-7). The proportion of the different states of aggregation varies considerably in different individuals, depending on their level of development. In the recently causalized man, the lowest two kinds of matter (48:6,7) amount to over 90 per cent. In a civilized Mr Average, the lower four molecular kinds (48:4-7) make up about 95 per cent. In a

perfect emotional self, about 99 per cent belong to the highest two kinds of matter (48:1,2). When the emotional envelope consists of the highest three kinds (48:1-3) about 50 per cent, then man can begin being called Man. Until then, the name subman would be more proper.

²The material composition depends on the ability of the triad emotional atom to vibrate in the different molecular kinds, and results from the interaction of the three aspects: will, consciousness, and matter. The more the will can assert itself and the clearer consciousness is, the greater is the proportion of higher molecular kinds in the envelope. The higher the percentage of higher molecular kinds, the greater the receptivity to, perceptivity and expressivity of, the corresponding vibrations.

³The emotional envelope conveys vibrations between the etheric the mental envelopes. At the present stage of mankind's development, the emotional and mental envelopes of most people are so interwoven that, during incarnation, they make up one single envelope, as it were. Vibrations in the one envelope are automatically repeated in the other.

⁴Like the etheric envelope, the emotional envelope has seven centres with the corresponding functions. These centres, or organs, for consciousness and instruments for the will in different molecular kinds are as though replicas in emotional matter of the centres of the etheric envelope. They are closely connected with the etheric centres and have the same names.

2.22 *Man's Mental Envelope*

¹The mental envelope, or mental aggregate envelope, consists of the lower four kinds of mental molecular matter (47:4-7). For practical reasons we are, as a rule, content with this principal division. Each molecular kind consists of three successive series of molecular subdivisions. These different kinds of matter correspond to as many different main kinds of vibrations and different kinds of consciousness.

²The material composition of the mental envelope is determined by the monad's activity in the triad mental molecule, by its faculty of vibration in the different molecular kinds. The percentage of higher mental matter increases according as man develops intellectually. In the recently causalized man, 99 per cent of his mental envelope consist of the lowest mental matter (47:7); in the average individual, about 85 per cent. The three factors (matter, vibrations, and consciousness) co-operate and interact, so that a higher kind of mental matter is paralleled by finer and stronger mental vibrations and by freer and clearer mental consciousness.

³The mental envelope conveys the vibrations and the exchange of energies between the emotional and causal envelopes. When man receives thoughts from without or thinks himself, there is quite a complex procedure of interaction of vibrations in the mental envelope with vibrations in the etheric envelopes of brain cells. This transmission is effected via emotional vibrations in the emotional envelope and etheric vibrations in the etheric envelope. To what extent the procedure is undisturbed and efficient depends on how well all these envelopes function in their respective molecular kinds. Distortion through emotional "colouring" is extremely common.

⁴When man thinks, mental matter is ejected from his mental envelope into the mental world surrounding this envelope. This molecular mass immediately assumes a concrete, plastic form. The clearer and the more distinct the thought, the more finely chiselled is the thought-form. Most thought-forms – mental elementals – are diffuse clouds, muddy in colour, of the lowest molecular kind. Independent thinkers make forms infinitely varied in shape and colour. The shape is determined by the subject-matter of the thought; the definition of its outlines, by the clarity of the thought; its colour, by the quality of the thought.

⁵The centres of the mental envelope correspond to those of the emotional envelope.

2.23 *Man's Causal Envelope*

¹The causal envelope, man's one permanent envelope, is an envelope of involutory causal matter (47:1-3). This causal envelope, this causal being, represents the human consciousness proper. Its lifetime lasts from causalization to essentialization. It is the bridge between the first triad and the second triad.

²The causal envelope obtained at causalization gradually develops four centres, each consisting of three permanent evolutionary mental atoms. The first centre is during incarnation, or involution, magnetically connected to the heart, throat, and eyebrow centres of the etheric envelope. The second centre is in contact with the centres of the emotional envelope corresponding to those mentioned of the etheric envelope. The third centre is connected to three centres in the mental envelope. The fourth centre (the inmost centre) connects the first triad and the second triad. The first triad is regarded as a fifth centre.

³The causal matter obtained at causalization is retained in the causal envelope and remains there during the stages of barbarism and civilization. The influence of the environment at the animal's causalization, the character of emotional and mental stimulus received, are of a certain significance as they strengthen or weaken the attractive or repulsive basic tendency of the individual character already existing. It should be noted, however, that in this the animal, according to the law of affinity, is as a rule attracted to the environment satisfying its basic tendency. As long as the causal envelope just serves as a collector of matter sparingly supplied from its involutions, it cannot itself exercise any active functions but on the whole just conveys the triad functions. It develops activity of its own only at the end of the monad's existence as a man, when the causal envelope has been systematically activated.

⁴Many animals causalize as pets under the influence of human vibrations. Otherwise mass causalization under the influence of intense animal mass psychosis and special essential vibrations is the commonest procedure also in our eon, which is unsuitable for both causalization and essentialization.

⁵The causal envelope of the recently causalized man is even from the beginning somewhat larger than the other envelopes. Its material density is minimal, however, so that the causal envelope, enclosing the lower envelopes, more resembles a thin film than anything else. Towards the end of its existence, when once filled up, organized, and penetrating the lower envelopes, it can grow tremendously in size.

⁶During incarnation the first self has two causal envelopes. This condition lasts until the monad becomes a causal self. At the time of involution the causal envelope is divided into two. The greater part, serving as a collector of matter supplied, remains in the causal world. The smaller part (the triad envelope), containing the lowest triad, encloses the lower envelopes. When the involution of the first self is concluded and the personality is dissolved, the two separate parts amalgamate to form one single causal envelope. The four centres of the causal envelope do not belong to the involving triad envelope. It is these two causal envelopes that have been called the "twin souls", a term that has occasioned fantasies of all sorts.

⁷Among the functions of the lower envelopes is to contribute to the development of the causal envelope, by supplying it with causal matter as well as by influencing this matter into activity. This is done by involution of causal matter into the lower envelopes and by vibrations from these envelopes. The causal matter involved from the causal envelope can, by attractive vibrations at the stage of culture, attract other causal matter, which it can bring with it later at the amalgamation of the two causal envelopes. In order to reach the causal envelope without fail and be able to activate its matter, the vibrations must belong to the superetheric molecular kind: physical 49:3, emotional 48:3, mental 47:5. As long as these lower envelopes are so undeveloped that such vibrations do not occur, there is no such influence. As for consciousness, this implies that superconscious causal consciousness remains almost inaccessible to lower consciousness. When the emotional envelope is able to vibrate in the

third molecular kind (48:3) and the mental envelope in the fifth (47:5) and man thus becomes subjectively conscious in these molecular kinds, then the activation of the causal envelope and of causal consciousness begins eventually, and that enables man to receive lower causal ideas (from 47:3). The causal envelope, originally consisting of the lowest kind of causal matter (47:3), is able under this influence to activity to incorporate such matter with it. The relatively empty causal envelope slowly begins to be filled up with this matter. During all the time the causal envelope is composed of the lowest kind of causal molecular matter, it serves almost exclusively as a passive receiver of matter supplied to it. When the subatomic matter of the emotional envelope (48:2) begins being activated and the causal envelope is influenced by these vibrations, then the development of the causal envelope has entered upon a second phase. Its superetheric molecules (47:3) can be exchanged for subatomic ones (47:2). Then the causal envelope becomes incipiently self-active and can by itself acquire causal matter from without. The monad can establish itself momentarily in the inmost centre of the causal envelope, stimulating the atoms of this centre into still greater activity in addition to that resulting from the impulses from below. In so doing the monad gains causal understanding of life, is able to receive and concretize causal ideas in mental consciousness. Thereby it wins instinct of reality, subjective knowledge of reality, and finality in action.

⁸When the causal envelope has been filled up with subatomic causal matter (47:2), then the exchange of these molecules for mental atoms (47:1) begins. This becomes fully efficient only in connection with the activation of the highest mental matter (47:4). When 25 per cent of the matter of the causal envelope consists of mental atoms, then the closer connection with the second triad mental atom begins, and concurrently the normal objectivization of physical etheric and emotional consciousness.

⁹When the atomic content of the causal envelope has increased to 50 per cent, then the monad is able to enter the inmost centre. In the process, the man acquires mental objective consciousness in his waking state. This also entails unbroken continuity of causal consciousness for all time during all future incarnations. The self has become a causal self, the man it strived to become. The envelope of the mental atom is, to begin with, a replica of the old causal envelope with its memory, knowledge, faculties, qualities, understanding, even idiosyncrasies still remaining. When the content of mental atoms of the causal envelope amounts to 100 per cent, then the causal development is concluded. The monad is able to establish itself in the second triad mental atom, which can subsequently form by itself a causal envelope with causal objective consciousness in the waking state. Thereby the collector envelope is made superfluous and is finally dissolved.

¹⁰The condition of the monad's final activation of the causal envelope is its almost full sovereignty in its first triad and its refinement of the lower envelopes until they consist of atomic matter to some extent. The causal process can be speeded up by proceeding methodically. The causal envelope connects the first self with the second self, and is the highest part of the first self and the lowest part of the second self. The causal envelope of the mental atom belongs to the second triad. During the development of the second self, the causal envelope grows continuously in extent until the limit of the vibrational capacity of the mental atom has been reached.

THE CONSCIOUSNESS ASPECT OF REALITY

2.24 *Consciousness*

¹From the material point of view, everything is matter, even “empty” space. The entire cosmos is a being.

²The primordial atom is the firm point for individual consciousness, the firm point that makes centralized consciousness possible.

³There is no consciousness without matter. Every kind of consciousness corresponds to its own kind of matter. There are as many kinds of consciousness as there are kinds of matter. The sense perceptions, emotions, and thoughts of physical man are three different kinds of consciousness corresponding to physical, emotional, and mental matter. Without a physical envelope man has no sense perceptions in the usual meaning of the word, without an emotional envelope no emotions, without a mental envelope no thoughts.

⁴Quite a number of accepted absurdities would be discarded if, when discussing the awakening of consciousness, the following different stages were clearly distinguished: unconsciousness (potential consciousness), actualized (passive) consciousness, inactive (latent) consciousness, active subjective and active objective consciousness, and finally self-consciousness. Self-consciousness makes it possible to acquire objective consciousness of the entire material reality, that is to say: apprehension of the cosmos as the self’s own world.

⁵The three aspects of existence, or of reality, are matter, consciousness, and will. Matter is the carrier of consciousness and the material for the will. In order to be able to think in accordance with reality, you must always take all three aspects into account. Every kind of matter corresponds to its own kind of consciousness and to its own kind of will. The differentiation of consciousness (when fully activated) is as great as the differentiation of matter. Each higher kind of matter implies a higher kind of consciousness in relation to the lower kinds, and a greater ability of the will to dominate matter. The will cannot be perceived; it expresses itself only in events and processes. The will is motion, what is dynamic in mechanical processes.

⁶All higher consciousness appears non-existent to lower consciousness. Beings in higher worlds cannot be ascertained by lower beings. All lower consciousness appears unimportant to higher consciousness. A consciousness that denies the possibility of higher consciousness is hardly likely to win that higher one. The coarser, the more composed the matter, the coarser and the fainter are the vibrations, and the more limited is the consciousness. In respect of consciousness, the invisible and visible physical world is a unity.

2.25 *The Unity of Consciousness*

¹Primordial matter is not conscious but is the true unconscious. Consciousness can be actualized only in atoms.

²All involutory and evolutionary matter possesses common consciousness. Consciousness is one. There is only one consciousness: the consciousness of matter, in which every primordial atom, as soon as its consciousness is actualized, has a common share that cannot be lost. Every solar system is a systemic unit of consciousness. Every material globe is a unit of consciousness.

³Every atom has its own consciousness. Every atom in addition has a share in the common consciousness of its aggregate. Every composition of matter, however loose its consistence, however temporary and transitory in composition, has common consciousness. Wherever two or more atoms are however loosely connected, a common consciousness is obtained. Thus there are as many different kinds of consciousness as there are kinds of matter, atomic kinds, molecular kinds, as well as all kinds of aggregate consciousness, from the simplest molecular consciousness to global consciousness. All kinds of consciousness – atomic, molecular,

aggregate consciousness, from the lowest to the highest, from the individual to the universal – form (as seen from above) one continuous, unitary consciousness.

⁴The unity of consciousness is always primary, immediately given. The unity of a being is above all its unity of consciousness. However composed an aggregate may be (the limits of this are the limits of the composition of matter), the aggregate's unity of consciousness is always primary, whereas the diversity of consciousness in its subdivisions is secondary. Usually, there are several different kinds of consciousness in each unit of consciousness. As seen from the consciousness point of view, however, this diversity is always derived and presupposes, in a self-analysing consciousness, a self-conscious division of itself.

⁵Every primordial atom has an indestructible memory and a share in all the memories of the aggregates to which it successively belongs. When the aggregate dissolves, the collective consciousness of the aggregate also dissolves. But every atom in the aggregate (every primordial atom in the atom) has a latent memory, which cannot be lost, of everything that formed the content of this collective consciousness. The memory of the solar system consists in the collective consciousness of all the atoms that are part of its total involutory and evolutionary matter. This memory is accessible, within the solar system, to anyone who has the requisite objective self-consciousness. Every aggregate has its particular memory. Every primordial atom, thus every individual being, shares in the universe of consciousness, is like a drop in the ocean of consciousness. The higher the individual develops, the higher the matter in which the monad can be active, the greater its participation in the different kinds of collective consciousness. Consciousness starts from the little sphere of one's own physical atom. Perfection means cosmic consciousness. It is the unity of consciousness, the participation of all in the consciousness of community, that is the basis of the unity of all. This unity cannot be divided against itself.

⁶Every globe as well as every world has its own total consciousness. The total consciousness is a collective consciousness, a unity of the consciousness of all primordial atoms. The total consciousness is also an indestructible memory of all expressions of life that have occurred within the globe domain ever since the globe came into being. The universe makes up one single cosmic consciousness, in which every primordial atom has a share. Every primordial atom has potential universal consciousness, which through the processes of manifestation finally becomes cosmic omniscience.

2.26 Active and Passive Consciousness

¹In developmental respect, consciousness is divided into potential, passive, and active consciousness. In involved primary matter consciousness is potential (unconscious). Involutionary matter has actualized passive consciousness. As seen from the consciousness aspect, the process of involution is the process of actualizing consciousness. Evolutionary matter has active consciousness. The process of evolution is intended to bring about the activation of passive consciousness into self-activity in physical, emotional, mental, and causal matter.

²Potential consciousness should not be confused with latent consciousness. Both passive and active consciousness become latent when activity ceases: for elemental matter, when the elemental dissolves; for the monad in the triad, when its own activity ceases. For the normal individual's monad this occurs at the annihilation of the personality upon the conclusion of an involvation, since his monad has not acquired the ability of permanent causal activity in the causal envelope, and thus permanent causal consciousness. Consciousness awakens as soon as activity begins anew.

³Passive consciousness cannot be self-active. It is unfailingly activated, however, under the influence of the faintest vibrations. All kinds of matter and of consciousness can be influenced from without. Active consciousness develops through self-activity. Active consciousness is not self-consciousness. The highest self-activity possible within some kind of matter is the

prerequisite of total self-consciousness in that matter.

⁴Passive as well as active consciousness is collective. Common passive consciousness forms an involutory being; common active consciousness, an evolutionary being. The condition of the monad's self-conscious participation in some collective consciousness is the monad's ability of self-activity in that aggregate. The participation of individual consciousness in the collective consciousness does not extend further than its ability of activity in that material aggregate.

⁵For active consciousness to arise in a monad envelope, interaction, tension must be brought about between envelope and triad unit. The monad's active consciousness in any matter depends on its ability of activity in this matter and does not extend higher than the consciousness of the molecular kind activated. Every increase in the monad's ability to activate higher molecular matter entails a corresponding increase in the monad's capacity of consciousness and of will. The monad is fully active in some kind of matter only when, through the attractive power of its triad activity, it can supply its respective envelopes with the highest kind of their respective molecular matters.

⁶Activation is done from below up, step by step, through the different subdivisions of the different molecular kinds of matter. In each new incarnation, or form of life, activation begins anew from below, from the lowest molecular kind of the aggregate. Every being entering a new kingdom must begin in this kingdom from the very beginning, from the lowest molecular matter of its lowest world, and work its way up to ever higher levels by continually, in each involution, activating anew the matter and consciousness of the different kinds of matter of all its envelopes. The ability of activation is developed by activity in continually new, often radically changed, compositions of matter. The monad will have countless opportunities of similar and dissimilar experiences: in the triad physical atom in the mineral, vegetable, animal, and human kingdoms; in the emotional atom in the vegetable, animal, and human kingdoms; in the mental molecule in the animal and human kingdoms.

2.27 Objective and Subjective Consciousness

¹Consciousness is the very self. Objective consciousness is the self's apprehension of things external to the self, as opposed to the self which is the subjective.

²Principal clarity as to the essential difference between objective and subjective consciousness is necessary because of the subjectivist misapprehension prevalent both in the East and the West. Misinterpreting the physiological manner in which the lowest consciousness apprehends the lowest matter (49:5-7) by sense perceptions, the subjectivists have tried to make the material reality a solely psychological phenomenon. As long as reality is interpreted by theories instead of being experienced, subjectivism will go on misleading the sense of reality.

³Consciousness is objective when its content is determined by material reality. Objective consciousness is direct, immediate, and unreflecting apprehension of matter, the forms of matter, and motion. Objective consciousness is the only possible source of all knowledge, the ultimate proof of a correct conception of reality. Objectivity and materiality are the same thing as seen from the aspects of consciousness and matter, respectively. Objectivity is identification, identity of consciousness, with the material object.

⁴The waking consciousness of the normal individual can apprehend objectively only the forms of the three lowest physical molecular kinds of the "visible" world (49:5-7), as well as the opposition of consciousness and material reality.

⁵Subjective consciousness arises when consciousness is not objectively determined by material reality. Consciousness is subjective when its content is made up of emotions and abstract ideas, of imaginative and mental constructions. Consciousness is also subjective when its content is determined by material reality that is out of reach of the objectivity of

waking consciousness. This content can be called a fragmentary, preliminary apprehension of material reality. A great number of vibrations from the physical etheric, emotional, and mental kinds of matter we perceive as our own states of consciousness without being able to explain their causes, nor being able to attribute them to material reality. Consciousness in higher molecular kinds that are as yet insufficiently activated is apprehended as subjective when activation begins. Consciousness in a particular kind of matter always begins as subjective before it can be objective. Full objective consciousness of all the molecular kinds of any world is obtained only at the automatization of the individual's envelope of that kind of matter.

⁶The five main kinds of objective consciousness of material reality possible for the first self are: gross physical, etheric physical, emotional, mental, and causal objective consciousness. In any matter it is the corresponding objective consciousness that can directly and correctly apprehend its own matter and the material realities in it. The tabulation below specifies the eighteen different kinds of objective consciousness about the corresponding molecular kinds:

gross physical, of three kinds (49:5-7)
etheric physical, of three kinds (49:2-4)
emotional, of six kinds (48:2-7)
mental, of four kinds (47:4-7)
causal, of two kinds (47:2,3)

⁷Aggregate envelopes have their own special centres of perception and motion (Sanskrit: chakras). However, these are instruments of the triad. The various kinds of collective consciousness in the envelopes have no organs of their own. In aggregate envelopes that have objective consciousness, each molecule has objective consciousness in its particular molecular kind. The collective consciousness of the envelope is a synthesis of the consciousness of all the atoms and molecules of the envelope. Full objective consciousness in all three states of aggregation of the etheric envelope provides objective apprehension also of the lower three physical molecular kinds, furnishes incomparably more correct apprehension of these lower three kinds than the "five senses" of the organism are able to do. Full objective consciousness in some kind of matter, comprising seven states of aggregation, provides knowledge of 2401 fundamental compositions of matter.

⁸"Immaterial vision" exists no more than anything immaterial at all. Vision, hallucination etc., are attacks of spontaneous objective consciousness of physical etheric, emotional, or mental material reality, in most cases unconsciously formed through the individual's own emotional or mental consciousness activity.

⁹It is misleading to call objective consciousness of material molecular states invisible to the eye, "vision". Objective consciousness of material reality that is independent of the sense organs of the organism implies consciousness of immensely wider domains of matter and ranges of vibration than just those of vision. The total objective consciousness of the atom (and of all the atoms in the aggregate as long as they are part of the aggregate envelope) is immediate, direct apprehension of all the vibrations within the atom's own kind of matter that reach the aggregate envelope. The expression "clairvoyance" is a misnomer. Regrettably, "clairvoyants" seldom see clearly. Self-deception is inevitable for anyone who is inexperienced in the emotional and mental worlds. "No self-tutored seer ever saw correctly" is an esoteric axiom. This depends on two distinct grounds:

¹⁰Emotional objective consciousness does not make the emotional world more comprehensible than is the physical world to the ignorant man. Not even mental objective consciousness confers the ability to immediately comprehend reality. "You see only what you already know" is a rule that applies to physical, emotional, and mental reality. The theories of

ignorance provide only fictitious knowledge. If what you believe you know is an erroneous hypothesis or theory, you “see” incorrectly, that is, you misapprehend. You will take the part to be the whole. And the theories of ignorance are constructed on the basis of too few facts.

¹¹Emotional and mental matter obeys the faintest expressions of consciousness. Any pre-conceived opinion, presumption, expectation, desire, even if unconscious or unintentional, shapes matter in those worlds, so that emotional and mental reality always corresponds to the conception formed about it. The ignorant or inexperienced person is quite unable to determine whether what exists there is his own or some other being’s “creation”, or permanent reality. Theories, prejudice, superstition, imagination of all sorts shape matter in the emotional and mental worlds. That is why those two worlds are called the worlds of illusion. Anyone who wishes to study material reality in those worlds must assume a watchful attitude and learn to distinguish carefully between temporarily formed, permanently formed, and unformed matter. The reason why the physical world is also included in “the great illusion” is that in all these worlds subjective consciousness lacks satisfactory criteria of truth, of which fact the history of subjectivism and of still prevalent scholastic logicism is sufficient proof. In contrast, causal and higher matter is of such a nature as to make self-deception impossible. The causal world cannot be comprehended, apprehended, or interpreted by theories. It must be causally experienced.

2.28 *Group Consciousness*

¹By group consciousness is meant the synthesization, made possible through the group, of physical, emotional, and mental consciousness.

²Group-soul implies collective consciousness manifesting itself in common instinct. The group-soul facilitates evolution by allowing a whole group at those lower stages of consciousness to participate in the ability of activity and general experiences of all the individuals composing the group. These experiences benefit the group in the instinct, which develops ever more strongly and which becomes ever more important the higher the activated molecular kinds entering into the collective envelopes.

³In the consciousness activation of the first triad, four different kinds of collective consciousness can be distinguished, corresponding to consciousness in the four natural kingdoms: mineral, vegetable, animal, and human consciousness. The tabulation below shows the developmental stages of consciousness:

potential consciousness: rotary atom without spiral motion
actualized passive consciousness: elemental
actualized incipient active consciousness: mineral
actualized active subjective consciousness: plant
actualized active objective consciousness: animal
actualized active objective self-consciousness: man

⁴All the kinds of actualized consciousness mentioned above exist in man.

⁵Mineral consciousness perceives the vibrations in the lowest three physical molecular kinds (49:5-7) relatively strongly, the next higher kind (49:4) more faintly. Its emotional consciousness is embryonic (48:7:7:7).

⁶Vegetable consciousness can apprehend a considerably greater number of physical vibrations in 49:2-7 and, in addition, faintly the vibrations in the lowest emotional molecular matter (48:7).

⁷The highest animals possess fully developed physical consciousness (49:2-7), strongly developed emotional consciousness (48:5-7), apprehend more faintly the vibrations in the fourth emotional molecular kind (48:4), as well as the lowest mental kind (47:7).

⁸This is said as an orientation. In fact, there are no clearly marked dividing lines. The different monads have acquired individual characters through their own experiences. Surprising exceptions are met with everywhere. On the whole, however, the zones indicated can be regarded as the maximal ones, at the upper limits temporarily activated under strong influence, thus with the possibility of subjective consciousness within them. All the utterly differentiated intermediary stages are represented in nature, from the lowest to the highest active consciousness within each particular molecular kind. Minerals, plants, animals, and men form one uninterrupted series of all the possible kinds of states of consciousness, from incipient consciousness up to fully self-active self-consciousness and complete domination of the envelopes through automatization.

⁹The greater the vibrational capacity – receptive and, especially, self-active – within a particular molecular kind, the greater the extent of that consciousness. The ability of sporadic experience of the vibrations in higher molecular kinds can always extend further than in normal activity, through external influence or one's own spontaneity. The more often such influences or impulses occur, the greater the activity in the molecular kinds already activated and the easier for the next spontaneous experience to appear.

¹⁰The monad activates the different envelopes through the triad units. The triad physical atom dominates both the etheric envelope and the organism and is, in its turn, controlled by the emotional atom through automatization. All the atoms of a material kind possess consciousness of the consciousness of the six molecular kinds, since the molecular kinds have been composed of these atoms. The triad consciousness is the synthetic consciousness, the common consciousness (centralized in the monad) about the different kinds of lower consciousness in the molecular matter of the different envelopes.

2.29 *Self-Consciousness*

¹Self-consciousness, individual consciousness, depends on the monad consciousness, the central consciousness in all individual consciousness. Every primordial atom must by itself acquire its own self-consciousness. This primordial atom is for self-consciousness its firm point in the cosmos and in the cosmic total consciousness.

²The self-consciousness of the normal individual is still undifferentiated, due to his insufficient objective consciousness and inability to ascertain extensively the opposition between consciousness and material reality. Man identifies himself objectively with his organism and subjectively with all kinds of consciousness perceived by him. He is objectively conscious only in his waking consciousness in the material reality visible to him, comprising the lowest three physical states of aggregation. This visible reality is the only one he knows of. This he regards as the only one existing. He is subjectively conscious, to a certain extent only, but not objectively conscious, of emotional and mental reality. He apprehends emotionality and mentality as subjective only. He apprehends the vibrations in the matter of his emotional envelope as feelings, etc. only, and is unable to decide whether these feelings are produced by himself or are the result of vibrations from without.

³The condition of self-consciousness is objective consciousness in some kind of matter. Finding the opposition between consciousness and material reality self-evident, we quite naturally have difficulty in comprehending what incredible toil the process of objectivization and individualization has cost. Tremendously slowly through the mineral, vegetable, animal, and human kingdoms, the monad consciousness has reached the insight of its being something separate from everything else. This hard-earned experience, which has made the entire process of manifestation necessary, the subjectivists gladly throw out of the window, declaring it to be an "illusion". In the higher worlds, the matters of which we with our limited apprehension of matter would call "spiritual", the process of objectivization is infinitely more difficult. To enable the apprehension and understanding of that opposition in higher matters,

there is the possibility of a special experimental process of condensation. Sooner or later, however, physical experience is necessary. Even those who have acquired objective consciousness in the physical world find it difficult to adhere to it and, especially in higher worlds, not to confuse objectivity with subjectivity. The outer resistance becomes tangible only in gross physical matter; only there is consciousness forced to reflect on the opposition between the outer and the inner, matter and consciousness, objective and subjective.

⁴The monad consciousness extends in matter just as far as its ability of activity in the aggregates into which it is involved. What it cannot activate is part of its superconscious. The monad is not completely conscious in a kind of matter that it does not fully dominate and cannot activate into automatization.

⁵The collective consciousness of the triad as well as that of the envelopes instinctively expresses itself as self-consciousness, as long as the monad belongs to the triad and the triad belongs to the envelopes.

2.30 *Man's Consciousness*

¹The consciousness of the individual is a synthesis of the different kinds of active consciousness of his different envelopes. Even in the molecular kinds that are activated in some respects there are considerable domains that are not even subjectively conscious at the normal individual's present stage of development. The fact that, in the lowest three physical molecular kinds, just a part of material reality can be apprehended objectively is due to the limited possibilities of the "five" senses of the organism. As a rule, the development of an envelope has not been completed until the envelope has become wholly automatized and its consciousness functions have been taken over by the next higher consciousness. The consciousness of the organism and of the etheric envelope has to some extent been taken over by that of the emotional envelope.

²Consciousness can be divided into waking consciousness and the unconscious; the unconscious, into subconsciousness and superconsciousness. Physical waking consciousness can be compared to what the eye sees of the lowest physical world at a given moment. The unconscious has the possibility of contact with the five worlds of man (47-49). Not even a quadrillionth part of the vibrations pouring through his envelopes from these worlds can be apprehended by the normal individual's waking consciousness. Some of these are perceived as vague moods, elation, anxiety, depression, etc.

³The subconscious contains everything that has ever passed through objective and subjective waking consciousness. By far the most of it the individual has forgotten, often not even apprehended clearly. But the subconscious forgets nothing. The subconscious of the normal individual can be said to include the consciousness of all activated molecular kinds: physical (49:2-7), emotional (48:4-7), mental (47:6,7). The vaster the domain of activated consciousness, the greater is also the extent of the subconscious. The subconscious of the normal individual is chiefly emotional.

⁴The superconscious includes all vibrations in molecular kinds not yet activated by the monad; in the normal individual: the higher two emotional (48:2,3), the higher two mental (47:4,5), and the three causal (47:1-3), as well as all the higher kinds of consciousness. At the stage of culture, the individual begins to be sporadically subjectively conscious of vibrations from the emotional kind 48:3 and the mental kind 47:5. Causal consciousness is the silent "witness", which at the stage of culture begins to learn to see and understand.

⁵All the kinds of active consciousness indicated above thus belong to the subjective consciousness of the normal individual, with the exception of certain domains within the lowest three physical molecular kinds (49:5-7), which make up his objective consciousness in the current epoch of our globe period. This can to some extent explain the otherwise incomprehensible cardinal logical mistake of subjectivism under the influence of Indian

philosophy. Despite its relative insignificance, physical objective consciousness is of fundamental importance, since higher objective consciousness is acquired in it.

⁶Man has four memories: physical, emotional, mental, and causal memory. The memory of the causal envelope is out of reach of the normal individual. The memories of the triads are mainly latent. They are roused to remembrance anew through similar experiences in the new envelopes. The memories of the envelopes depend on the ability of the envelopes to reproduce vibrations once apprehended by waking consciousness. Physical memory depends on the quality of the cells of the memory centre of the brain and on the corresponding etheric molecules. If these cells are insufficiently active, devitalized by strain or shock, or too quickly replaced by new cells, reproduction is obstructed or made impossible.

2.31 Man's Emotional Consciousness

¹Emotional consciousness is the consciousness in the emotional envelope and in the emotional atom of the triad. All the molecules of the envelope have their share in the common consciousness within their respective molecular kinds. Emotional consciousness arises through the monad's activity in the triad emotional atom and through the monad's ability to apprehend the vibrations in the six emotional molecular kinds (48:2-7) and to turn these vibrations into consciousness.

²At mankind's present stage of development, human consciousness is mainly emotional. The normal individual is the most receptive to emotional vibrations of all kinds. During the emotional eon, emotional consciousness is the most developed, most active, most intense, and, therefore, the most important kind of consciousness. Emotional vibrations are stronger and more differentiated than mental vibrations. Emotional will dominates mental will, which is still just faintly developed. The normal individual identifies himself with his emotional being, which he perceives as his true self. The monad is centred in the emotional atom of the triad.

³A mental life independent of emotional life is still a rare thing, and is possible only for those who have by systematic training liberated the mental envelope from its coalescence with the emotional envelope. The mental envelope is activated by the emotional envelope. Activation results in coalescence. The affected matter in the higher envelope is attracted to the affecting matter in the lower. During this time their connection is so intimate that the emotional and mental envelopes function as though being one single envelope. This enables the monad to be centred in the triad emotional atom. When the emotional and mental envelopes are no longer in this condition of coalescence, the monad can dominate the whole triad from the triad mental molecule, since emotionality has then been automatized. Only when the mental envelope has been half activated and begins to take over its further activation itself can the mental envelope slowly liberate itself from its dependence on the emotional envelope and gravitate towards the causal envelope. The coalescence results in most people thinking only under the influence of emotional impulses and in emotionality dominating mentality.

⁴Pure emotionality is desire. As long as the emotional envelope is in coalescence with the mental envelope, the merging of desire and thought produces two new kinds of consciousness, namely feeling and imagination. If desire preponderates, feeling is obtained, which is desire coloured with thought. If thought preponderates, imagination is obtained, which is thought coloured with desire. Desire is mentally blind. If it is strongly vitalized, reason is blinded. Desire also has the effect that emotion can never be quite impersonal. It is desire that makes imagination powerful.

⁵Desire is either attractive or repulsive. From this it follows that all emotions of necessity have the same tendency and must belong to either of the two basic emotions: love or hatred. Everything with a unifying tendency is "love". Everything with a separative, repulsive tendency is "hatred".

⁶The vibrations of the spontaneously attractive emotions belong to the higher three kinds of emotional matter (48:1-3). The “spiritual life” of the normal individual at the stage of culture is part of this higher emotional consciousness, for example devotion, admiration, adoration, enthusiasm, self-sacrifice, respect, trust, reverence. Of course admiration, affection, sympathy, etc., occur at lower stages, but then in conjunction with egoism.

⁷Every kind of matter, every kind of consciousness, makes it possible to acquire a discriminative principle that subsequently cannot be lost: in physical reality, discrimination between objectivity and subjectivity; in emotional reality between harmony and discord; in mental reality between identity and non-identity. In vibrational respect everything can be said to consist of vibrations. Every kind of matter, aggregate, condition of matter, has its own characteristic vibration. Harmony, unison, concord becomes understanding. Discord divides. The emotional principle has an undreamt-of significance. It is the basis of the conception of all true art (which becomes possible only at the stage of culture), of the estimation of the beauty of form, the understanding of everything refining, ennobling, the ability to distinguish in many respects between what is genuine and spurious, true and false.

⁸Since certain occult sects and also some schools of yoga have made a veritable cult of clairvoyance, some information about it is necessary.

⁹Clairvoyance is the popular term of emotional objective consciousness. Possessing this faculty you see material phenomena in the emotional world. However, since there are no possible criteria of reality, everybody interprets his experiences according to his own knowledge. In the emotional world the dictum of the sophist, Protagoras, can be applied saying that all apprehension is both subjective and individual. What you see in the emotional and mental worlds is no permanent reality, and no knowledge of reality can be acquired in those worlds. That is an esoteric axiom.

2.32 *Man's Mental Consciousness*

¹Mental consciousness is the consciousness of the triad mental molecule and of the mental envelope. This consciousness is of four main kinds corresponding to the four mental molecular kinds (47:4-7).

²The lowest kind (47:7) is discursive thinking, the ability to infer from ground to consequence.

³The next kind (47:6) is principle thinking, characteristic of philosophers and scientists.

⁴The third mental ability (47:5) is perspective thinking, of wide views that survey things. Thinking in terms of relativity and percentages belongs to it.

⁵The fourth ability (47:4) is system thinking, as a rule the result of causal intuition concretized. It could be called “mental intuition”.

⁶In most people the consciousness of the higher two mental molecular kinds (47:4,5) belongs to their still inactivated superconsciousness. Add to this the fact that the mental activity of the “normal individual” is seldom free from influence by emotionality. Even really intellectual people are content with the products of imagination.

⁷At the mental stage, the mental envelope begins to liberate itself from its coalescence with the emotional envelope, although only those who have acquired incipient causal consciousness (its lowest kind, 47:3) succeed in this. As long as the coalescence persists, the individual is influenced in his thinking by emotional vibrations, unless the domain of his thinking lies wholly within the sphere of mentality (mathematical problems, for example). Theological, philosophical, historical, etc. thinking is to a great extent emotional thinking, as is everything relating to things personal and human.

⁸Where knowledge is concerned, mental consciousness is sense and reason. Sense is objective consciousness, that is, consciousness about matter and everything relating to matter. Reason is subjective consciousness, that is, partly the ability to apprehend the content of one's

own consciousness, partly the working up by reflection of the content of sense. If reason has developed the faculty of abstraction, the construction of concepts begins. At the stages of ignorance these abstractions are largely the fictions (conceptions without reality content) of world view or the illusions (false prospects) of life view.

⁹At a primitive stage of mentality, conception works slowly with one detail after the other. By means of knowledge of facts acquired at the cost of much labour one thought is joined to another to form a totality ordered according to qualitative grounds (not according to “logically” or mathematically quantitative grounds) inherent in the subject-matter itself. Gradually, the rapidity in conceiving, comparing, conjoining increases. Higher mental ability is more and more surveying, more and more exact, more and more summarizing. In concept thinking a unitary group of things is surveyed simultaneously; in principle thinking, the things of a group of concepts; in system thinking, the things of an entire system. Most people lack the power of visualization and must have recourse to auxiliary constructions. Therefore many people mean by concepts words to which have been attached memory pictures of characteristic qualities, the so-called essential qualifiers of the concepts.

¹⁰The mental life of the normal individual is a life of reason. Sense (objective apprehension of material objects) is limited to the objects of the visible world. Only when sense can observe all the five material worlds of man (47–49) will it be possible for reason to form a conception of reality that is subjectively correct. Until then, in default of facts about material reality, reason will be a victim to arbitrary imaginative constructions, as has been the case with subjectivism in philosophy. Reason is an instrument for the working up of facts. If it is supplied with facts, then this working up is faultless. If there is just one fiction among all the facts, however, then the result is false. There is no need of any logic for anyone who is thoroughly familiar with all the facts pertinent to the subject in question. Logic cannot replace or produce facts. But the products of philosophic ignorance have of course been of some importance as mental gymnastics for the activation of mental consciousness.

¹¹Mentality lies between emotionality and intuition. Emotionality apprehends by “feeling” the vibrations. Intuition surveys things. Mentality concretizes, apprehends through working at concretion. The very work at concretion is a condition and a result of comprehension. In its activity mental consciousness forms concrete mental objects in mental matter. The clearer, the more distinct the thought, the more chiselled is the concretion.

^{11b}Four different kinds of concretions, corresponding to the four kinds of mental consciousness (47:4-7), can be distinguished: the massive, chiselled, refined, and etheric kinds. At the stage of barbarism, scarcely the lowest concretion is completely activated. Incomprehensibility is always a sign of massiveness, formlessness. In default of facts, profundity often enough loses itself in more and more massive concretions, until there is immobility and the constructor no longer comprehends what he originally meant. On the higher levels of the stage of civilization, the ability to concretize the second molecular kind from below (47:6) is acquired. This makes it possible to think with facts by means of principles and methodically. The concretions of the stage of culture (47:5) are apprehended as inspiration. The etheric ones (47:4) of the stage of humanity border on intuition, which belongs to causal consciousness.

¹²When memory pictures, say, a tree, thought forms in mental matter a miniature replica of it that is more or less exact. Therefore, the artist who observes intensely is the one to form the best replicas. To objective consciousness abstractions resemble, more than anything, symbols with their individually characteristic deviations. If objective mental consciousness (improperly called clairvoyance) is directed to a distant object, this object will appear for observation as though it were present. And courses of events in bygone times will go past as though they were live images in a stereoscopic colour picture (to use a comprehensible metaphor) at the tempo you choose.

¹³Some people confuse the rapidity of mental apprehension with intuition. But the two

faculties work in radically different ways. If man possessed intuition, or causal ideas, there would be no need for him to learn what to think, there would be no divergence of opinion as regards such intellectual problems as have occupied mankind heretofore.

¹⁴As regards real knowledge, mentality is of the greatest importance as an instrument for causal consciousness. The knowledge ideas belong to causal consciousness. The causal idea always agrees with reality. To be apprehended mentally, the causal ideas must be concretized into mental ideas. In correct concretization, the causal idea is broken up into a number of mental ideas of the highest mental activity (47:4). Not all causal ideas can be concretized in this way. Too much is lost in this procedure, and nothing can be a fully adequate substitute for causal objective consciousness. When understanding of essentials awakens, form becomes an obstacle.

2.33 *Man's Causal Consciousness*

¹Causal consciousness is the consciousness of the causal envelope or of the mental atom of the second triad. The term causal consciousness is the common name of the three different kinds of consciousness of the higher three kinds of mental matter (47:1-3).

²Causal consciousness is the intuitional consciousness in contrast to the discursive, concretizing form consciousness of mental consciousness. Intuitions lie beyond the possible experience of the normal individual, surpass everything he can imagine about intuition. The word intuition has been idiotized to term freak, vagary, emotional impulse faintly mingled with the lowest kind of mental vibrations. In the cultural individual, intuitions occur a few times during his life, making epochs in it. Objective causal consciousness is necessary in order to have self-acquired (non-authoritative) knowledge of the five worlds of man (47-49).

³As subjective consciousness the content of causal consciousness is infallible causal ideas. These are by themselves the proofs of their truth, always agreeing with reality without any possibility of fictitiousness. Causal consciousness can never be mistaken, for it either knows or does not know. Hypotheses, assumptions, suppositions, guesswork, creeds, do not exist for causal consciousness. It is not omniscient in the five lower worlds. What it does know, however, is infallible as far as its content of ideas extends, since it knows from its own experience.

⁴Experiencing an intuition resembles more than anything a transport to the "Mount of Transfiguration" where you look out over worlds and ages. Anyone who has had such an experience has sufficient material for an epoch-making work, which he will also achieve. Intuition implies a clarification of things, facts, events, etc., with a simultaneous ascertainment of both the constant and temporary relations between them, independently of space and time.

⁵This kind of consciousness expression can be compared to an illumination in a flash of a whole landscape of concepts, with a simultaneous photographing of every detail, a content of infinitude momentarily condensed which requires weeks, months, years of work to concretize or express in concepts. It can be compared to a momentarily frozen chord of the world orchestra, in which chord each particular tone in the greatest opera works stands out in its tonal relief. It can be compared to the action of a mental volcano, which in one single moment launches out of its crater all that has during millennia been joined together as causes and effects into some causal chain.

⁶Intuitions do not form any objectively permanent shapes but are light and colour phenomena that dissolve with lightning rapidity and a content of ideas that is apprehended with the same lightning rapidity.

⁷There is complete, immediate understanding between beings in the causal world. The solidarity and brotherhood of all is a self-evident thing.

⁸A fully activated causal consciousness (47:1) can produce more in an hour, in quality and in quantity, than the most efficiently working discursive mentality (47:6,7) manages in a hundred years.

⁹Mistakes are precluded. If causal consciousness has once been directed to a problem, then the result is correct as far as it is exhaustive. Another characteristic of it is that it always knows what it knows and what it knows not. The relations between cause and effect are completely clarified for causal consciousness. A thing never stands isolated, but is always included both as cause and effect in its causal connection.

¹⁰According to esoterics, it is only as a causal self that the individual can claim to have common sense, since this self can never be misled but always sees reality as it is.

¹¹To causal consciousness there is no distance nor past time in planetary respect and within the worlds of man (47–49). The causal self has of course its special opportunities of studying all its incarnations ever since its causal envelope was formed at the transmigration from the animal to the human kingdom, since it has its own memory of these past lives. It should be pointed out that the memory of past lives is also preserved in the subconscious of the triad, but this memory is more difficult to access and, above all, less reliable, since its being placed in the emotional or mental envelope makes the pertaining kinds of consciousness “interfere” all too easily, and what they “see” simultaneously in the collective memories of their respective worlds are subjective phenomena. There is every reason to take reports of such experiences with a good share of healthy skepticism.

2.34 *Essential (46) Consciousness*

¹The individual becomes an essential self, a 46-self, when, as a causal self and conscious in the mental atom of his second triad, he acquires incipient consciousness in the essential atom of that triad, and so automatically acquires an essential envelope in the essential world, world 46.

²The essential world has six dimensions (if three are assigned to the physical world), and the capacity of essential consciousness thus is six-dimensional. This ability to apprehend six-dimensionality also in the reality of the lower dimensions of course affords a sovereign insight wholly different from what is possible for lower kinds of consciousness. Worlds 46–49 appear as one world.

^{2b}Essential (46) consciousness is the lower consciousness of unity. Discursivity, successive “external” apprehension, even though with lightning rapidity, has disappeared. Even the most compounded thing has been resolved into unity, diversities being ever so many. Objects are not apprehended as external realities, as the results of external vibrations, but are apprehended from within. Objects are part of one’s own consciousness, as it were. This is true also of the consciousnesses of others, which become, if and whenever the individual wishes, part of his own consciousness.

³Essential consciousness is group consciousness. The “incurable loneliness of the soul” is cured for ever. Separate consciousness has ceased, but not therefore the individual monad’s self-identity, which can never be lost. The individual is his own self together with other selves. He has consciousness of community into which others enter to make up a unity. “The drop consciousness has united with the ocean consciousness.”

⁴The planetary hierarchy calls essential consciousness a union of wisdom and love.

⁵Wisdom means that the all-round experience worked up by the collective consciousness of the group is accessible to everyone as his own experience.

⁶Love means inseparable unity with all. The opposition between me and you is incomprehensible, impossible.

⁷Essential consciousness is the consciousness of essential matter and of the whole essential world. It has access to the essential memory of our seven-globe, which memory includes all the lower ones. Thus it is possible for essential consciousness to study the past of the six lower worlds (46–49). The apprehension of time undergoes a radical change. Past, present, and future appear to exist in the present. The explanation for this is simple. All events are

dynamic, are the result of cause and effect; cause in the past, effect in the future. Cause and effect appear as a unity. If no new factors join in, then the certainty of a prediction will be one hundred per cent.

2.35 *Superessential (45) and Higher Consciousness*

¹Superessentiality is a kind of consciousness completely beyond the possibility of man (the mental self) either to comprehend or understand. Every attempt to describe it would thus be meaningless and would just provide imagination with fresh material for idiotizing speculation.

²Through the ever vaster participation in the total consciousness of the planetary, solar systemic, and cosmic worlds, and through the ever greater ability to apprehend what exists in the consciousness of these worlds, also the possibility of knowing the reality content of the three aspects of life increases.

³It is true that the atomic kinds are regarded as belonging to the cosmos, but it is improper to call the 45-self's ability of consciousness in the lowest four atomic kinds (46–49) cosmic consciousness, for it begins only with 42-consciousness.

⁴There are two kinds of consciousness expansion: the incorporation of new facts with self-consciousness and the increasing participation in the consciousness of community. The density of primordial atoms decreases in each higher atomic world, so that, to begin with, the consciousness aspect can assert itself more and more; and subsequently, the will aspect. The consciousness aspect dominates in the second self; the will aspect, in the third self.

⁵In all the superhuman kingdoms, every individual is a trained specialist in some sphere of knowledge, quite apart from the fact that he is a co-sharer in the common consciousness of higher worlds. In those higher worlds dwell not just those individuals who were once men, but also all those who have pursued other paths of evolution. The devas ("angels", etc.) specialize particularly in everything relating to the matter aspect; the former human monads specialize in the consciousness aspect; a third "evolution", in the motion aspect. This arrangement has the advantage that everything requiring special knowledge can be immediately obtained without any waste of time.

⁶Also the individuals in higher kingdoms explore their worlds by deducing effects from causes and causes from effects. The capacity of consciousness increases enormously in each higher world, but also the difficulty of the problems of reality of those worlds (which means that they become simpler and simpler!!).

ESOTERIC ANTHROPOLOGY

2.36 *The Races*

¹On each globe in each eon mankind in its development runs through seven different stages, in principal races, or root-races. From each of the seven root-races seven sub-races develop; and from each sub-race, seven branch-races, or “nations”; in total 343 different races in each globe period.

²Each root-race on our globe has had its continent in which to develop and build its civilization, which in due course of time is annihilated by continental cataclysm. Actually, the principal epochs of the root-races are separated by great natural catastrophes and geological processes that remodel the surface of the Earth. Thus the third, or Lemurian, root-race lived in the continent, Lemuria, over which the waves of the Pacific now heave. The fourth, or Atlantean, root-race inhabited a continent that extended over what is now the Atlantic. The last remnant of this continent, the island of Poseidonis, was submerged in the year 9564 B.C. Both these continents will again see the light of day: Lemuria as the abode of the sixth root-race and Atlantis as that of the seventh root-race.

³The first three root-races of the current emotional eon were a recapitulation of the general course of development in the root-races of the previous three eons, a quick repetition of the seven root-races of the eon immediately before. Thus they fulfilled the tasks of organism formation, etc.

⁴The fourth root-race of the current globe period is termed the emotional root-race, the fifth the mental, the sixth the essential, the seventh the superessential root-race, with regard to certain affinities to the corresponding consciousness development in the various races. The same rule applies to the sub-races. The fourth sub-race of each root-race is particularly emotional; the fifth mental; the sixth has its accentuation on unity; and the seventh, on will.

⁵The first root-race was begun about 300 million years ago. The lowest envelopes of its individuals consisted of physical etheric matter. They had mainly emotional consciousness.

⁶The second root-race was begun about 150 million years ago. Also that race was etheric. Its physical consciousness was casual and vague. The transition from the etheric to the organic took place in this root-race, between its fifth and sixth sub-races.

⁷The third, or Lemurian, root-race is about 40 million years old. It presented from its very beginning a fully developed organism, although far from what we would call human. Only its third sub-race slowly changed into being unisexual, having been hermaphroditic, or bisexual, and assumed forms more human. This change can be said to have been fully accomplished about 18 million years ago. A nervous system and a brain were developed, which made mental consciousness possible, although of course emotional consciousness was still the incomparably more important.

⁸The races now living on Earth belong to either the third, fourth, or fifth root-race. The few degenerate remnants of the third – Bushmen, Veddahs, the pygmy races, etc. – are fast dying out. The majority of mankind can still be counted among the fourth. All races now existing are mixed races. Pure races do not exist any more. The life-time of a nation has been calculated at 30,000 years on the average.

⁹The fourth, or Atlantean, root-race was developed from the seventh sub-race of the third root-race and was begun about twelve million years ago. The colour of the skin of this root-race changed with its different sub-races from dark red to reddish-brown, yellowish-white, and yellow. Its most important sub-races were the third, the coppery-red Tolteks; the fifth, the yellowish-white Original Semites; and the seventh, the yellow Mongols. From the Tolteks originate, among others, the Indians of America; from the Original Semites, the Jews and Kabyles of modern times. The mixed descendants of the Mongols are the Chinese, the Japanese, and the Malays.

¹⁰The fifth, or Aryan, root-race was developed from the fifth sub-race of the fourth root-race during a period of about one hundred thousand years. Its first sub-race, the Hindu race, is about 60,000 years old. Its second sub-race, the Arabian, is about 40,000 years old. Its third sub-race, the Iranian, arose about 30,000 years ago. Its fourth sub-race, the Celtic, and its fifth sub-race, the Teutonic, are of the same age, about 20,000 years old. Only remnants exist of the second and third sub-races; of the former, Arabs and Moors; of the latter, the Parsis of modern times. From the fourth sub-race, which was the ancient Greeks of prehistoric times, originate, among others, the various Romance nations. The descendants of the Teutons in historic times are Slavs, Germans, and Anglo-Saxons, among others.

¹¹A new racial formation is impending, the sixth sub-race of the fifth root-race. It has been calculated that the fourth branch-race of this sixth sub-race will be able to acquire physical etheric objective consciousness; the sixth root-race, emotional objective consciousness. Between the second and third sub-races of the sixth root-race the transition from the organism to the etheric envelope will take place, which latter envelope will henceforth be man's lowest envelope. The entire seventh root-race will of course be etheric. The period of incarnation, or the life-time of the personality, of the individual in the etheric races equals the age of a branch-race. A good bit into the fourth globe period of the mental eon, mental-causal consciousness will be fully activated and the mental and causal envelopes will be fully automatized, resulting in full objective consciousness in those envelopes.

2.37 The Age Classes of Mankind

¹Classes are the natural order of things. The classes of nature indicate different age classes, in the human kingdom as well as in all other natural kingdoms, both lower and higher ones.

²The total number of individuals belonging to the mankind of our seven-globe amounts to circa 60,000 million, most of them asleep in their causal envelopes. They can be divided into four main groups. The first group includes those who causalized normally in the previous seven-globe. This group can be divided into four classes (those who causalized in the fourth, fifth, sixth, and seventh eons of that seven-globe). To the second main group those belong who in that globe causalized too early through artificial stimulation because of the imminent reduction of the seven-globe. The third main group includes those who causalized in the third eon, the fourth main group in the current eon, of our seven-globe. The oldest age class of the first main group incarnate on our planet in the seventh root-race of the current eon; and the second oldest, in the sixth root-race. Before then, the so-called cultural conditions are all too unsuitable. The third and fourth classes began incarnating in the fourth root-race in Atlantis. A few clans of the oldest two classes incarnated too, having since then made up that élite the task of whom has been to guide the rest of mankind.

2.38 The Levels of Human Development

¹The mineral, vegetable, and animal kingdoms, and the first three root-races of the human kingdom have developed sense, objective consciousness, the ability to apprehend the material reality surrounding us. In the animal kingdom also emotional consciousness is activated from below, from the lowest molecular kind. The individual, left all to himself in his lone individuality, must by himself acquire everything from the very bottom.

²The monad's consciousness development from causalization to essentialization is divided into five stages or 777 levels. The five stages of development are the stages of barbarism, civilization, culture, humanity, and ideality. The first three stages can also be commonly termed the emotional stage; the stage of humanity, the mental stage; and the stage of ideality, the causal stage. It is characteristic of the emotional stage that mentality is dependent on emotionality, that the mental envelope is in coalescence with the emotional envelope. Of the levels, 400 belong to the stage of barbarism, 200 to that of civilization, 100 to that of culture,

70 to that of humanity, and 7 to the stage of ideality.

³Both emotional and mental consciousness can be divided into higher and lower kinds. Of the 777 levels, 600 on the whole belong to the lower emotional (48:4-7), 100 to the higher emotional (48:2,3), 70 to the lower mental (47:4-7), and 7 to the higher mental, or causal, consciousness (47:1-3), which at the stage of civilization still slumbers as inactive ability.

⁴At the stage of barbarism, the individual is on the whole subjectively conscious within the lower three emotional molecular kinds (48:5-7) and the lowest mental kind (47:7). At the stage of civilization, consciousness moves within the lower four emotional (48:4-7) and lowest two mental (47:6,7) regions. At the stage of culture, emotional consciousness moves mainly within the middle three regions (48:3-5) and the lowest two mental (47:6,7), though it can exceptionally, as in the mystics, also develop the highest emotional kind (48:2).

⁵At the stage of culture, the vibrations from 48:3 can reach the causal of 47:3, which makes it possible to experience causal “inspirations” and to begin activating the lowest causal consciousness.

⁶At the stage of humanity, the higher mental consciousness of 47:5 and 4 is conquered, and at the stage of ideality the causal of 47:2,3.

⁷Of the individuals belonging to our seven-globe, about 36 billion causalized in the previous seven-globe and 24 billion in our seven-globe. The difference in age between the oldest and youngest groups amounts to circa seven eons. The difference in respect of consciousness between a newly causalized man and one about to essentialize is as great as that between the lowest and highest species of the animal kingdom. The age of the causal envelope corresponds on the whole to a certain level of development. Of the mankind incarnating on our planet in periodically recurring clans, in root-races three to five, the majority (circa 60 per cent) in about 1920 were at the stage of barbarism, circa 25 per cent at the stage of civilization, and circa 15 per cent at the higher stages. These conditions can easily change, with a greater or smaller prospect for “public opinion” of understanding life. Many individuals could belong to higher levels if they had not all too willingly allowed themselves to be led by the authorities of public opinion and so themselves had impeded their development. Mankind belongs almost exclusively to the lowest two stages because the clans who have attained the stage of culture will not, with certain exceptions, incarnate until in the sixth and seventh root-races. Their presence would obstruct the self-realization of the others, promoting imitation instead.

⁸The lower the level of development, the longer it takes to activate consciousness. The higher the level, the more rapid is the tempo of development and the greater are the distances between the different levels. The crescendo of the races increases with the third root-race and still more with the sixth. Those who cannot keep up in the heightened tempo are transferred to the globe best suited to them in the seven-globe. This transfer (“judgement day”) ignorance has as usual embellished with terrors of all sorts.

⁹Only second selves can establish the individual’s level of development. Not even the stages, especially not the higher ones, can be explored. The presumptuous who try to classify people always make grotesque mistakes.

¹⁰The stage, but not the level, of development can be indicated in terms of the highest, most frequent, strongest, and lowest ranges of vibration of any individual consciousness, in emotional and mental molecular kinds. Consciousness is a continuous whole susceptible of elastic extension and spontaneous expansion, which fact remains a mystery to the ignorant. The levels merge in each other in an equally incomprehensible manner. The possibility of differentiating the vibrations within some one molecular kind appears to be practically unlimited. The vibrations of any molecular kind move within a series of 343 levels and can be individually varied. The differences between the levels appear in unnoticeably subtle nuances. And yet, these infinitely fine tinges indicate the differences. The finer they are, the more

delicate they are. A brutal upbringing or milieu will easily efface them, irrevocably for that incarnation. Another circumstance that also makes it impossible to assess the level is that the same level can appear utterly different in different individuals, depending on their respective departments, the special formation of their individual characters through unique experiences, and the factors of the law of reaping.

¹¹It is perhaps easier to comprehend the difference of levels if you think of the individual as a conglomeration of qualities and abilities divided into degrees. One ability is developed 25 per cent, another 50, a third 75, and a fourth is perfected, 100 per cent. Different abilities have different points. The total score of the total number of abilities acquired is calculated, and the average indicates the level.

2.39 The Involutions of the Causal Envelope

¹Man's form of existence alternates between involution into an organism in the visible world and evolution to the causal world. At incarnation, the causal envelope together with the triad clothes itself in a mental envelope in the mental world, an emotional envelope in the emotional world; to unite with an etheric envelope and an organism, the true product of reaping, in the physical world. At evolution the causal envelope with the triad leaves those envelopes in reverse order.

²The total number of incarnations is not fixed. The number depends on many factors. The most important ones are individual character, with its attractive or repulsive basic tendency, and self-initiated self-activity. The repulsive tendency always sows bad sowing, inevitably resulting in bad reaping, which can swell the number of incarnations boundlessly. There are those who, on account of the one-pointed purpose and attractive tendency of their individual characters, can pass through the human kingdom in one eon; and there are others who will use seven eons or more to achieve the same.

³At lower stages the individual always incarnates in series; one series for each level of development. The number of incarnations at the stage of barbarism amounts to one hundred or more in each series. As a rule, the number decreases at each higher stage. Seven incarnations are calculated the normal for the last seven levels.

⁴According to the law of self-realization, the individual must himself seek, himself find, himself acquire everything, all knowledge, all qualities and abilities, and finally, he must himself actualize his potential godhead. Everything that is innate is self-acquired. Everything that you can grasp, comprehend, you have a sense of, all qualities and abilities, everything is previously acquired in previous existences through innumerable experiences and toilsome working up of these experiences. Everything that is really new for the first time is more or less strange, improbable, hard to understand. There are no innate ideas. But the immediate understanding of concepts that have already been worked up is innate, as are the pre-dispositions of rapid reacquisition of qualities and abilities previously acquired. This reacquisition, however, is dependent on the character of the new organism and etheric envelope. What is freely given to the individual by means of upbringing, education, opportunities of private studies, he can make use of only if he has previously acquired the necessary insight and understanding. The collected cultural heritage of the nations makes it possible to renew the contact with domains of knowledge previously acquired, and thus to have that remembrance anew without which a previous knowledge would remain latent. The greater the ability, the more incarnations' work it has cost. Qualities and abilities once acquired but not cultivated in some incarnation remain latent. What is latent includes the incomparably greater part of the experiences the self has once had, the qualities and abilities it has once acquired. A rapid change, an apparent leap in development, is the sudden retrieval of a level of development previously attained. The law of good says that the individual always follows the highest thing of which he has acquired understanding and ability to realize,

through sufficient experience of life and working up of this experience, because it is a need and a joy for him to do so.

⁵In each new eon cosmic vibrations vitalize one more molecular kind of each kind of matter. In the emotional eon, mankind on the whole activates only the lower four physical and emotional and the lowest two mental molecular kinds. Vibrations in these molecular kinds act repulsively. The envelopes are elementals, independent beings that react to all vibrations, whether these originate from within or from without. At lower stages those coming from without are the stronger ones. When the self has acquired the ability to normally produce vibrations that in strength supersede those penetrating from without, only then will the self be free to think, feel, and act independently, according to its own insight and understanding. As a rule, this becomes possible only at the stage of culture.

⁶The time has come for rebirth when all the necessary conditions are present, which they by no means always are where individuals of higher stages are concerned. Involvement does not take place should the circumstances be such that there is no prospect for the self to learn, thus if the general stage of development existing is too high for a primitive view-point, or too low for a consciousness already developed. Because every incarnation is a speculation with risks taken. When a failure, it swells the number of involvements considerably. Not all incarnations are equally important, equally instructive, equally joyful, equally painful.

⁷Perhaps we understand that man is not a body that has a "soul", but a "soul" that has envelopes. When mankind understands that the meaning of life is consciousness development, then the matter aspect will lose some of its importance and the will to unity will make even the physical world a paradise.

⁸Rightly it has been said that our fictions hinder us from seeing reality as it is.

2.40 The Dissolution of the Envelopes of Incarnation

¹Life between incarnations, life after the death of the organism, can be divided into three different periods: life in the emotional world, life in the mental world, and life in the causal world.

²The first self is man's causal envelope with the monad in the first triad. Man incarnated consists of a triad envelope (the lesser causal envelope), mental and emotional envelopes, and an etheric envelope with an organism. The envelopes of incarnation proper dissolve in three different processes: the organism with the etheric envelope is separated to begin with, after that the emotional envelope, and finally the mental envelope, whereupon the triad envelope merges with the greater causal envelope in the causal world. With that, the incarnation is concluded.

³With the separation of the organism and the etheric envelope the self's ability of physical sense perceptions ceases; with the separation of the emotional envelope, the self's desires and feelings cease. When the mental envelope dissolves, whatever remains of the self's possibility of consciousness is annihilated. The self sinks into dreamless sleep in its triad in the causal envelope, and awakens to consciousness only at the next incarnation.

⁴Man's self-conscious emotional life as a rule begins when the triad physical atom leaves the etheric envelope and pupates in the causal envelope. When the etheric envelope liberates itself from the organism, the emotional envelope simultaneously liberates itself from the etheric envelope. The etheric envelope remains near the dead organism and dissolves in exactly the same tempo with it. Thus the etheric envelope too dissolves in the quickest possible way when the organism is cremated. When the emotional envelope liberates itself from the etheric envelope, there is, as a rule, unconsciousness for a while, varying from a minute or so up to several hours. After that, the monad consciousness becomes fully subjectively conscious, and usually to some extent objectively conscious, in the emotional envelope. Emotional life has come to its end when the triad envelope with the triad emotional

atom, which will then pupate, finally leaves the emotional envelope. The latter, which subsequently is just an elemental, dissolves gradually.

⁵After the separation from the emotional envelope, the triad mental molecule continues its activity alone, and the sojourn of the mental envelope in the mental world begins in an absolutely subjective mental self-consciousness. When the mental envelope finally dissolves through the pupation of the triad mental molecule, the so-called personality is annihilated. The triad in the causal envelope is to wait in the causal world for a new period of activity by means of a new involution. Causal activity and consciousness are precluded where the normal individual at mankind's present stage of development is concerned.

⁶The lifetime of the emotional envelope can vary as much as that of the physical envelope. The rule is that there is no rule. Countless factors co-operate, with the result that every individual in most respects departs from the norm, of course within reasonable limits. In esoterics, dogmatism is a proof of ignorance. Each particular case must be investigated individually. Some people can leave the emotional to dissolve immediately. Statistical investigation has thought itself able to ascertain that it can be considered normal for a primitive savage to have five years of emotional life (without a subsequent mental life). Where the civilized man is concerned, 25 years can be considered the average lifetime. It rarely exceeds 100 years for anybody. The independent existence of the mental envelope in the mental world can vary from some hours to thousands of years. Where the average individual is concerned, one thousand years can be reckoned an average. Life in the causal world is for most people an unconscious existence. The conscious causal life of the intellectual élite can be estimated at 100 years. It rarely exceeds 250 years. The unconscious state in the causal world can last an unlimited time: thousands, millions of years. Those who will enter on a new period of incarnations in the sixth root-race of our globe period may have slept for about four eons. Others reincarnate immediately upon the dissolution of the mental envelope, depending on the fact that all the prerequisites stipulated by the law of development and the law of reaping are there. There is a possibility of involving in other globes, in case special experiences are desirable.

⁷Life in the emotional world (improperly called the astral world) can be either a dream-state, a subjective, introvert, meditative life; or an objectively conscious life. Objective consciousness is in most cases limited to the consciousness domain of one molecular kind at a time. According as the lower molecular kinds of the emotional envelope gradually dissolve, the consciousness in higher molecular kinds is objectivized.

⁸In most people the emotional envelope dissolves in five stages: first the lowest molecular kind (48:7), then the next higher (48:6), etc., until finally the highest two (48:2,3) remain for the fifth dissolution. The more the individual has cultivated the consciousness belonging to some certain molecular kind, the greater is the amount of this matter existing in the envelope, the more vitalized is the matter, and the longer it takes to dissolve it. This gradual separation of the lower molecular kinds implies a gradual heightening of emotional consciousness. The personality is ennobled, as it were, in five stages. In this it is typical of self-assessment that the individual ascertains the ennoblement of his environment but not that of himself. He was the same noble individual all the time.

⁹Contact with emotional beings still retained in their physical organisms is possible only as long as the emotional envelope has anything left of its lower three molecular kinds (48:5-7).

¹⁰In the emotional world, many are occupied with speculative problems and have introvert consciousness, like daydreamers in physical existence. Rousing them to an extravert life is doing them a disservice. The experiences of emotional life are on the whole worthless for the intellectual man. Becoming aware of all disturbances there are in the emotional world counteracts that inner composure which liberates the mental envelope from the emotional envelope in the most rapid way. Extravert activity vitalizes the emotional envelope and

prolongs its life. Those who are awake in the emotional world find that they have entered a new, unknown, incomprehensible world. The physical ways of looking at things that they have brought with them just make orientation still more difficult. They barely have the time to make themselves at home tolerably in some one environment before they find themselves in another, that of the next higher molecular kind. A factor adding to their disorientation is their formative imagination, which constantly plays tricks on them. Anyone who has believed in the tales of Hell, finds his fears realized, and many people suffer from these self-created terrors. It is true that they can get information from emotional beings who already have a scanty orientation. But since most people prefer to believe in their dogmas, believe that they know and comprehend, rather than let themselves be informed, they will learn slowly by their own experience. What you do not know or comprehend is substituted with and “proved” by imaginative constructions even more easily in the emotional world than in the physical. Intellectually, the individuals in the emotional world are in a decidedly worse situation, since objective research there has difficulties to surmount that are incomparably greater than those in the physical world. (In the emotional world you communicate by means of the peculiar emotional forms of language, so that knowledge of languages is necessary for communication. Mental consciousness, however, immediately deciphers all mental vibrations.)

¹¹Suffering is always within reach in the emotional world with its emotional states intensified thousandfold. In emotional respect, the emotional world can be divided into two “heavens” (48:2,3) and four “hells” (48:4-7). As physical beings, most people live in some one of those four repulsive states, the physical conditions disregarded. When they leave physical life, those additional conditions are removed. Any emotional suffering can be cured by an act of determined will, by refusing to pay regard to whatever causes suffering, by refusing to suffer. Only those who have tried to escape suffering by suicide suffer irremediably in the emotional world. They realize their fatal mistake but too late. Their consciousness remains in those emotional states which they wanted to escape, during the time that would normally have been left of their physical existence. The experience of such a period, without a chance of dulling, relaxation, or even momentary forgetfulness, may very well have caused the legend of “eternal Hell”.

¹²In the mental world, consciousness leads an absolutely subjective mental illusory existence, not having the possibility of objectivity or even surmising its subjectivity. The self’s long sojourn in the mental world explains why subjectivists have their fantastic “feeling” that matter is unreal and illusory. The condition in the mental world agrees with their theory. Philosophers in the mental world cannot possibly realize their inability of objectivity and hence must be subjectivists (solipsists). Many people already in physical existence lead an unreal imaginative life in important respects, a life full of arbitrary constructions. They refuse to consider the criteria of material reality. All that the mental being is conscious of in the mental world, with a sense of absolute reality that is incomprehensible to us, is absolute bliss and perfection. Everything is there as soon as you think of it. Your friends speak and act exactly as you think it perfect yourself. At a hint from thought all circumstances are changed, and everything is quite natural. Where the normal individual is concerned, objective mental consciousness is precluded and thus also any contact with mental beings. The ways of looking at things that you have brought with you from the physical world (three-dimensional perception of space, for instance) remain unaltered. New facts cannot be added (in default of objectivity), and therefore a wider insight is precluded. The individual is dependent on the fictions and illusions collected during physical existence.

¹³Being in his absolutely subjective state, man believes that he is omniscient and omnipotent, unless he confines himself by dogmas of his impotence, etc., and spends his time thanking and praising god for his beatitude. You always have your superstitions confirmed in the emotional world as well as in the mental.

¹⁴In the undisturbed existence of the mental world, the self is able to survey its latest earthly life and analyse its mental experiences over and over again, sublimating them into ideas which are utilized by the causal superconsciousness. After that it is of inestimable value for the first self to lose the idiosyncrasies, crystallized fictions and views, useless stupidities of its personality, to be allowed, in due time, to begin a new existence enriched by the possibility of wider insight and understanding and without the burden of the past to hamper the self.

¹⁵The first self of the normal individual loses its consciousness through its inability of activity in causal matter. The self's consciousness becomes latent. When the self can activate its causal envelope for an unlimited time, the self becomes "immortal", since the monad's consciousness can then never more become latent. Becoming latent, the self's continuity of consciousness ceases, and also its memory becomes latent. The new envelopes of the self do not have any memory, and therefore the monad's memory, which cannot contact the memories of the previous envelopes, remains latent. Thus the state of latency depends on the inactivity of the previous envelopes and on the inability of objective atomic consciousness. Remembrance anew is subjective and objective. When subjective, it is immediate understanding. When objective, it is in the normal individual, in case it occurs at all, dependent on a temporary or partial activation of the atomic consciousness of the triad physical atom.

2.41 The Individual Self

¹The basis of individual character is laid through all the experiences of the atom and individual influences on it, all of them from the very beginning always different, in innumerable kinds of material combinations as primary and secondary matter. Individual character is strengthened through the individual's experiences when being mineral, vegetable, and animal life. During eons of influences into adaptation, of dim feeling and groping, of instinctive reaction, instinctive discernment and selection, individual character crystallizes as an individual total synthesis of all unconscious and conscious experiences ever since the primordial atom was involved into cosmic matter.

²For the monad the entire process of manifestation is the further individualization of its individual character. Its sojourn in the human kingdom, which gives the monad self-consciousness, is neither the beginning nor the end of the formation of its individual character. But this period of isolation, the most difficult of all developmental phases, is necessary to the confirmation of its individuality; for this to remain self-determined in the collective expansion.

³Matter undergoes total involvation and evolution in four phases. In the first process it becomes rotary matter; in the second, elemental matter; in the third (tertiary matter) it becomes evolutionary matter; and in the fourth, individual matter, the matter that acquires self-consciousness. Tertiary matter consists of "loose" evolutionary atoms and evolutionary molecules which develop through being connected with monads. This matter enters into more or less permanent aggregates, for example triad units, centres in aggregate envelopes, etc. But it can also form temporary material forms, which are dissolved when their task is fulfilled. These cannot be formed "unconsciously" as is the case with involvational matter, but at least superessential knowledge and ability are required for this. They are of course more active and expedient than elementals and fulfil perfectly the missions they are charged with in accordance with the wisdom and irresistible will that formed them.

⁴Thus the monad has a long journey behind it. Apart from its participation in cosmic processes preparatory to solar systemic concretion (43–49), it has been both primary and secondary matter in various solar systems. After that, as an evolutionary atom, it has acquired incipient subjective consciousness, which manifests itself as vague instinct. Finally, with the development of self-activity, it has been able to involve into triads in order to acquire in them the ability of activity, which is a prerequisite of objective consciousness and self-

consciousness.

⁵During the course of evolution the monad in its first triad acquires full objective self-consciousness in all the different kinds of matter, and full vibrational faculty by means of its triad envelopes in these same kinds of matter. Step by step through each molecular kind, the monad acquires the requisite abilities, solves in succession the seemingly endless series of problems of consciousness and will. The monad learns to dominate matter from below up and does not leave any kind of matter definitively until the consciousness functions of the corresponding envelope have been taken over by the next higher envelope through automatization.

⁶When the triad mental molecule can vibrate in all four mental molecular kinds, the monad passes to a superetheric mental molecule (47:3) in the causal envelope, from there to a subatomic molecule, and finally to a mental atom, from which it will in due time pass to the mental atom of the second triad. The first triad can subsequently be dispensed with. In case it is separated, it is broken up into its three constituents. The monad has acquired omniscience and omnipotence in the lower five worlds (47–49) and can, at need, form a temporary triad for activity in the lower worlds.

⁷The monad's human evolution is completed when it has, in waking consciousness, acquired objective consciousness of the physical etheric, emotional, mental, and causal worlds; organized and automatized the emotional, mental, and causal envelopes; acquired the ability of full vibrational power in these envelopes; and centred itself in the second triad. What follows after that is part of expansion, first through worlds 46–43 within the solar system, then through worlds 42–2 in the six progressively higher cosmic kingdoms. When the monad has reached atomic kind 1, it will for the first time be conscious of being the ultimate self it always was.

⁸Being in its primordial atomic state free from all involvation, having acquired cosmic omniscience and omnipotence, the self enters a state unknown to lower consciousness. The ancients called this "to enter the unmanifested". The monad is then able to let itself be dissolved and to merge with the homogeneity and unconsciousness of primordial matter. This is the true nirvana, hopelessly misunderstood. The prerequisite of universal expansion and emancipation from all involvation is to serve life, to enter into a globe, a seven-globe, and ever greater global formations in cooperation with other selves. To seek knowledge and power for other purposes than to serve life results in renewed involvements in the ever coarser matter of ever lower worlds. When life is at its best it is work in inconceivable bliss in the service of the process of manifestation, without any thought of one's self. Helping the primordial atoms, unconscious in the primordial manifestation, to acquire consciousness, self-consciousness, collective consciousness, omniscience, and omnipotence in the quickest possible way is the only path to the longed-for final goal: eternal rest. To continue to live after that is to offer the true "sacrifice".

⁹At the emotional stage the self identifies with its emotional being; at the stage of humanity, with its mental being. At the stage of ideality, the individual knows that his causal being is not his true self, but just an envelope, permanent in the human kingdom, for the self. His true self the individual will not know until he has reached the primordial atomic stage as a free monad. Until then he will be one with his envelopes, particularly with the most active one.

2.42 *The Collective Selves*

¹The monad is the self. The first triad becomes a self when the monad has acquired self-consciousness in it. After that, self-consciousness is always the self, whatever stage of development the self is at. The second triad becomes a second self and the third triad becomes a third self when the monad with its self-consciousness and individual character takes possession of them. In the first triad the monad acquires self-determined self-consciousness.

In the second and third triads its individuality expands into a collective embracing more and more, through the unity with life that it has itself acquired. The first self is the individual self. All higher selves are collective selves. Thus the individual becomes a collective self when he has entered the consciousness of community.

²The second self consists of four different beings: the higher superessential being (45:1-3), which embraces the lower three envelopes: namely, the lower superessential being (45:4-7), an essential being (46:1-7), and a causal being (47:1-3). The developmental levels of the second self are 14 in number; one level for each molecular kind of the essential and superessential kinds of matter. The three kinds of causal consciousness the monad has already acquired as a first self. The third self consists likewise of four beings: a superessential (45:1-3), a submanifestal (44:1-7), and two manifestal (43:4-7 and 43:1-3) beings.

³The activity of the higher triads commences when they are activated from below. They become fully active when the monad has centred itself in them. The activation of the causal envelope begins at the stage of culture. The activation of the second triad commences when the causal envelope of the first self consists 25 per cent of mental atoms. The activation of the second triad mental atom keeps pace with the monad's ability of activity in the inmost centre of the causal envelope. When the causal envelope consists exclusively of mental atoms after, as calculated, seven incarnations, then it has been possible to activate the essential atom of the triad so that this atom has formed an essential envelope with active consciousness in the lowest two essential molecular kinds (46:6,7). With the activation of the third molecular kind (46:3) begins the activation of the triad superessential molecule (45:4). After, as calculated, seven more incarnations, the monad will be able to centre itself in the envelope of the second triad (45:1-3). The activation of the third self begins when the second self has become subjectively conscious in its higher superessential envelope, which corresponds to the envelope of the third triad superessential atom (45:1).

⁴As long as the collective selves (the second and third selves) are inactive, the second and third triads lack the corresponding envelopes in their worlds. Those envelopes are formed when these selves are activated by the monad in the lowest atom of the respective triad.

⁵To the extent that the esoteric knowledge deals with the aspects of existence and the necessary basic facts, it is authoritative also for second and third selves, being confirmed throughout the entire series of higher beings in ever higher worlds. This knowledge has been communicated as being necessary for solar systemic selves in order to understand existence. This does not mean, however, that anything may be accepted without examination. Everybody must examine and ascertain the facts for himself. The knowledge is to be regarded as hypothetical until the individual's own experience transforms it into being apodictic. This is done through all-round experience of the different globe memories, which always live in the present, with their content, not just of all processes and events, but also of everybody's consciousness expressions.

⁶As a collective being the self has countless kinds of such beings to choose between. Some selves prefer to have experiences in different kinds of aggregates. Others continue in one and the same collective. There are degrees also within collective beings, and promotion depends on the individual's further self-acquisition of qualities and abilities.

ESOTERIC COSMOLOGY

2.43 *The Manifestations*

¹The following material realities are distinguished:

- primordial matter (chaos)
- primordial manifestation
- cosmos (atomic matter)
- solar systems with planets (molecular matter)

²Primordial matter is both matter proper and true, unlimited space.

³Primordial manifestation – the product of blind will – consists of primordial atoms formed in primordial matter, and thus is the inexhaustible store of free, uninvolved primordial atoms. The primordial atoms, the original material for all other matter, are indestructible and constitute the only really indestructible matter. All other matter is formed and dissolved. In every primordial atom the eternally blind, eternally dynamic will of primordial matter, the inexhaustible source of all power, is ever present and is the source of the boundless power that is at the disposal of every primordial atom.

⁴The cosmos as an extension in space corresponds in a certain manner to what is called a galaxy, the aggregation of millions of solar systems. Each cosmos is its own galaxy. The number of cosmoses is unlimited. Each cosmos has its own atomic matter. Being originally of insignificant extent, the cosmos grows with the number of solar systems.

⁵Each solar system has its own molecular matter. The solar system is like a replica of the cosmos. With intimate knowledge of the solar system (its matter, composition, consciousness) you can draw analogies in many respects about the cosmos. The old saying about the analogy between macrocosmos and microcosmos has a thorough justification for it that extends down to many details.

⁶The word manifestation also denotes globe systems with their worlds and natural kingdoms.

2.44 *The Seven-Globes*

¹The solar system is a vast globe filled up with lesser globes. A three-dimensional conception of space is insufficient for a correct idea of the globes. Our solar system consists of ten 49-globes, each of which consists of seven seven-globes.

²The seven-globe forms a unitary system of its own. Seven seven-globes form a unitary system of their own in involutory and evolutionary respect, a 49-globe. Anyone who has fully comprehended the principles of a seven-globe and a 49-globe can by analogy apply these principles to cosmic globe aggregations.

³The seven-globe consists of seven globes that are tangent to each other; the 49-globe consists of seven seven-globes. In any seven-globe, the first globe corresponds in materiality to the seventh, the second to the sixth, the third to the fifth. The fourth globe in a seven-globe has always the lowest matter existing. The kinds of matter indicated refer – as must always be the case – to the lowest kind of matter existing, all the higher kinds being included. The lowest kind of matter is always the most important one in respect of objectivity.

⁴The seven-globe we belong to is a seven-globe of the lowest kind, having the grossest kinds of matter. It has three globes of physical matter. Globes 1 and 7 in our seven-globe are mental globes (47:4-7). Globes 2 and 6 are emotional globes (48:1-7). Globes 3 and 5 are invisible physical etheric globes (49:1-4). Our globe 4 is a gross physical globe (49:5-7). This last mentioned globe (4) is always the only globe in a 49-globe that is visible to the normal individual. All the planets enter into the corresponding seven-globe of their respective 49-globes.

⁵Our planet (4) has five material worlds: the gross physical, physical etheric, emotional, mental, and causal worlds. Our globe has four unitary envelope consciousnesses with their corresponding envelope memories. Of these, the total memories of the physical and emotional worlds are practically inaccessible because of the chaotic condition of the consciousness of all individuals at the pertaining stages of evolution. The globe memory proper is the causal, being the highest one in the globe. The essential world (essential matter, essential consciousness, essential memory) of our globe belongs to the seven-globe.

⁶In order to travel without aid to any other lowest seven-globe in our solar system it is necessary to have higher superessential objective consciousness. Thus only perfected second selves are able to visit other planets in our solar system.

⁷(In their writings the ancients called the three seven-globes preceding ours in our 49-globe Neptune, Venus, and Saturn; and the three seven-globes that will in turn supersede ours, Mercury, Mars, and Jupiter. Globe 1 in our seven-globe was called Vulcan, 2 Venus, 3 Mars, 5 Mercury, 6 Jupiter, 7 Saturn. These names were keys that indicated certain relationships.)

2.45 Involution and Evolution in the Seven-Globes

¹The process of matter goes on in all globes. The processes of involution and evolution go on chiefly in one of the seven-globes of the 49-globe at a time. Matter acquires in each seven-globe those qualities which the material composition of this very seven-globe intends to make possible. Each seven-globe thus means a certain phase of development in involutory and evolutionary respect. Anyone who has understood the processes in a seven-globe is able to conclude by analogy about the processes in other kinds of seven-globes.

²In each seven-globe each natural kingdom reaches the perfection that enables it to continue its development in the next higher kingdom in the next seven-globe.

³Involution and evolution make up a process that implies, among many other things, the transportation of both involutory and evolutionary matter from one seven-globe to another. This process takes seven eons for each natural kingdom.

⁴When being transported from one seven-globe to another, all natural kingdoms transmigrate, both the involutory and evolutionary kingdoms. For the elemental kingdoms, this implies one step down towards the mineral kingdom of the physical world; for the evolutionary kingdoms, one step up, to the next higher natural kingdom. All material forms dissolve, their kinds of matter continue their development in the next seven-globe while preserving, in a state of latency, qualities and abilities acquired.

⁵As for involution, the causal elementals in a seven-globe become mental elementals in the next seven-globe, emotional elementals in the succeeding seven-globe, and pass to the mineral kingdom in the still next seven-globe.

⁶As for evolution, the mineral group-souls in a seven-globe, when they pass to the next seven-globe, are liberated from their group envelopes of physical etheric matter and in so doing pass to the vegetable kingdom automatically. The vegetable group-souls are liberated from their envelopes of emotional matter and pass to the animal kingdom. The animal group-souls are stimulated so that the common envelopes burst and every animal triad gets its own causal envelope. Thus also the triads (evolutionary monads in triad envelopes) need as a rule one seven-globe to reach the next higher natural kingdom.

⁷This is the programmatic procedure, and the description intends to show the general process of evolution. In fact, not all the triads of any kingdom pass to the next kingdom exactly at the time of their transfer to the new seven-globe. Many triads have reached their next goal already before that, while others are as yet far from ready for a new transmigration, and remain in their lower kingdoms also after their transportation to the next seven-globe.

⁸It should be added that transfers of monads from one solar system to another, from one planet to another, often take place. In fact, human monads that have completed their evolution

in the human kingdom within the same globe are rather rare.

⁹Involution and evolution are comprehensive terms of a great number of different processes, which in the future will give occasion to several new disciplines necessary to a scientific understanding of the whole. Until then, the most important thing is that the two ideas be comprehensible, and so they will be through the general outline of the procedure. It must be expressly emphasized that all too few facts are at hand for imaginative speculation to elucidate the matter any further. Besides, the apparently irremediable tendency to imaginative speculation is always misleading. When the scientific authorities will some time realize the incomparable superiority of hylozoics as a working hypothesis, then their interest will be satisfied with the facts necessary to scientific elucidation. The planetary hierarchy wish nothing more than be allowed to liberate mankind from its ignorance of (or, rather, perfect disorientation as to) the superphysical reality.

¹⁰The knowledge of these involutory and evolutionary processes explodes definitively the Indian doctrine of metempsychosis, saying that it is possible to relapse from a higher kingdom into a lower.

2.46 *The Eons*

¹The lifetime of a seven-globe is divided into seven seven-globe periods (eons), or 49 globe periods. By seven-globe period (eon) is meant the time for the transportation of life activity from globe to globe round the seven globes of the seven-globe. When the “life” – that is, the majority of the mass of triads – has in this way been transported seven times round the seven-globe, the seven-globe is emptied of the greater part of its involutory and evolutionary matter, which is transferred to the next seven-globe.

²Three journeys have already been completed round the seven globes of our seven-globe. We are in the fourth eon, the activity of which has continued for a total of more than 2,000 million years. Thus there is full life activity on our planet for the fourth time.

³In the first eon of our seven-globe our planet was gaseous; in the second eon, liquid physical matter. In the third eon, a solid crust had formed which in the present eon has already reached its greatest solidity and thickness with symptoms of incipient etherization.

⁴The seven eons of our seven-globe can be divided into three involutory and four evolutionary eons.

⁵The three involutory eons can be termed:

- 1 the elementalization eon
- 2 the mineralization eon
- 3 the organism eon

⁶The four evolutionary eons can be termed:

- 4 the emotional eon
- 5 the mental-causal eon
- 6 the essential eon
- 7 the superessential eon

⁷These terms indicate that involution is regarded from the material point of view; and evolution, from the consciousness point of view. They also intimate the most dominant tendency of the eons. It is true that during the periods of activity, there are all kinds of activity everywhere. The first three eons, however, can be regarded as chiefly stimulating involution and thereby preparing for greater possibilities of evolution.

⁸The first eon was characterized by a general stabilization of newly formed kinds of matter

in conjunction with an efficient elementalization through special involutory vibrations. During this period of involution was prepared the formation of etheric envelopes for the typical kinds of organisms and other forms of life of the new system.

⁹In the second eon the triads were transferred from the previous seven-globe. The evolutionary forms of life were involved more and more towards the density of the solid state of matter. This was true especially of the mineral kingdom.

¹⁰In the third eon organic life became possible on our planet. All physical life had hitherto been etheric. The vegetable kingdom reached its greatest differentiation during this period.

¹¹In the current fourth eon the life activity in our globe has been in progress for more than 320 million years, or about half the time of our globe period of 600 million years. This, the emotional, eon is the special period for the animal kingdom and is particularly for the animal kingdom a period of the greatest activity, with new impulses of life and experiments of differentiation in all conceivable directions. The automatization of the organisms is perfected and that of the etheric envelopes is accelerated. Since a large part of the mankind from the previous seven-globe have not concluded their emotional development with the automatization of their emotional envelopes, they are still involving.

¹²The next, the mental, eon will be the special one for man. Then about 60 per cent of mankind will succeed in attaining at least subjective causal consciousness, and most people will take possession of their proper world as causal selves. At the same time, the highest animal species will approach that developmental stage at which they are able to causalize collectively.

¹³The sixth and seventh eons are intended for the transmigration of the lower natural kingdoms, expansion of the second selves, formation of collectives, and preparations for future tasks.

¹⁴In the seventh eon, the seven globes are reduced in turn, according as the mass of triads leaves one globe after the other. The filling up of a subsequent seven-globe with involutory and evolutionary matter takes place simultaneously with the reduction of the previous seven-globe.

¹⁵When the triads were moved for the last time from globe 1 to globe 2 of the previous seven-globe, the remaining involutory and evolutionary matter (rotary matter exists everywhere) was transferred from that globe 1 to globe 1 of our seven-globe to be further involved. The corresponding applies to the other globes. Our globe 2 was filled up with matter from the older globe 2, our globe 3 with matter from the older globe 3, etc. Our globe 4, our planet, was filled up with involutory and evolutionary mental and emotional matter as well as physical matter from globe 4 of the previous seven-globe.

¹⁶The life activity in our seven-globe began in globe 1, proceeded from there to globe 2, and further to globe 3, etc. round the seven globes. The transition of evolution from the previous seven-globe to ours began with those mineral triads which had not been able to transmigrate into vegetable group-souls, and the analogous procedure is always the case in the other natural kingdoms. Those who have fallen behind and have not been able to keep up with the general evolution are in this way given an extra refresher course, which is intended to enable them to catch up with their companions. When the vegetable triads make their entry into globe 1, mineral triads are ready to go on to globe 2. The animal triads stream into globe 1 at the same time as mineral triads from globe 2 are transferred to globe 3 and vegetable triads from globe 1 go on to globe 2. When finally the human triads enclosed in their causal envelopes are transferred to globe 1, mineral triads have reached to globe 4, vegetable triads to globe 3, and animal triads to globe 2. The majority of the triads, however, accompany the human triads. With man's entry into any globe begins a rapid development of new forms of life from such ones as possibly already exist, and a rapid differentiation of the types takes place. The life activity lingers in each globe until mankind has gone through its seven root-races.

¹⁷At the same time the other forms of life have managed to reach a state of relative perfection for these forms, a state that continues for those who are left behind when the great mass of triads leaves the globe. The life left behind does not develop any new forms, since new impulses of life are absent. When the mass of triads is transferred to the next globe in order to begin a new development of life, triads are always left behind for two different reasons. Some cannot continue to develop in the same tempo, some have sped before in development and have managed to go round the seven-globe. The former await the return of the life in order to resume their work. The latter wait for their transportation at a more suitable time.

¹⁸With the return of the “life” the new impulses of life come and new forms of life suddenly appear in immense multiplicity. Most of these soon disappear upon having fulfilled their function of being the experiments of life to find the most expedient forms, and thus they become the missing links of biological evolution, which in the domains of all forms of life constantly present problems to the scientist.

¹⁹Life in the higher six globes of our seven-globe approximately corresponds to life in the higher worlds of our planet. The difference lies chiefly in the fact that a new world is added and a former is omitted according as the life is transported from one globe to another.

ESOTERIC ONTOLOGY

2.47 The Processes of Manifestation

¹The process of manifestation can be divided into four simultaneous, inseparable, continuous, and constant processes. During the passive periods of a system they are, however, reduced to a minimum where that system is concerned.

²The four processes of manifestation are: the processes of involvation, involution, evolution (in the four lower natural kingdoms), and expansion (in the higher kingdoms).

³The solar systemic process of involvation also includes the combination of the cosmic atomic states 43–49 to form the seven different kinds of molecular matter, each kind of which has six molecular states. That is done in the forming of the globe systems.

⁴The process of involution includes, among other processes, the transformation of primary matter (which has rotary motion) into secondary matter (which has rotary-cyclic spiral motion).

⁵The process of evolution includes the evolution of the forms of life, the formation of the triads and their combination into group-souls, transmigration, causalization, essentialization, and other processes. The process of expansion is a continuation in higher worlds of the process of evolution.

⁶The process of manifestation can be viewed as both a cyclic and a continuous process. It is cyclic because of the continually repeated involvation into more composed matter accompanied by evolution towards the relatively uncompounded initial stage. It is continuous, since the different processes cooperate to reach the goal in the shortest possible way: the actualization, activation, objectivization, and expansion of consciousness for its acquisition of omniscience and omnipotence in all the worlds.

⁷Although the three aspects of reality are always equally important, yet the matter aspect dominates in the process of involution. The process of evolution entails the transition from the matter aspect to the consciousness aspect as apparently the most important one. In the process of expansion the consciousness aspect dominates to begin with, but is gradually superseded by the will aspect.

⁸The process of manifestation as “past time” is the true universal history. Not until we experience the past causally shall we be able to interpret history correctly, shall we realize that the truth-value of so-called universal history is as fictitious as the philosophic or scientific metaphysics. The knowledge of the matter aspect; the knowledge of the process of nature, or of the process of matter; and the knowledge of the consciousness aspect, are inseparable and presuppose each other.

⁹The processes of manifestation result in a perfect organization with an effected distribution of work. A cosmos fully built out is an immensely complicated organization, which works with unflinching precision. The primordial manifestation is the work of dynamis. The other manifestations are the works of monads who have themselves gone through involution, evolution, and expansion and thus have traversed the path from unconsciousness to cosmic omniscience. All manifestation is of necessity a process conditioned by law. In its individual formations, however, it is in addition a perpetual improvising and experimenting with the inexhaustible possibilities of the originally given conditions.

2.48 The Periods of Manifestation

¹Manifestation can also be called motion in time. The duration of manifestation is determined by a great number of factors. One important factor is evolution. This applies to both the cosmos and solar systems. In this, the principle is that all primordial atoms involved into the fully built-out cosmos shall acquire objective self-consciousness of the entire cosmos; that is, cosmic omniscience and omnipotence. The definitive dissolution of manifestation

matter is done gradually from the coarsest matter up towards the original state, atomic kind 1, in such a tempo that also the laggards will manage to develop normally.

²No life is always equally active. The law of periodicity applies to all life. In manifestation, periods of activity and periods of passivity interchange. Thus, for example, the states in between incarnations are rather to be viewed as periods of passivity where the first self is concerned. A period of activity means increased and relatively all-round activity, a period of passivity means decreased life activity.

³The length of the various periods of manifestation can be exactly calculated by those who possess the requisite facts. The exoteric periods, known in India for a long time past, are mostly fictitious, being used to mask the real ones. It is known for certain that the periods vary for different globes as well as for different root-races, that the life-time of a solar system as given in years is expressed by a fifteen-digit number, and that one eon (called by the Indians a kalpa, or day of Brahma) amounts to 4,320 million years. The globe period for our globe in the current emotional eon is estimated at about 600 million years.

⁴The periods of passivity imply, in lower worlds, dissolution of matter and liberation for more expedient compositions of matter for the different natural kingdoms, and, in higher worlds, increased activity involving preparations for the next period, and other things.

2.49 The Three Kinds of Solar System

¹Of the ten 49-globes of the solar system three are greater and seven lesser. The three greater prepare for evolution in the lesser, gather up the results of evolution, and send forth newly formed collective beings. In the seven lesser globes evolution is specialized. When evolution in the latter has been concluded, the harvest is gathered in to the three greater globes. Thereupon the seven lesser globes undergo a remoulding of their physical, emotional, and mental matter. When they have again reached the stage of habitability, a distribution and specialization of evolution is begun again. Thereupon the three greater globes undergo a remoulding. The procedure is repeated two more times, resulting in three different kinds of solar system; whereupon the entire solar system is dissolved and the laggards are transferred to other solar systems.

²Each of the seven lesser 49-globes, being a unit in involutory and evolutionary respect, represents one of the seven main types. Each 49-globe has of course its own seven departments. Circulation between the seven lesser 49-globes can occur to the extent that development is furthered by this. Many individuals need – at least for some time – to have experiences in the special system of their own type, or experience of another system than their own. The transfer between the systems is easily made.

³A total solar systemic manifestation thus requires three solar systemic periods to conclude its evolution. The first two kinds of solar system are to be considered as preparing for the third, the real mass expansion. In the first solar system, physical and emotional matter is mentalized, which makes possible mental apprehension, mental synthesization of sense perceptions and emotions, of all vibrations in the lowest three kinds of matter (47–49) with their enormous atomic density. Especially physical matter is of an atomic density that makes the mechanization of matter necessary preparatory to the automatization, in the second solar system, of all physical, emotional, and mental envelopes. The third solar system presupposes the complete automatization of these kinds of matter, because all the lower evolutionary matter is to be manifestalized. The kinds of matter that have not concluded their development are transferred to other solar systems. Also our solar systems of the first and second kinds have taken over much such “remnant” matter. The first solar system is the particular manifestation of the matter aspect; the second, that of the consciousness aspect; the third, that of the will aspect.

2.50 *The Departments*

¹The organization of manifestation is based on the division into seven departments. The seven departments have been given different names in the various esoteric schools: the seven rays, the seven types, etc. Their purpose is, as is that of many other things, differentiation, multiplicity in unity, the expedient distribution of work, the education of specialists. In them, seven main types are educated for various functions in the process of manifestation.

²The division into departments has the result that every involutory and evolutionary atom belongs to one of the seven departments. The departments form seven different, parallel, lines of development and seven different main types. Within each department the septenary division is repeated in such combinations that there exists something more or less of all the types in all beings, although one of the types dominates in each being. This makes it possible for an individual to change his type as a causal self and move to another department by means of special training.

³There is a certain affinity between kinds of matter and types. Each type asserts itself – following the law of least resistance – the most strongly in some particular kind of matter. To characterize the types is a difficult matter, because mankind has not come so far in its evolution that the types have as yet become pronounced. This is true especially of the first three types.

⁴The first department type, of superessential emphasis, is the man of will, the leader. The second department type, of essential emphasis, is the unifier, the wisdom type. The third department type, of causal emphasis, is the all-round thinker type. The fourth department type, of mental-causal emphasis, is a union of logic and intuition, which in the normal individual often finds an aesthetic-artistic-dramatic expression. The fifth department type, of mental emphasis, is the scientist. The sixth department type, of emotional emphasis, is the vibration type who perceives and understands by “feeling” the vibrations. The seventh department type, of physical emphasis, is the organizing man of law.

⁵The first three departments are the main ones corresponding to the three aspects: will, consciousness, matter; the first three processes of manifestation; and the three collective beings: guardians of law (supervisors of balance), guides of evolution, and formers of matter.

⁶The types having odd numbers develop the most easily during periods having odd numbers. Consequently, in our fourth eon, the types belonging to the second, fourth, and sixth departments follow the law of least resistance.

⁷All special activity occurs in ordered cycles. A special activity develops in each of the seven departments in turn and involves all the types, even though it is more or less characteristic of some one type. The departmental activity that in the year 1898 was initiated in the seventh department succeeded that of the sixth department, which had then been going on for about 2,500 years.

⁸As pure types the departmental types correspond to different “temperaments”, and this is the grain of truth there is in the hopeless speculation of ignorance as to that problem.

2.51 *Expanding Collective Beings*

¹All essential (46) selves and higher selves are part of expanding collective beings. Those who follow the human path of evolution have their own collectives as well as those who belong to other evolutions. Man becomes aware of his own collective of consciousness (group of second triads) only at essential consciousness expansion. As a rule, those individuals belong to the same collective being who essentialize in the same root-race, or causalize together, or belong to the same clan. If the monad’s evolution proceeds “normally”, the monad remains within its collective and expands as a second self, a third self, etc. in it. Every individual is free to pass into other collective beings with other tasks. Those are few, however, who avail themselves of this, since, as a rule, the individual prefers to stay with the clan with which he has been collaborating ever since he causalized.

²An expanding collective being is a unity of individual beings. Every collective being is a unitary being, that is, has consciousness of community. Every individual in such a being is, in his own collective consciousness, this being himself. Thus in respect of consciousness every individual is both an individual and a collective.

³There are innumerable kinds of collective beings embracing larger and larger groups of individual beings. Everything that can form a collective is automatically a collective being. Thus every material world, planet, solar system, the entire cosmos, is a collective being. Collective beings form a continuous series of ever higher natural kingdoms. In this thoroughgoing continuity of ever higher, ever larger collective beings, unity finds expression. Those beings who approach cosmic omniscience and omnipotence through cosmic expansion thus are no “lonely individuals erring through the cosmos at random” but collectives that enter into ever higher and larger units, until, in the highest cosmic world, they make up one single total being.

⁴The entire manifestation participates in the process of manifestation, unconsciously or consciously, unwittingly or intentionally, involuntarily or voluntarily.

⁵The life of collective beings is a life of service. Individually as well as collectively they acquire in this the qualities they need for their further expansion. The individuals of collective beings expand together and are by each collective expansion ever more intimately united with one another and with ever more individuals. In a collective being, all collaborate in common tasks with functions individually distributed. Collective beings are composed according to a great number of principles of division. Every individual is at the same time a specially trained expert.

⁶When merging into higher collective beings, those retiring entrust their tasks to those succeeding, and in their turn assume those of their predecessors. All depend on all. The expansion of the lower is a necessary condition of that of the higher.

⁷In every collective being there is some one individual who in respect of consciousness could belong to a higher being. This individual is the connection, as regards consciousness, with higher collective beings. The subconsciousness and consciousness, respectively, of the higher, are the superconsciousness of the lower. By remaining in the lower he can pass on to his collective consciousness the knowledge of the higher, to the extent that this higher can be comprehended at all by the lower. It is in this manner that the knowledge becomes authoritative, since the knowledge of the higher can always be passed on to the lower to the extent that this knowledge is necessary for the lower.

2.52 The Tasks of Collective Beings

¹The tasks of collective beings can be summed up in three main groups on the basis of the three aspects: the matter aspect, the consciousness aspect, and the will aspect. Accordingly we have formers of matter, supervisors of evolution, and restorers of balance.

²Formers of matter put the whole of manifestational matter together, shape the globes and the forms of life of the natural kingdoms.

³Leaders of evolution supervise involution and evolution and everything that goes with those processes. Where rational, self-responsible beings are concerned, they may influence (inspire) those who by their work really serve evolution. As for the rest, they must try to prevent that the whole human race goes astray definitively.

⁴Supervisors of balance, restorers of harmony, guardians of causality, see that causality, the law of cause and effect, sowing and reaping, the interplay of concurrent and counteracting forces, does not make the continuance of life impossible, that material forces do not result in chaos through individual arbitrariness.

⁵All matter has its own “causality”: all compositions, kinds of matter, all forms – everything from a globe to the lowest molecule. The same is true of all natural kingdoms, races,

nations, groups, individuals. In repercussions according to the law of reaping, all the various combinations produced through constant or temporary connections must be taken into account.

⁶No supreme power can reach the omnipotence of dynamis, which is required to produce primordial atoms in primordial matter. This work can be done only by the dynamic energy of primordial matter. Even the highest beings are subject to the Law. The very nature of primordial matter and of dynamis is the basis of the conformity to law of everything and makes “arbitrary” omnipotence impossible. The law manifests itself in the immutability of the process of matter and in the inevitable constant relationships of matter and of energy. Every law is a part of still more general constant complexes, which finally merge into that fundamental law which derives from the nature of matter. Expressed differently: natural law is the mechanical mode of action of dynamis. The more the process of matter progresses and, with it, differentiation, the more laws appear. If there were no law, then the stone would not fall, no technology would be possible, no prediction could be made, and the cosmos would be a chaos. The assumption that law is absent is an evidence of ignorance. According to the fundamental axiom of esoterics, there are laws in everything and everything is expressive of law. Anyone who possesses knowledge of all the laws is omniscient. Omnipotence is possible only through absolutely faultless application of the laws in their entirety.

2.53 The Relations of Collective Beings to Mankind

¹The law of self-realization through self-activity is universal and is valid for all life, from the lowest to the highest. It is up to human beings to acquire knowledge of reality and life and a conception of right in harmony with the laws. Mankind as a collective also has its problems which it must try to solve on its own. As necessary as it is that the individual works at his own development, as necessary is the assistance of higher evolutions. Collective beings themselves develop by their work at manifestation. The envelopes of lower evolutions are part of the envelopes of collective beings. The lower ones are given nearly all of the material automatization for nothing in due course of time. The human individual does not need alien guidance. His higher triads belong to collective beings, his own superconsciousness is part of the waking consciousness of these collective beings. It is true that the consciousness of his first triad is at the human stage isolated from the consciousness of other first triads. This temporary solitude, however, is necessary in order that he acquire self-reliance (as a potential godhead with the rights that this implies) and self-determination. In this solitude the individual is given all the assistance that he is entitled to according to the laws of unity and reaping. The individual develops by learning from his own experiences and by reaping what he has sown. Everything “good and evil” that the individual meets with is his own doing. Life need not be the hell that men have made it. But as long as men hold unity in contempt, tread their brothers under foot, set themselves up as laws and judges on others, they must reap what they have sown until they learn that the responsibility of freedom means brotherhood and not self-will.

²In serving evolution and unity the individuals of the collectives have found the only life worth living, they have become one with life. Man can, just as they, reach that goal by striving after unity. Essential consciousness makes it clear that all are one. The sooner man realizes his unity with all life, the sooner he will be consciously united with those who have thus attained. They, too, have trod the path from impotence to freedom. They know man: his ignorance, conceit, inability, errors. They administer the sowing and reaping of causal law. Besides this incorruptible justice they feel sympathy for that brave being who – following the law of self-realization – erring blindly gropes his way towards an unknown goal. Nobody can identify a causal self or suspect the essential self in its humble human shape. Nobody would benefit in the least from doing it. They do not make themselves known. For magical tricks they refer to professional illusionists. They leave authority wholly to professors and prophets.

The causal world is the common meeting place for all, where all are known and all will find each other in the end. The worlds of the personality, of the illusion of life (with the ignorance of life, ineradicable self-deception, and unending misunderstandings) do not interest the collective selves. Anyone who in a life of service shows that all the illusions of life (power, wealth, honour, etc.), which hamper and separate, have been annihilated for evermore, speeds quickly towards his anticipated goal.

³By denying his own potential godhead man does not gain any favours with the collective being that supervises human evolution. The only “thanks” for their toil that they may possibly expect is that man will seek to use expediently the prospects of development and of the good sowing of unity that life offers daily. If you think you influence them in any other way, it would be tantamount to imputing to them unlawful arbitrariness. In that respect you are more correct to view them as impersonal laws of nature than arbitrary deities. Those beings are incorruptibly objective. Just one action by anyone of them against the Law would “throw something out of gear” and, besides, would be impossible without the assent of all the individuals of the collective and also of higher powers. According to the law of freedom, the right of any being to self-acquired freedom must not be violated, which freedom is unlimited as far as it is not abused to the detriment of any other being. The law of freedom also implies that you cannot demand anything to which you have not acquired the right. No higher being has any right to help arbitrarily. Everything is done under law, and infallible justice is inevitable. Injustice at any stage of life whatsoever is impossible. The general talk about the injustice of life is part of ignorance and envy. Those who know the Law are “divinely indifferent” to whatever happens to them.

⁴Ignorance has been wont to regard some aspects of life as proof of the non-existence of an all-wise and all-good supreme power. In atoms of repulsive basic tendency, development can take the wrong course, which becomes apparent already in the parasitism of the vegetable kingdom and predacity of the animal kingdom. Unconscious and, to a still higher degree, conscious violation of the law of freedom (encroachment on the individual’s inalienable, inviolable divine freedom, limited by the equal right of every living creature) results in the struggle for existence and the cruelty of life. Nature’s waste with the seeds of life is also in conformity with the law of reaping, which affects all life automatically and mechanically. Mechanical action makes arbitrariness impossible and in this also serves finality.

GENERAL ESOTERIC KNOWLEDGE OF REALITY

2.54 *Space and Time*

¹Primordial matter is without space and time. Space and time arise only with the cosmos.

²Space in the cosmic sense is dimension (kind of “space”: the closest simile you can choose). “Empty” space is a higher kind of matter with lesser density of primordial atoms.

³There are as many kinds of “space” as there are dimensions and atomic kinds. The lowest atomic kind (the physical) has one dimension (line and area are not counted), the world of the highest atomic kind has 49 dimensions.

⁴With each higher dimension it appears as though space contracted. Thus, the solar system appears as a single point to 7-dimensional vision; the cosmos, as a single point to 49-dimensional vision. In all kinds of matter all the dimensions are accessible to a perfected primordial atomic self (1).

⁵Higher worlds appear to “penetrate” lower worlds; and higher kinds of matter, to penetrate lower kinds (the most adequate explanation possible, although improper as a description).

⁶Time is the unbroken continuity of the cosmic process of manifestation. Where manifestation is concerned, there is no absolute space or time. The manifestation is limited as a globe in the primordial manifestation. Also time is limited, since it is expressive of processes of manifestation.

⁷Time is a manner of measuring processes, changes in the matter and motion aspects. Each atomic world has its own kind of time. The physical time of our planet is determined by the rotation of the Earth and its revolution round the Sun, these being points of motion in relation to other solar systems.

⁸The eternal now in the highest cosmic world is limited with each lower atomic world. In the essential world (46), man’s division of time into past, present, and future appears an unwieldy concept. To causal consciousness, there is, as far as our globe 4 is concerned, no distance and no past time.

⁹Time has no “dimension”. All human speculations as to space and time have proved to be irrational. It is high time that man realized his immense limitation and were content with the endeavour to explore the physical world. To be able to speak with authority of higher worlds, you must have become at least a causal self. They have learnt to see their own limitation and to distinguish between what they know and what they know not, what they can comprehend and what they cannot. Very few people have as yet learned this. According to esoterics, no “speculation” can discover the truth. A contact with reality is not achieved in that way but through experience prepared methodically and systematically (with esoteric methods).

2.55 *Dynamis, Energies, Vibrations*

¹All three terms – dynamis (the dynamic energy of primordial matter), energy, vibration – are necessary to avoid vagueness. The more concepts we have, the more distinctions are possible for the full understanding of a reality that is extremely complex and hard to comprehend. We do not benefit the least from the strange method of trying to clarify by discarding the auxiliary concepts that are necessary.

²Energies are the action of higher kinds of matter upon lower kinds. Each higher kind of matter can act as energy on each lower kind of matter. The three fundamental energies, the initial energies of the constant solar systemic energies, are three cosmic kinds of matter: of the atomic kinds 28, 35, 42. (The prana of the Hindus is not one, but these three.)

³In order to reach lower kinds of matter, the higher energies do not need to go down via all the successive molecular kinds, but they pour down directly through the molecular kinds, one in each kind of matter, which correspond to them numerically.

⁴Energy, or force, manifests itself as motion, vibration. Vibrations arise in matter through

the penetration of lower matter by higher matter, transportation of higher matter through lower matter. This transportation, which follows the law of least resistance, manifests itself as various kinds of motion (wave motion, spiral motion, etc.). Each kind of matter has as energy its own kind of motion, or vibration. When studying this transportation or penetration, you should notice that each molecular kind has its material subdivisions.

⁵Thought does not just form a mental elemental in mental matter, but also emits vibrations in all the five dimensions (three if line and area are not counted) of the mental world. Being a material form the elemental can be localized, but not the vibrations, which reach all and can be apprehended by those who are tuned in to the corresponding wavelength.

⁶From the vibrational point of view, everything can be said to consist of vibrations, and consciousness can be called the apprehension of vibrations in matter. The different kinds of sense perceptions are vibrations in the etheric envelope within certain definite areas. Desires and feelings are vibrations in the emotional envelope. Thoughts are vibrations in the mental envelope.

⁷Vibrations in a certain molecular kind vitalize this molecular kind. Every repetition intensifies. For active consciousness in a certain molecular kind to be activated by the vibrations, it is necessary that consciousness can be active in this matter.

⁸In connection with the study of vibrations, the study of periodicity will open up new fields for scientific research. Periodicity, or rhythm, is a quality of molecular matter. Periodicity implies, among other things, a continuous succession of periods of activity and passivity. One of the conditions of infallible prediction is knowledge of the periodicity, or time-cycles, of the various pertaining realities.

⁹Without matter there would be no motion or vibration, no force or energy, no material for dynamis. Dynamis acts by setting matter in motion. The ultimate initial impulse is always dynamis. Dynamis in the primordial atoms is independent of consciousness; in manifestational matter it is independent until consciousness is activated. Dynamis is at the disposal of every primordial atom. Consciousness cannot produce effects on matter. All effects are the work of dynamis. Active consciousness is the ability of consciousness to let dynamis act through it. Consciousness activity in some matter depends on the ability of consciousness to utilize dynamis in that matter. In respect of dynamis, the process of evolution is the unconscious and automatic acquisition of dynamis by consciousness; the process of expansion is the conscious acquisition of dynamis by consciousness.

2.56 Higher Kinds of Matter Are Luminous

¹Higher kinds of matter have the qualities of light and colour, luminous colour, which are perceptible to the objective consciousness that corresponds to the respective kinds of matter. This was one of the reasons why the ancients denoted higher matter symbolically by “astral light”, “cosmic fire”, etc.

2.57 The Atom

¹The “atom” of science is the chemical “atom”, the physical etheric molecule (49:4). When the physical atom (49:1) is “split” (its spiral motion momentarily stopped), 49 emotional atoms (48:1) are obtained.

²The atom has a globular form. The atomic globe consists of ten endless seeming threads drawn in a spiral – three thick and seven fine ones – which at no point touch one another. These threads in their turn have still finer threads wound round them (like an electric flex). Each of the seven threads evinces an affinity for one of the seven molecular kinds of that kind of matter to which the atom belongs. The function of the thread is to act as a conveyor of the special energies of its molecular kind, to produce or receive vibrations. The threads are vitalized through the cosmic energies mentioned above. The atom is either positive or negative. In the

positive atom, energy flows in from the next higher world and through the atom into the world of the atom. In the negative atom, energy flows from the world of the atom through the atom forth into the next higher world. With each new eon in the seven-globe, one more spiral in the atom is vitalized. In the emotional eon, four threads in the atom (4-7) are vitalized. The higher layers of consciousness of the atom remain inactive. The threads that are not vitalized cannot receive any vibrations. Anyone who wishes to conquer consciousness in the higher molecular kinds, must be able by himself to vitalize the corresponding spirals in the units of his triad. The vibrations in the lower four molecular kinds are mainly repulsive; those in the higher three, attractive. The individual must acquire self-initiated ability of producing vibrations in the three units of his triad lest he be a slave to the vibrations from without.

2.58 *The Origin of Material Forms and Forces of Nature*

¹Physical life has its physical etheric, emotional, mental, etc. material counterparts. The physical is just like a condensation, coarsening, scaling down, of the emotional; the emotional, the same of the mental, etc. Planets, natural kingdoms, etc., have their correspondences, their origins, in higher worlds. The process of involvation does not just imply an involvation of the atoms but moreover of the forms which are thought in the second cosmic kingdom (29–35), which forms assume their lowest shapes in the physical world. The physical world is the result, the effect, of the activity in matter of the higher worlds. We seek in vain in the physical for the true causes of physical processes. The process of involvation is a successive repetition of higher matter, and of that which exists in higher matter, in ever coarser, ever more composed matter. Without first existing in higher matter, no enduring forms can exist in lower matter. The higher the matter to which the form originally thought belongs, the more enduring, differentiated, viable is the final form. And the forms that are required for evolution must be of the highest possible viability. It was this basic and universal principle of form-furnishing that Platon had in mind when using his metaphor of ideas as the origin of everything.

²This explains why the solar system can be called a replica of the cosmos, why analogy is the principal method of inference in esoterics; what the analogy of higher and lower, of macrocosmos and microcosmos, depends on. When making such inferences by analogy, you must of course proceed cautiously, since analogy can never be quite exact. That which exists in finer, higher matter can never be exactly represented in coarser, lower matter. In being coarsened, the next higher must be “adapted” to the material possibilities of the next lower. And the greater the distances in respect of kinds of matter between the realities compared, the more erroneous is an analogy pushed too far. Without the greatest possible likeness between higher and lower, however, friction would increase and automatism would be made more difficult, not to say impossible altogether. The laws of least resistance, highest efficiency, fullest automatism, greatest possible likeness to the ideal, are one and the same universal law of matter.

³The material forms that constitute the four natural kingdoms of our globe – the mineral, vegetable, animal, and human kingdoms – derive their first origin in worlds 29–35. In those worlds they are constructed as forms serviceable for future evolutions in lower worlds. Those material forms are condensed when passing through each lower kind of matter. Each transportation from higher to lower matter entails a progressive experimental adaptation to coarser kinds of matter. The most essential involvatory work done in the lower worlds is that of rectifying tendencies to deviation in this adaptation. Being endowed with finality, the energies from the higher worlds act with an impelling force that is irresistible. From atomic kind 43 down the forming is done also in molecular matter. These involving material forms are elementals that are reproduced in ever lower kinds of matter, until the physical etheric kind of matter has been reached and the moulding of organic forms becomes possible. This formation in solid physical matter (49:7) becomes dependent on the functional autoformation of organic life all the way from the primordial cell. In this process the direct impulses originate in the

etheric matter of the cells. Material forms are either involutory or evolutionary beings. They are involutory beings until taken possession of by active evolutionary monads.

⁴The first self finds its ideal in the causal world. The form of causal matter is the highest form, the ideal form, for this self. The artist who, when watching a physical form of nature, can have a vision of the corresponding causal form, sees that which Platon called the “idea of beauty”.

⁵The forces that act automatically were divided by the ancients into mechanical and final forces. In fact, there are two kinds of finality: the kind explained above and that finality which is the outcome of coaction of mechanical forces of nature with the instinctive striving of consciousness after adaptation. The greater this adaptation, the more the mechanical forces act with seeming finality. Physical and emotional evolutionary matter acquired this instinctual finality through mentalization in the previous (or first) solar system.

⁶The natural forces that act mechanically are functional energies, which are constantly emitted from the automatized envelopes of collective beings. The differentiation of the forces depends on the fact that each molecular kind becomes its own kind of energy and also that every collective being emits its specialized energy.

⁷All triads, forms of nature, the entire involution and evolution, exist all the time in worlds 29–35, that origin of causality whence and whither all chains of causality ultimately extend. Those worlds can be called the experimental workshops of the forms. Every atom passes through the different “stages of nature” in many different processes in the cosmos before it reaches its definitive “form” in a solar system. All life is an “infinite” repetition until perfection is achieved through the expansion of atomic consciousness. Only primordial atoms are, if they so wish, immortal. Everything lower dissolves according as the final evolution attains ever higher through the process of manifestation.

2.59 The Three Aspects of Reality

¹There are three kinds of reality: the reality of matter, motion, and consciousness. The same idea can also be expressed thus: the three equivalent aspects of reality are matter, motion, and consciousness. This is the esoteric explanation of trinitism: the doctrine of trinity. Matter, motion, and consciousness are indissolubly and inseparably united without confusion or conversion. None of these aspects is possible, can exist, without the other two. The world of matter is at the same time the world of motion and the world of consciousness. All three aspects are equivalent and inescapable if you wish to have a correct total view of reality.

²Anyone who has understood the trinity of reality has solved the basic problem of existence. The three immediately given and therefore self-evident absolutes: matter, motion, and consciousness, are the ultimate basics to explain everything. They explain themselves by their modes of being, their manifestations, and cannot be further explained, just be ascertained by everybody. Motion, becoming, or the process of nature, is also termed force, energy, activity, will.

³Also viewed separately, each of the three aspects of reality constitutes in its totality an indivisible unity in which unity is the primary thing. Matter is one and a unity. Primordial energy is one and a unity. Primordial consciousness is one and a unity.

2.60 Primordial Matter

¹Primordial matter is spaceless and timeless. “Space” originates only with the cosmos, which can be likened to a gas bubble in a boundless ocean. Primordial matter is matter proper. Primordial matter is not atomic but of homogenous consistency, with the two seemingly contradictory qualifications: absolute density and absolute elasticity. In primordial matter exist potentially all known and unknown qualities of life, which find expression in atomized manifestational matter.

²Through the dynamic activity of primordial matter eternal primordial atoms are produced without end in primordial matter. This activity of dynamis in primordial matter and in the primordial atoms never changes.

³Primordial atoms are as though bubbles in primordial matter. Primordial atoms can be likened to gas bubbles in water, water to primordial matter, and the bubble to the atom. Primordial atoms are voids in primordial matter. This explains how solidity and hardness arise. The voids of primordial atoms make manifestation possible, are the condition of the existence and indestructibility of the primordial atoms. The primordial atom is indissoluble, is “dynamis” itself.

⁴Primordial matter is unconscious. Primordial atoms possess potential consciousness, the possibility of consciousness. The kinds of consciousness actualized and activated in primordial atoms through manifestation of course remain finite, even though by expansion they can extend across an entire cosmos and build a universe.

⁵The primordial atoms are the building materials for all composed matter, for manifestational matter. Manifestational matter is put together by dynamis, possibly through active consciousness. Primordial matter is the highest matter and all other matter is lower matter.

⁶The primordial atom is the smallest possible part of primordial matter and the smallest possible point, but also a firm point, for individual consciousness (unlosable self-identity after the acquisition of collective consciousness).

2.61 The Dynamic Energy of Primordial Matter (Dynamis)

¹This energy, which Pythagoras called dynamis, is one, is a unity, the one force, the primordial force, the source of all power, unlimited, inexhaustible, the basic cause of the perpetuum mobile of the universe, dynamic, eternally self-active, omnipotent within the limits set by the possibilities of matter. It is also called will, since it can act through consciousness, can be conquered by consciousness and become the omnipotence of omniscience. Dynamis makes the primordial manifestation (the primordial atoms) an eternally dynamic motion. Dynamis is in every primordial atom. Dynamis is eternally unconscious.

²Dynamis produces the primordial atoms in primordial matter (the chaos of the Greeks), confers on the atoms their original motion, the possibility of all other motion, makes the primordial atoms eternal and indestructible by eternally maintaining their dynamic motion, impels the primordial atoms to manifestation, impels matter to act in accordance with the law, or nature, of matter itself.

³Dynamis is the one force. It should not be confused with so-called forces of nature, or energies of physical science. Energy is matter. Various energies are various kinds of matter. Matter can act as energy on other matter. Energy is the action in, or effect on, lower matter by higher matter. In the last resort it is dynamis that impels higher matter to act on lower matter as energy. Matter is energy as long as dynamis “wills”. When dynamis acts no longer, matter ceases to be energy and, with that, energy as energy is annihilated. Thus dynamis is the one indestructible force. Any other “force” is annihilated.

⁴Dynamis is what is dynamical and matter as energy is what is mechanical. Dynamis affects matter directly. Dynamis is always the initial impulse that sets matter as energy in motion. Energy acts directly only on its “own” kind of matter and cannot act on other matter but through matter. There are as many different kinds of energy (more correctly: modes of activity or expression of energy) as there are different kinds of atomic matter. Dynamis acts directly only in primordial matter and in the primordial atoms, or the primordial manifestation, and indirectly through active consciousness. Primordial matter is both matter and energy for manifestational matter.

⁵The primordial manifestation is the dynamic process of primordial matter, and all other manifestation is of necessity simultaneously both primordial manifestation and primordial

matter. The blind dynamic force of primordial matter keeps everything in perpetual motion. Nothing can or may stand still. Should the rotary motion of the primordial atom cease but for the fraction of a second, then the atom would dissolve. The bubble would no longer be a bubble but be annihilated. The entire primordial manifestation is motion, and every primordial atom is eternally dynamic.

⁶Will is dynamis acting through active consciousness. Active consciousness is thus the power of consciousness to let dynamis act through it. There are as many kinds of modes of action of the will as there are different kinds of modes of active consciousness.

⁷Dynamis executes the work, brings about whatever happens, the process of nature. In manifestation matter it is consciousness that directs, forms, determines the mode. Dynamis is everywhere the primary factor. Yet this is most evident when consciousness is not active. Dynamis is both primary and secondary. As primary, dynamis in time exists before consciousness, and is independent of it. As secondary, dynamis is dependent on active consciousness, then being will. Traditionally we use the word “will” for various factors that can be directly or indirectly connected, but also not connected at all, with the will: such as desire, aspiration, energy, vitality, determination, perseverance, choice of motive, freedom or power of action, etc.

⁸Only two of the three aspects of reality are treated in this Esoteric World View: the aspects of matter and consciousness. That part of the esoteric doctrine which treats of the channelling of dynamis through active consciousness remains esoteric. Dynamis is and will remain an unsolved “mystery”, which fact cannot possibly be too strongly emphasized. The unspeakable suffering, the hell on earth, that men cause each other and all other living beings, is great enough as it is. The knowledge that confers real power – the criterion of real knowledge – must as far as possible be reserved for those who cannot possibly abuse power. Such as men are constituted, power unfailingly entails its own abuse, and becomes the enemy of freedom and life, at best only because of ignorance. Those who seek to acquire the knowledge of the will (“magic”) through obstinacy, must take the inevitable catastrophic consequences, and yet fail.

2.62 *Esoteric Terms, Exoteric Fictions, Addenda, Etc.*

¹Most traditional religious terms were originally esoteric symbols. Being misinterpreted by the ignorant they have lost their original meaning and have thereby become fictions (conceptions without counterparts in reality). The result is a confusion of ideas that is irremediable without the explanations of esoterics. When being liberated from the fictions we are at the same time relieved of the superstitions based on them. After that we stand a chance of formulating the pertaining problems correctly.

²Each esoteric school that eventually came into existence elaborated its own symbolic terminology, adapting that terminology as far as possible to prevalent exoteric conceptions. This has proved inexpedient. The kinds of matter and consciousness of unknown worlds should not be denoted by terms of common usage that are already idiotized and therefore misleading.

³In the opposition, “spirit–matter”, spirit denoted will as well as consciousness and higher matter. The Chaldean magians used “spirit” to denote the greatest secret of all, namely the will. Indian philosophers by “spirit” meant the same as higher consciousness. This is connected with the overemphasis of the consciousness aspect in subjectivism. The most prevalent tendency was to term the higher three atomic kinds, globes, worlds, or kinds of consciousness of any septenary “spirit”; and the lower four ones, “matter”. Also the opposition “good–evil” (the same as “higher –lower”) appeared here: 1–3 were termed “good”, 4–7 “evil”.

⁴The term “spiritual” has always been particularly usable because of its vagueness. Men have no experience of essential consciousness (46), and only the élite have any experience of causal consciousness (47:1-3). The “spirituality” of the normal individual belongs to the higher emotionality (48:2,3).

⁵Of course the terms “body, soul, and spirit” occur with different meanings, such as: the three triads; the lower two triads (where “body” termed the physical, emotional, and mental envelopes; “soul” the causal envelope, and “spirit” the essential and superessential envelopes); the lowest triad (“body” = the organism, “soul” = the emotional envelope, “spirit” = the mental envelope).

⁶The following expressions were originally gnostic. “God is spirit” = the lowest matter for the collective of unity is essential matter. “The union of the soul with god” = “the entrance into nirvana” of Buddhism = the centring of the monad into the third triad. “The fall of spirit into matter” = “the Fall” = the transition from essential to causal matter in involution. “Spirits” = all higher material beings (and other beings than material ones do not exist) from essential beings (or possibly causal beings) up. Of course, the word “spirit” was eventually used to denote emotional beings.

⁷“Existence is an illusion”. Illusionist philosophy (vedanta, advaita, yoga) is Indian exoteric philosophy, and no esoterics. The first Shankara (several persons carried that name, which even became a title) lived shortly after the Buddha. His doctrine, intended as a preparation for the sannyasi’s initiation into esoterics, was utterly distorted by his successors, as usual. It degenerated into subjectivism and became an inexhaustible source for the speculation of ignorance.

⁸Propaedeutic esoterics taught that it is an illusion to think that the visible reality is the total reality, or that the coarsest matter is the only reality. This illusion disappears according as consciousness becomes objectively determined by the material reality of higher worlds. Propaedeutic esoterics taught that there are many different kinds of material reality, many different worlds; that you do not have as infallible criteria of reality (everything’s conformity to law) in the worlds of the first self as in still higher worlds.

⁹Degenerated, this doctrine resulted in a diversity of opinions, all of them erroneous, some of them absurd. The most important ones should be pointed out. Illusionist philosophy calls whatever changes, whatever is subject to the law of transformation, “illusion”. Reality is alleged to be independent of this law. The law of transformation applies, however, to all cosmic reality. Also relatively permanent reality changes. In fact, the concept of illusion does not belong in the world view but in the life view, not in the matter aspect but in the misconception of the meaning, goal, and means of life. In that respect, the physical, emotional, and mental worlds, being the worlds of the ignorance of life, can quite rightly be termed the “worlds of illusion”.

¹⁰Of course different views were brought up concerning where the boundary between illusion (= maya = apparent reality) and reality was. Some thought that everything conscious was part of the illusion and that everything superconscious belonged to reality. Others considered that everything solely subjectively apprehended was real and that everything objectively apprehended was illusory. The boundaries of illusion and reality were moved according as you acquired higher objective consciousness. Lower consciousness was an illusion to higher consciousness, or to express it esoterically: the worlds of the first self were an illusion to the second self; the worlds of the second self were an illusion to the third self, etc. Finally, of course, the absurd view was brought up that all reality was a mere product of consciousness. Matter itself was declared an illusion.

¹¹These misleading and confusing terms (illusion and reality) obviously gave rise to erroneous mental constructions. If they had used the correct terms: a lower and a higher kind of reality, instead of the terms illusion and reality, these misconceptions would have been avoided. It is in any case improper to judge the worlds of the first self by the second self’s view of reality, as the yoga philosophers do.

¹²A further confusion of ideas has been caused by terming the material reality invisible to the normal individual subjective, as opposed to the visible reality as objective. There is no

subjective matter. Just the first apprehension of matter is subjective. Everything that belongs to the consciousness aspect is subjective, everything that belongs to the matter aspect is objective.

¹³The esoteric axiom about the unity and collectivity of consciousness led to the subjectivism of the advaita philosophy with its subtleties resulting from its hopeless attempts to explain away the existence of matter. Anyone familiar with esoterics will easily see that the many absurd theories of subjectivism are misunderstandings of esoterisms.

¹⁴Indian philosophy is interspersed with esoterisms and is incomparably closer to esoterics than is Western philosophy. Even it, however, is on the whole made up of the constructions of ignorance. In Indian speculation, the consciousness aspect has been overemphasized and the matter aspect neglected. In the West they have principally cultivated the lowest matter aspect and are profoundly ignorant of almost everything pertaining to the consciousness aspect and the higher matter aspect.

¹⁵On account of the great number of attempts at interpretation of it, Indian symbolism has degenerated into chaotic mythology. The Indian predilection for inessential subtleties, for using the same term for different things and different terms for the same thing, for drawing arbitrary boundaries between various realities, and for using the term “unmanifested” arbitrarily, has conduced to this. Had they, when making their distinctions, referred to the different kinds of matter instead, then clarity and order would have been obtained in the simplest way.

¹⁶“Man is god.” Man, like every atom, is divine in essence. However, the entire process of manifestation comes between the potential god and the actual god. Man is a first self that unconsciously or consciously aspires to become a second self.

¹⁷The expression “everything is ensouled” is vague and misleading, as though matter were provided with a “soul”. Consciousness is a quality of the atom, which quality becomes latent when ceasing and awakens (with the possibility of capacity once acquired) when activity sooner or later begins anew.

¹⁸Not all secret knowledge societies are known to exoteric research even by name. And of the known ones little more is known but the fact that they have existed. Of course, this has not prevented the publishing of academic studies of the content of their doctrines, as for instance has been the case with gnostics. It existed, with prospering lodges in Asia Minor, Persia, Arabia, and Egypt, three centuries before Christ and about five centuries before Christianity, which arose from gnostics through “popularization”. Ignorance quite logically distorted the gnostic symbols into Christian dogmas. Something similar is happening in our days in the matter of the Rosicrucian Order. It was instituted in 1375 by Christian Rosencreutz. The doctrine of this order has remained secret. No Rosicrucian has even made himself known to outsiders. This has not prevented the spread of exoteric Rosicrucian sects, which have fraudulently usurped the original name.

¹⁹Magianism, hermetics, hylozoics, gnostics, Platonism, kabbalism, Maltesianism, Rosicrucianism, etc., have remained esoteric because their symbolic literature has been unintelligible to the uninitiated.

²⁰In our days many societies have appeared, claiming to be in possession of the “one true doctrine”. They offer more or less successful presentations of available esoteric facts. Out of an understandable desire to arrange these facts into a comprehensible whole they have (in order to fill up the gaps of their knowledge) made their own attempts at interpretation, which are not always exact, of symbols previously not elucidated. These exoteric societies have all in common that they admit anybody without examining whether the prerequisites of understanding are there. As an inevitable consequence of this proselytizing they have got dogmatic sectarianism that fosters belief in the infallible authority of the sect founder, an even more infallible proof of their own lack of judgement.

²¹Esoterics has no use for believers. The esoterician must be able to discriminate between

what is individual and what is general (the idea), between the person and the thing (objectivity), between fiction (theory) and reality. He must understand what the moralist never can; that the knowledge of reality is one thing and the ability to realize the ideal is quite another. No literary work is improved by invoking authorities. Every book stands or falls by its own contents. Anyone who cares for the signature (asks “who said that?”) is unfit for esoterics. Anyone who has comprehended quotes no authorities but thinks for himself. So many facts are extant that this has nowadays become possible in basic respects. No esoterician is infallible. There are even for essentialists (46-selves) not yet fully activated layers of consciousness in the highest molecular kinds of the lower three worlds (47–49). Super-essentialists need never be mistaken. That their personalities sometimes do so depends on the fact that the first self as an independent being has not consulted the second self, which is occupied elsewhere. Perfect third selves, serving mankind and thus keeping their lower two triads, can be active in several different worlds at the same time, though of course not with full capacity. It is part of esoteric training to try to do two things at the same time. The different kinds of consciousness can, when the coalescence is dissolved, work separately, mechanically and in a routine manner as “robots” sporadically inspected by the self.

²²In the old esoteric schools they avoided exact concepts. One purpose, among others, of the symbols was to force the seeker to develop his intuition. Clarity came with the attainment of causal consciousness. After the requirements for understanding have nowadays been lowered below a minimum, the vagueness of symbolism in respect of concepts has of course led to charlatans, mystagogues, and divers coxcomb prophets springing up like mushrooms. At last a profitable industry! Impressing the gullible by mysterious intimations as to their superior knowledge of the secret wisdom and by miscellaneous tricks with breathing exercises, mirrors, pendulums, crystal balls, formulas, ceremonies, divinations, they propagate their superstitions, everybody according to his own infallible method, with belief in miracles, witchcraft, suspension of the laws of nature, intervention of “exalted spirits” (for hard cash) in egoistic matters, instruction in how to utilize the powers of the “overself”, and other nonsense. Their attempts at interpretation of ancient symbols evidence their lack of true insight. Should they, when making their attempts, come in contact with the unexplored powers of emotional-mental superconsciousness (which are capable of much designed to confuse and deceive), the result will be worst for the conceited and curious who always think they are chosen and never let themselves be cautioned lest they like “fools rush in where angels fear to tread”. Of course there are still undiscovered laws of nature governing unexplored forces in nature. But ignorance will always become their victim. Any ambiguity has proved to make it easier for mystagogues to deceive. The fact that superstition gains ground more and more and the general disorientation is more and more aggravated has demonstrated the need for an unshakably concrete mental system. In due course of time the system will be broken up at the stage of ideality. What occult research should concentrate on in the first place is gaining a wider insight into the nature of matter through physical etheric facts. By this the acquisition of the pertaining objective consciousness is prepared.

²³Emotional objective consciousness at best (for causal selves) furnishes knowledge but of the emotional world; and mental objective consciousness, but of the mental world. Through this, however, you do not obtain the facts necessary to a correct total comprehension of reality, but you remain ignorant on the whole. Mental objective consciousness is never innate in the emotional eon. The method of its acquisition is not given out and the bungling attempts of ignorance in certain modern secret orders inevitably lead – if any results are obtained at all – to catastrophe. If the methods of activation were not to remain esoteric, the war of all against all and the total annihilation of mankind would be unavoidable. The nobility of good intention is certainly not sufficient, it being nothing but the mask of self-deception everlasting. The self as a personality is egoistic. Only essential consciousness precludes abuse

of any kind. The Indian secret yoga schools with their methods of objectivization handed down for thousands of years succeed but with physical-etheric and emotional objectivity, and then physiological conditions inherited through generations are a prerequisite.

²⁴“Avatar” (divine incarnation) is a title with which the Indians are generous, like “mahatma” (great spirit). There are five kinds of avatars: perfect second or third selves, and selves from the first (worlds 43, 44), second (36–42), and third (29–35) divine kingdoms. Avatars of the two higher kinds cannot incarnate in organisms, since the latter cannot sustain the direct, formidable vibrations. As a rule, these two kinds do not involve into lower worlds than the essential (46). They are called in when the existing staff of workers is insufficient for impending changes. The task of the lower avatars is to prevent mankind from going astray and to arouse new essential (46) impulses.

²⁵There is good reason to call attention to the mischief practised with the so-called akashic records. All worlds have their collective memories. Everything that has taken place within the different worlds is preserved in the passive, reflective consciousness of the involutory matter of these worlds. As regards the collective memories of the emotional world, however, there is no possibility of correctly differentiating between subjective and objective reality for others than those who have acquired consciousness in the atomic memory of that world. Mankind is at the emotional stage, and the dynamic activity of the emotional envelopes of all makes the involutory matter of the whole emotional world rather resemble a boiling gigantic cauldron where molecular matter is being constantly re-formed.

²⁶Only what is repeated over and over again in human mass consciousness is made sufficiently permanent to be perceived as enduring material reality, representing the past in concrete emotional forms.

²⁷Only an essential self (46-self) can decide what in all this is or has been objective reality, by comparing the molecular memories of the emotional world with the atomic memory of that world.

²⁸The basic ideas of esoterics are in full accordance with the scientific world view. All processes obey the eternal, immutable laws of matter. Without them, cosmos and development would be impossible. Laws are the condition of knowledge, are what is enduring in all knowledge.

²⁹Development is a process conditioned by nature. The individual can accelerate it for himself by applying the laws rationally, by hygiene, diet, noble emotions, noble thoughts, by acquiring noble qualities. Attempts at artificial forcing-house development, as for instance the exertions of Indian fakirs and others, amount to roundabout ways with delays. The ability of the envelopes to vibrate in higher and higher molecular kinds is increased automatically by living naturally. The results will inevitably show in due course of time. According to esoterics, 25 per cent of all disease depends on misdirected mentality, 50 per cent on misdirected emotionality, and just 25 per cent on physical conditions.

³⁰Esoterics gives us a basis of reality, makes it possible for us to develop our sense of reality, shows us the way that stretches before us, frees us from fictions and illusions. The value of this alone cannot be overestimated.

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