

12 UNITY

12.1 The Law of Unity

¹The law of unity guarantees that the unity of all life will be realized some time. The law of development and the law of destiny guarantee the never-ending development of all life. The law of reaping guarantees the implacable justice of life.

²All consciousness activity that has not reached the stage of emotional attraction or the stage of essential unity violates the law of freedom, the law of unity, and the law of development.

³That race or nation which regards itself to be superior to others violates the law of unity, and this has consequences.

⁴At lower stages man has no prospect of living rationally or in accord with the laws of life. To be able to grasp the law of unity and the unity of all life he must (at the stage of the mystic) have experienced attraction and the happiness it bestows.

⁵The talk about freedom from responsibility is typical of mankind's almost total ignorance of life. There is no such thing as freedom from responsibility. We all make up a unity whether we know it or not. This means that we are all responsible for everything that is and happens. Our common participation, during thousands of incarnations, in everything thought, felt, said, and done has contributed to making it as it is. Even by our thoughts we work for or against the consciousness development of all. We are responsible for everything we think or have thought. As human beings we share in the responsibility for lower kingdoms. If you think you can be free from responsibility, then you think you can make yourself independent of laws of nature and laws of life. There is only one way: to apply them.

⁶The energies pouring down through the causal envelope and keeping the lower envelopes alive act differently on different individuals, since everything is unique: the individual's envelopes, the matter of those envelopes, consciousness in the envelopes (due to unique experiences in all the processes of involution, evolution, and evolution). The energies pouring down are unique, since the compositions of atoms making up those currents always are unique. General features are shared in common, particular ones make up individual character. No two conceptions are absolutely identical in all respects, but essential features are shared in common. All this makes itself felt in the law of freedom and the law of unity, two fundamental laws of life, both reciprocally dependent and inevitable: the individual character of everything and the unity of all things.

⁷Anyone who in his consciousness development has not reached up to the understanding of unity as the necessary condition of freedom and power has still much to learn. There is no other way when the individual has reached self-determination: either the unity of all or the war of all against all.

⁸The tests the disciples must undergo are according to the law of reaping. They have asked to become helpers, and the more liberated from old sowing they are, the freer they are to help. Many think that what they must endure often verges on the bearable. This is a mistake, however, since they cannot know how great resources are at their disposal if they would use them. Nobody who has taken his stand under the law of unity can be put in insuperable difficulties. "Love brings all bad reaping to an end." Then it is another matter whether the disciple voluntarily assumes sacrifices in order to help.

⁹The esoteric axiom goes: "As man thinks, hopes, and wills, so is he." It is not a matter of "faith" but of will, an unrelenting, purposive direction with dynamized individual energy. When the individual's will is in harmony with the law of unity, the law of development, and the law of self-realization, then the saying "be done to you as you will" will be literally true. Then man's will has become "god's will" (not the other way round). The saying "not my will, but thine" means precisely this.

12.2 The Love and Wisdom of God

¹Probably the majority of people are prepared to accept the existence of a fundamental intelligence (usually called “god”), the truths that behind all appearances the impelling force is love, that all the best things in man (the will to unity and understanding) are the effect of the will and activity of god, also the obvious truth that it is in the human kingdom that the will and love of god must be realized, that we do this by becoming the instruments of god among people. Theologians are misguided if they preach something else.

²It is the task of mankind to become realizers of the intention of the solar systemic government on earth through common sense, motivated by love, and activated by the energy of unity. Just as the planetary hierarchy supervises and guides the consciousness development of mankind, so mankind will some time supervise and guide mineral, vegetable, and animal consciousness; transfer mineral monads to the vegetable kingdom, vegetable monads to the animal kingdom, and prepare for the causalization of animal monads.

12.3 General on Unity

¹The entry into the common consciousness of the essential world (46) does not imply that the “self is absorbed into the universal soul” and self-consciousness is annihilated. You cannot be absorbed into something of which you have always been an indestructible part: the share of the monad consciousness (even though unconscious in lower kingdoms) in the cosmic total consciousness.

²Each and every monad (primordial atom) is an individual possessing an unlosable individual character and, upon its acquisition of an unlosable continuity of consciousness between triads and envelopes, also possessing an unlosable self-identity. After the monad has been introduced into the cosmos and its potential consciousness has been actualized, it has but one way to go, and that is (however long epochs it will take) to become a highest cosmic self (a 1-self in the highest cosmic world). The tempo of development of the different selves can be widely different. There are those who set records in developmental rapidity and developmental inertia; those who pass through the human kingdom in one eon and those who use eons in several solar systems until they decide to put their will at the service of evolution and not live for themselves, for their self-assertion, their power any more.

³Self-asserters will have everything their way, and others to comply with their will. To enter unity, to become one with all, is impossible for them. It takes them absurdly long time to pay off their debts to all monads in all kingdoms. Debts must be paid to the last penny. That law of justice cannot be altered by anyone. We forgive others, and that is the best for us. For the law, however, there is no “forgiveness”, only redress.

⁴Potentially, all (all monads) are one, thanks to their unlosable share in the cosmic total consciousness. It is the task of the individual to actualize that unity by applying the law of self-realization, by acquiring ever higher kinds of self-consciousness in ever higher worlds and kingdoms. It is only as an essential self (46-self) that the individual becomes constantly conscious of unity by living in it.

⁵Even at the stage of the mystic, however, he can for some moment reach up to the essential consciousness of the second triad and have the same awareness of unity and so the sense of being “one with god”, become conscious of his godhood (god immanent). At the mental stage, he can, through a sudden causal intuition, experience that the hylozoic view he has incorporated with his mental consciousness agrees with reality, and then he also knows that he is god immanent, divine in essence, and that it is only a matter of time when he will become a second self.

⁶We are all embraced by unity, whether we know it or not. Those who sense this know that the more we love, the more love pours through us to others and the more we seek to be a vibrant centre of fundamental universal love.

⁷We have entered unity when we have come to consciously share in the cosmic total consciousness. This has nothing to do with the demand for so-called equality, which is ignorant of the enormous number of developmental levels from the lowest level of the mineral kingdom to the highest cosmic level. But it means that all are united in their striving towards the same goal.

⁸Unity is universality. In it, there is no longer a matter of individuality, love for some certain individual or thing, but for all without exception. Individuality, even the existence of your own self, then has lost its meaning. As long as the individual feels he is an individual he does not understand the state mentioned. In it, there is no awareness of opposition between me and you. This can be grasped by those alone who have entered the consciousness of unity.

⁹In the conscious collective consciousness (that of world 46 and all higher worlds), all individual thinking disappears (there is no me or you) in the individual himself. He lives in collective consciousness, in common consciousness with others. To fully understand this it is of course necessary to acquire essential (46) consciousness.

¹⁰The whole cosmos is one great process of development. All the processes of manifestation (also the processes of involution and evolution) can be regarded as stages preliminary to the final process. The process of evolution goes continuously from unity to diversity, and from diversity to unity. When the next goal has been reached, a world has been conquered, striving begins anew, and so it goes on until the individual has entered the cosmic total consciousness, an endless service with endless powers to do it, work for the liberation of everybody from the limitations of imperfection. The more monads are liberated, the greater is the common bliss. The striving for power is a striving for isolation resulting in fear of greater powers and contempt for lesser ones.

¹¹The inept occult saying about the self and the not-self and the ultimate understanding that they are one can be better replaced with the explanation that the monad as well as its envelopes (with their atoms) share in the cosmic total consciousness and therefore are “one”. Everything makes up a unity, because there is only one single consciousness. Also the talk about identification is misleading, since it, too, implies opposites. It should be apparent from what is said here that actually even essentiality is beyond all human concepts. The essential perception of “self” is the same as the perception of everything, the life of the whole. The part is a unitary part of unity.

¹²A man who has not entered unity, who has not become an essential self, is always outside unity. He can experience unity, in rare moments contact the essential world, but cannot enter it. He can become a saint (the highest emotional level with the emotional attraction to all living beings), but he is not therefore an essential self, has not entered unity. On this point all religions are mistaken.

¹³The disoriented seeker has no perception of “god immanent” when doing all kinds of stupidities. That is so because the monad’s share in the cosmic total consciousness cannot be perceived by lower consciousness than the essential (46). It is only when you have attained 46-consciousness that you become aware of your share in cosmic divinity (1–46). We must now hope that countless fanatics who hear about this final goal will not, as usual, believe they are essential selves!

¹⁴A higher kind of consciousness enables the individual to acquire the pertaining knowledge, but that is a possibility which must be exploited through research and application. The entire development is continuous work for yourself and for others. The energy and knowledge to do it we receive from the individuals of higher worlds whom we shall some time be able to emulate in a mutual give and take. Drones become laggards. For anyone who has entered unity the service of life will be his supreme bliss.

¹⁵The esoterician experiences emotional consciousness as happiness, mental consciousness as joy, and essential consciousness as bliss. The essential self can say like Lohengrin: “I do

not come from pain and darkness. From light and bliss I hither came”, and others sense it in his presence so that they learn that he knows what he is speaking about. No other “proofs” are needed.

12.4 Particular Esoteric Aspects on Unity

¹In esoterics it is preferable to speak of “unity” rather than of “love”, since the word “love” is so abused, has been used of the most egoistic desires, such as separate the individual from unity. Also “love” is confused too often with injudicious sentimentality, which is devoid of reason and discernment and has brought about so much misery. Unity transcends what is mere human and what is too human. This unity is not only superhuman love, however, but also superhuman intelligence and superhuman will. What is meant here is basically essential (46) consciousness. Also the monad’s self-consciousness in the unity centre of the causal envelope is called unity consciousness, for it mediates 46-consciousness to the extent that it can be expressed in 47:2. And at mankind’s present general stage of development, also higher emotionality (48:2,3) is actually superhuman. Men still have to learn that the higher emotional qualities, the qualities of attraction, are nothing you simply possess merely because you imitate saints. Self-realization through service to mankind, evolution, and unity is required.

²The three main kinds of second triad consciousness have been called “intelligence” (47:1-3), “unity” (46:1-7), and “will” (45:4-7). These terms are analogies with human faculties and are misleading if taken literally. Comprehensible terms are still lacking, since the pertaining kinds of consciousness and energy are beyond possible human experience. In its highest potency, “intelligence” (47:1) implies sovereign understanding of all objective material phenomena in the worlds of man (47:4–49:7). “Unity” (46:1) is consciousness of unity, of community, with understanding of all kinds of consciousness within worlds 46–49. “Will” (45:4) is a synthesis of all energies and consciousnesses within worlds 46–49 and omnipotence in those worlds. The mathematical denotations have the advantage that they exactly indicate the mutual relations between various worlds, atomic kinds, molecular kinds, etc. Indirectly they also intimate how abortive it is to name the three aspects in higher worlds by such terms as cannot even classify the realities referred to.

³Excepting the lowest kind of causal consciousness (47:3), the consciousness of the second self is simultaneous individual and collective consciousness. Also higher causal consciousness is collective consciousness due to the fact that the connection between the unity (47:2) and will (47:1) consciousnesses of the causal envelope is actualized by energies from the second triad.

⁴The fact that it is possible to apprehend reason (intelligence), wisdom (= unity), and will in the lowest worlds is due to the presence of mental, essential, and superessential atoms even in the lowest matter (the physical atom).

12.5 The Contact with Essential (46) Consciousness

¹It takes many incarnations from man’s first spontaneous contact with superconscious worlds (or molecular kinds) until he has developed an ability to contact them methodically. It is the same with the acquisition of lacking qualities; it may take a hundred incarnations before a certain quality has been acquired fifty per cent, unless the individual strives after it methodically and systematically. It is an enormous difference between being “intuitive” one per cent and, as an essential self, one hundred per cent. There is reason for the saying, “you are never finished”. Besides, how many are able to tell the difference between a vagary and a vibration from the essential world?

²There is every reason to assert emphatically also to occultists that the normal individual is unable to determine whether his “freaks” are intuition, come from his subconscious, or his emotional superconscious, or from Augoeides, or are essential (46) in character. Common

sense is his only guide. Essential intuition is inaccessible to all who are not in everything governed by the will to unity and the service of life.

³It is easier for man to contact the second triad essential consciousness than its causal consciousness. Because the essential world is contacted through the first triad emotional atom (via the unity centre of the causal envelope) and not through the mental molecule to the second triad mental atom (via the intelligence centre). This explains why Christos attached such importance to “loving god”. That is the fastest way to develop. If the individual has knowledge of how to establish the connection between emotionality and essentiality and then how to keep it unbroken, he is also able to use essential intuition, which is infallible. That knowledge is obtained in esoterics. This shows that esoterics is very important also to the life view. The only connection between the individual and essential consciousness is his emotional atom. Mental consciousness can contact only causal consciousness. The contact with superessentiality goes through the physical atom. That is why physical incarnation is necessary.

⁴The quickest way of contacting essential consciousness is to strive for loving understanding of everybody, liberated from the vulnerability and infantility of the first self, unconcerned by everything.

⁵The planetary hierarchy assures that there is no aspirant who cannot intensify his consciousness of unity, which should not be confused with emotional attraction and its sentimentality.

12.6 Unity is Non-Duality

¹Glibly the neophyte talks of identifying himself with others, and eagerly he endeavours to ascertain his group and merge with it. Yet in so doing he constantly uses the concept of duality: himself and all other selves, himself and the group, himself and the group energy which he may now wield. Yet this is not so in reality. Where true unity is achieved, there is no perception of self and this other, self and these others. Where merging with unity is complete, there is no recognition of individual activity within the group, because the will of the consciousness that has merged with the group consciousness, is one with it, and works in complete accord with it. Where true unity has been acquired, the individual becomes only a channel for the group will and group activity, and this with no effort of his own but simply as a spontaneous reaction.

²When religious people and mystics pray to god, when they desire or long for god, they conceive of god as a being outside themselves. The esoterician knows about the causal envelope and the triad chain and knows that there is one single consciousness in the cosmos. He seeks an ever greater share in this cosmic consciousness by acquiring consciousness in ever higher worlds. He does not conceive of god as transcendent but as immanent. God is in everything, since everything is one consciousness. Therefore, god is not in opposition to the self, but the self is a portion of god.

³If by “god” you mean higher natural kingdoms than the human, then you have the concept of “god transcendent”. When the yogi says, “I am god”, this may mean, either that he understands the unity of consciousness and the unity of everything and that he is part of unity or that he errs in a belief that he has reached the final goal of all evolution.

12.7 The Esoterician’s Contact with Unity

¹When passing from the emotional stage to the mental stage many people think they “have lost their contact with spirituality”. That belief is part of emotional illusoriness as well as mental fictitiousness. The esoterician knows that we are all contained in unity and that we can never lose that contact as long as the desire to own it remains. The sense of loneliness and abandonment is an illusion, for we are all enclosed by higher worlds and share in their

consciousness, whatever we may believe or feel or think. The individual is so helpless, however, that he may fall a victim to mistaken views of whatever kind. He lacks the factual criterion of truth until he has become conscious in the causal world.

²The esoterician's "god" is the cosmic total consciousness of which he himself makes up an unlosable part (god immanent). His percentage share in this is due to the developmental level he has attained.

³What the mystics call "to live in the sense of god's presence" is related to what esotericians conceive as their share in cosmic total consciousness (and thus potential divinity). The experience of the mystic is emotional, that of the esoterician is mental, but it concerns the same reality. Even the esoterician is wise in learning how to experience this reality not just mentally but also emotionally, for emotionality is the mightiest impelling force in the current eon. For man, it is his Augoeides who represents this "divine presence", his Augoeides is his soul, the deva deputy of the second triad.

⁴The esoterician has a very simple method of measuring the degree of his capacity and the degree of his humility. He only needs to ask himself: How much can you love, how many can you love, independent of how they relate to you, how much of all living things can you love, how much remains for you to love of everything superconscious? Even high cosmic beings see how far above them other beings in still higher worlds are. That insight is the basis of their humility.

⁵For the esoterician there is only one "community", the "community of the saints", the fifth natural kingdom, the planetary hierarchy. Those communities which are part of mankind are just too imperfect to be of avail to him. It is not the planetary hierarchy, however, which the clairvoyant meets in the emotional world and which so willingly receives him as a member, and which so easily makes him believe that he can soon enough become a mental self as well as a causal self and essential self and many more kinds of higher self. He only needs to pass those initiations to which he is summoned when he has been duly prepared to accept all the illusions that are part of those higher degrees. It is in the nature of the matter that the illusion appears intensely real to the man passing the degrees. Do not try to tell him otherwise for he has experienced "reality", and he knows what he is talking about.

⁶A piece of good advice to the esoterically ignorant: Don't strive to become clairvoyant! Put that off until you have become essential selves, so that you cannot be deceived, for essential consciousness is the only guarantee!

12.8 Groups

¹There is much talk of the "group" in esoteric literature, for all esoteric work is group work. The word "group" could in most cases better be replaced with the word "collective" or the "general" as opposed to, and as a condition of, the individual. The word "group" refers to a gathering of individuals with common tasks of work. Likewise, the expression "group consciousness" in esoteric literature could better be replaced with "collective consciousness" (on a certain level). There are as many different kinds of collective consciousness as there are levels of development, degrees of acquired understanding of life, individual and general.

²Whenever the uninitiated hear about a group, they think of something separative, exclusive, a group in opposition to other groups. Where esoteric groups are concerned that view is utterly false. There is no exclusivity in unity, and esoteric groups are no isolating entities in the collective. All groups collaborate. The only *raison d'être* of the group is the efficiency it makes possible.

³Everybody adds to the group his individual character, his special ability, his special talents, and the combination of these different energies strengthens the individual's contribution a hundredfold. The group power is superindividual and that is why it is so efficient.

⁴When the power of understanding – mental and emotional, psychological and cultural –

and the capacity for tolerance are almost non-existent, it is natural for people to gather into groups where people can meet in at least one of the respects mentioned. Such self-formed groups are not the same as esoteric groups. According as intolerance increases and understanding is ever more rarely seen, such groups appear to become ever smaller.

12.9 Discipleship is Group Life

¹The influx of disciples is nowadays so great that the teachers have been forced to resort to new methods. Nowadays, no single individual is accepted as a disciple, but the disciple always belongs to a group of nine individuals at the most, and the group is accepted as a disciple. What the disciple is taught becomes the common knowledge of the group. Also the individual teaching about the disciple's envelopes and the particular recommended consciousness activation is communicated to all in the group. There must be no individual isolation. Everybody may know everything about everyone in the group so that the individuals learn how to think collectively as a unit. Unity becomes paramount.

²This means very great advantages for all the members of the group. Everyone in the group is prepared to help the others with his special qualities and abilities, in doing which the individual has an opportunity to be quickly liberated from remaining faults and failings and to quickly acquire the requisite percentage of insufficient qualities. All sense their oneness in full harmony and understanding. This requires from everyone a spirit of self-sacrifice and a total dedication to the task. One individual may delay the work for the others. It is a shared knowledge, ability, and energy, almost like a force of nature. This capacity is put at the disposal of the planetary hierarchy to solve a particular problem of mankind. If a few thousand such groups are formed, the evolution of mankind can be speeded up considerably. The problems may concern any sphere whatever: political, social, scientific, philosophical, esoteric, etc.

³Also, the group is protected from the too forceful energies pouring down. The envelope centres of the disciple cannot assimilate those energies, but they would have a destructive effect if they were received and not passed by without trace. When the old methods were used, the energies were first made to pass through the teacher's envelopes and then transferred to the disciple. In the group, the energies are distributed to several people and therefore they can be absorbed by the group members without harm. The group thus acts as a protection.

⁴The task of the group is to form a common "group soul", a collective being. Everyone must make his special contribution to that end, using the qualities and abilities of his individual character. These will benefit the others in the group. The common work for the perfection of the "group soul" makes it easier for all to reach the same perfection. Each one-sided individual character is complemented by the others for common allroundness. And sharing in the common group soul facilitates the transition to the essential world, the definitive passing into community. With his collective consciousness, Augoeides does what he can to facilitate this making of collectives. At the dissolution of the causal envelope and transition to the essential envelope, also the "collective soul" is dissolved, since it has then achieved its purpose. The collective being is a material form, made of molecules from all the participants' envelopes. Exchange of molecules in the form takes place when the individual has activated a higher molecular kind in some one of his envelopes. When perfected, the form consists of the highest molecular kind (the subatomic one) of every member. It should be kept in mind that all the molecular kinds have originally been formed of atoms from the world they belong to, thus consist of atoms.

⁵Also esoteric medicine becomes a group activity. The "healing energies" are a common group force to which everyone contributes with his ability, being fully aware of the state of ill-health and which centre of the etheric envelope is to be worked upon. Thus it is no random healing but an activity that presupposes true expert knowledge.

12.10 The Building of the Bridge

¹The conquest of the second self consciousness means objectively that the individual builds a link between the first triad mental molecule and the second triad mental atom. Using mental ideas the monad builds, piece by piece, the bridge by which it can travel between the first and second triad. The individual builds this link himself by self-initiated consciousness activity, by independent creativity in accord with the laws of life.

²This he does by acquiring knowledge of reality and life according to the law of self-realization. This he does by helping others to gain a greater understanding of life on their levels, a greater understanding of the law of unity or love. This he does by serving all in the ways he is able to or as opportunities arise. This he does by lovingly understanding all and everything, which is something quite different from injudicious sentimentality or personal affection.

³The building of the bridge is no easy work, and it may take several incarnations, depending on the first self's emotional powers of attraction and mental understanding of reality and life. For the highest emotional and mental capacity it can succeed in one incarnation, if the self, being free of emotional illusoriness and mental fictitiousness, wants to reach the goal in order to better serve mankind and unity.

⁴When the individual has built the bridge, he can by vitalizing the heart centre acquire consciousness in the second triad essential atom, to begin with only in the lowest kind of essential molecular consciousness (46:7).

12.11 Invocation and Evocation

¹“Invocation” means request; and “evocation”, the meeting of the needs. They correspond partially to the old terms, “prayer” and “granting of prayer”, which have been abused so incredibly. But invocation is much more than what you only mean by “prayer”. It is also the instinctive longing for “something higher” as well as the disciples’ clearly conscious request of assistance from the planetary hierarchy. The needs are always there and are met when there is a prospect for the right use of the energies received, which is seldom the case. If the motive of invocation is to receive assistance in the service of mankind, evolution, and unity, and if there is a prospect for right use, then the assistance will be given: evocation. Evocation thus is intended to have the effect that the insight gained is put into action.

²Dualism in the esoteric sense refers to the opposition of higher and lower. This opposition is always there until the individual has reached the highest cosmic world, although in the worlds of unity (46–1) it is not perceived as opposition. The science of invocation and evocation refers to this very relation; for instance, the mental as lower in relation to the causal as higher. The lower always finds response in the higher whenever the lower is prepared to receive the material energies of the higher. In this “prepared” lie the requisite methodical and systematic conditions for right use. The currents of positive and negative energy are constant and work in both directions: evocatively “downwards” and invocatively “upwards” as evolutionary energies.

³At mankind's present stage of development, men are unable to use the potential of invocation right, since they lack the knowledge of the laws of life and cannot “demand” right. The prayers of men generally conflict with the laws of life or bring about a strengthening of the selfish tendency or are harmful to their development. Therefore, men receive from the planetary hierarchy requisite formulations, so-called mantras, which they are encouraged to use. Only those are able to utilize these mantras right who understand the import of demand and are prepared to use the energies received right, use them for mankind, evolution, and unity.

AUGOEIDES

12.12 General on Augoeides

¹Augoeides, a deva monad having the capacity of an essential self (a 46-self), has given up his causal envelope to man. By means of this causal envelope he also serves as a causal self for man until man becomes one himself. Subsequently he is the essential self of the causal self until the causal envelope is dissolved and he is set free from his assignment.

²Augoeides lives in the planetary essential consciousness, collective consciousness, common consciousness, consciousness of unity. This means that he represents our share in universal brotherhood.

³The term “god” refers to the great distance in developmental respect. Because there is a fundamental difference between those who are still outside and those who have definitively entered the consciousness of community, of unity.

⁴In unity, the self perceives no opposition between me and you. Anyone who has become an essential (46) self can identify his consciousness with the consciousness of another, can be another simultaneously as he is himself. That is why Augoeides can identify himself with man.

⁵Although all who have entered unity are individuals with their individual characters preserved, they are simultaneously a collective being, and that perception is the primary and dominant one. Also, all collective beings are one. Since all monads in lower kingdoms are part of potential collective beings, there is nothing but collective beings or, more properly, one single cosmic being. Anyone who has entered unity is one with everything in a community of life that is indissoluble.

⁶Augoeides is interested in his protégé and his consciousness development but also in mankind as a whole. If the individual lives for himself and not for mankind, development, and unity, Augoeides can do very little.

⁷As always where consciousness is concerned, the level determines the ability. Much of what is said about Augoeides is grasped differently on different levels. Everybody might test himself.

12.13 Contact with Augoeides

¹In the esoteric literature, the individual is encouraged to acquire intuition almost as though it concerned the faculty of mental judgement. Intuition is a faculty of the second self, however, and to acquire it you must at least be in contact with world 46. Thus the faculty intended can only be a contact with Augoeides, as he can convey mental ideas also at occasional and sporadic contacts.

²Making a permanent contact with Augoeides requires much more. To do so, the monad in the first triad in the incarnating causal envelope must activate the second triad causal as well as essential consciousness: the causal consciousness in the second triad mental atom (47:1) through the first triad mental molecule (47:4), and the essential consciousness in the essential atom (46:1) through the first triad emotional atom (48:1), both contacts as permanent links via the centres of the causal envelope. The old term for this work was “building the antahkarana”.

³To establish this permanent contact the monad must become a causal self, moreover one having an incipient essential consciousness. The causal link alone is not sufficient, since Augoeides lives in the consciousness of unity and takes no interest in the individual and separative problems of the first self. Emotional attractive energy (48:2) must, via the unity centre of the causal envelope (47:2), activate the passive consciousness of the embryonic essential envelope (46:5-7).

⁴The human monad does this by realizing universal brotherhood in the worlds of man, particularly the physical world, by living for mankind, evolution, and unity. To start building

the antahkarana, however, the monad must have become a mental self (47:5). All emotional energy has then become only dynamic, without sentimentality. It is a considerable difference if an emotional self or a mental self activates essential matter with emotional energy. In the latter case the individual has become free from any thought of salvation and reward, any calculation. He serves because he cannot do otherwise. In so doing he contacts the wisdom and unity of essential consciousness.

⁵As long as man feels he is an isolated individual, without the sense of belonging somewhere, and is seeking Augoeides for his personal development and not in order to better serve life, he lacks a contact with essentiality in existence and he will vainly seek to contact Augoeides. Only those who love can reach him. Love, liberated from sentimentality, manifests itself rather as will, not as emotion. Love is unifying energy without reference to your own self.

⁶Thus it is only when the man decides to live for mankind, evolution, and unity, that he may count on the help of Augoeides, and then only for solving problems concerning his services in the three domains mentioned. Augoeides must be assured lest the man should abuse the knowledge and energy received.

⁷Even after man has achieved a contact with Augoeides, there is always a risk that he confuses his inspirations with telepathic “inspiration” from countless directions. It is therefore important not to accept anything that wars against common sense or the laws of life.

⁸Even if you are unable to become aware of the presence of your Augoeides, it is a good habit, once you have decided to serve mankind, evolution, unity, to consult him in everything concerning this. That habit turns into a tendency to activation of the superconscious. In due time this must yield results and facilitate contact.

⁹It is man’s business to get into such a relation to Augoeides that he does not appear as a you, another self, but as man’s own soul. This happens at the stage of the mystic and has been formulated in the mystics’ writings in many different ways – man’s sense of being divine, being god, being one with god, etc. – paradoxical to anyone who has not had the corresponding experience. That is the experience had when contacting the essential world through Augoeides. We understand why the planetary hierarchy when teaching disciples does not differentiate between man as a causal being and Augoeides, but speaks of both as the “soul”.

12.14 The Guidance of Augoeides

¹Augoeides guides us through life according to the law of destiny. If he notices that we are becoming hardened egoists, less and less perceptive of his vibrations, that we are cultivating our worse qualities instead of strengthening our better ones, then it may happen that he, in order to wake us up, sees to it that we “fall”. Well it has been said that “lead us not into temptation” means: save us so from evil that you need not lead us into temptation.

²That inner security which stems from the will to unity strives to do the right as far as one sees always helps man through difficulties in life. Man is on the right track and is guided by his Augoeides, even though he be unaware of it, when he trusts his Augoeides to help him after he has done his utmost. Man can then be sure that whatever happens is the best, even though he does not understand it.

³We have nothing to worry about. We are well cared for if we only use the offers of life. Augoeides does what he can to guide our development, and all the Augoeides cooperate in helping. It is the fault of men that they prefer living by appearances instead of in reality. It is incredible how they make life difficult for themselves and others. It need not be like that. If men lived for unity, we would live in a paradise and we would share in the knowledge of Augoeides.

⁴Seek the truth yourself and trust your own judgement, however it is! That is better than bothering about what people say, think, and try to make you do. The individual must learn to

trust his reason and his Augoeides, who enlightens him when he may do so. There are two kinds of criterion of truth: the esoteric knowledge system with the knowledge of the laws of life and the proof of unity.

12.15 Becoming an Instrument of Augoeides

¹Augoeides can work directly with man only when man has acquired emotional attraction, which is the stage preparatory to collective consciousness, enables contact with the essential world and receptivity to essential vibrations with aspiration to unity and love for all.

²Man is the instrument of Augoeides in the worlds of man, and Augoeides sees to it that this, his instrument, is shaped to become increasingly expedient. When this is perfect, the human monad as a causal self can use its envelopes in the right way. We need not worry about our development. Augoeides only demands that we are willing to be an instrument and work to make this instrument function physically, emotionally, and mentally. It is no use waiting for initiatives from Augoeides. Man shall develop his faculties by his own work, according to his possibilities. Only in so doing can he become an instrument of Augoeides. When man does his best, Augoeides can, unnoticed, give him opportunities to have new experience to solve some of the countless tasks that Augoeides sees can be solved within man's domains of life. Only on higher levels does man see the meaning of the work he does, which can often appear insignificant and meaningless, as a preparation for more important work. No kind of work is insignificant; that is a truth which is hard for men to grasp. "Him we can trust under *all* circumstances, and his faithful service is pledged to us come well, come ill... He is one who may make innumerable mistakes out of excessive zeal but never is unwilling to repair his fault even at the cost of the greatest self-humiliation; who esteems the sacrifice of comfort and even life something to be cheerfully risked whenever necessary; who will eat any food, or even go without; sleep on any bed, work in any place, fraternize with any outcast, endure any privation for the cause."