

14 THE SEVEN DEPARTMENTS

14.1 The Seven Departments

¹In occult literature, the seven departments have been given different designations, as usual: the seven rays, the seven temperaments, the seven main types, etc.

²In fact, the knowledge of the seven departments is the summary of the knowledge of all the cosmic worlds. The individuals acquire increasingly more knowledge of them with each higher divine kingdom they attain. Man should make it clear to himself that real knowledge of higher worlds cannot be acquired in the worlds of man.

³It is only in the fifth natural kingdom that the individual is in a position to understand most things in the worlds of man. So a little bit less of cocksureness would certainly become our learned ones.

⁴They have tried to make the seven departments comprehensible to human conception by means of a number of symbols, and finally have gone so far as to use terms that could evoke some understanding among the majority of educated people. There are risks to this, for men find it too easy to pretend to understand what in reality is incomprehensible to them.

⁵Much nonsense has been delivered about the origin of the septenary and its significance. Ignorance, being unaware of its ignorance, displays its learning by repeating what it has heard or read. In that way the emotional illusions and mental fictions of mankind live on as the human cultural heritage. That is the original sin of mankind. Its sin of commission consists in spreading superstition further.

⁶Three can be combined in seven different ways. The highest seven cosmic words are the result of the seven primary possibilities of combining the three aspects of existence. Since the whole cosmos is a consistent analogy, which is necessary to reduce friction to a minimum as the atomic kinds are scaled down, the numbers three and seven are the basis of existence, the keys to the esoteric knowledge.

⁷The division into septenaries is determined by the nature of matter and the manner in which the cosmic worlds of matter have been constructed. The basis of the septenary division is cosmic finality.

⁸The cosmos consists of 49 atomic words, divided into seven septenaries of worlds. The highest septenary of worlds (1–7) is the prototype of the other six septenaries. These seven highest worlds are the basis of the original seven cosmic departments. The lower septenaries of worlds are successively down-scaled replicas of the highest septenary.

⁹The consciousness evolution of the monads takes place in these 49 atomic worlds. This evolution is divided into five natural kingdoms and seven divine kingdoms. The evolution of the higher six divine kingdoms takes place in the cosmic worlds 1–42; the evolution of the lowest, or the first divine kingdom, in the solar systemic worlds 43–49.

¹⁰The seven original cosmic departments are divided together with the lower cosmic kingdoms into new subdivisions of the original seven, so that every department always has something from all seven.

¹¹Our solar system belongs to one department and our seven planetary departments are subdivisions of this.

¹²Worlds 43–49 are divided into seven departments. The first three departments are the fundamental, representing the three aspects of existence. The energies of the other four departments make themselves felt most strongly in worlds 46–49, which are intended to facilitate consciousness development to the monads (primordial atoms) in the four lowest natural kingdoms.

¹³Everything in the cosmos, solar systems and planets therefore belongs to some one of the seven departments.

¹⁴It can be said that the seven departments represent seven different kinds of activity, seven ways of activation, seven kinds of energy, which to human beings principally manifest themselves as:

- 1 “Will, power, purpose
- 2 Love, wisdom, aspiration to unity
- 3 Active intelligence
- 4 Harmony through conflict
- 5 Science
- 6 Idealism, ideology
- 7 Organization, methodology, systematics

¹⁵Where the three aspects are concerned, departmental activity appears in:
the formation of the worlds, etc.,
the consciousness development of the monads,
the finality of existence.

¹⁶The activity is partly mechanical (according to the laws of nature), partly final (according to the laws of life).

¹⁷Higher seven-world activity (for example in worlds 36–42) is normative for the activity in a lower seven-world (43–49).

¹⁸In our seven-world (43–49), the activity there is in 43–44 directs the activity in worlds 45–46, and this in its turn directs the activity in 47–49.

¹⁹Everything that happens is the result of the effects of these energies. Thus, for example, the entire evolution is their work, in which the participating individuals themselves must do all that they are able to for their own development. The tempo of development is up to the individual. “Predestination”, about which so much nonsense has been talked, is the final goal. And what otherwise happens to the individual is his own doing in the past.

²⁰The first department represents the motion aspect, will, the energies; the second department, the consciousness aspect; and the third department represents the matter aspect. This of course cannot be taken in an absolute and so isolating sense, since the three aspects are indivisibly united and therefore can be said to be different sides of the same thing.

²¹The energy of the first department liberates from the lower, simultaneously making ascension into the higher possible.

²²The energy of the second department has an effect that unites without attaching. It is attraction enabling synthesis.

²³The energy of the third department works intelligent understanding, corresponding in upbringing to the progressive development of consciousness through experience and experiment.

²⁴The first three departments are also called main departments. There is an interesting analogy with the motion aspect (energy aspect) as the expression of the planetary government, the consciousness aspect as the expression of the planetary hierarchy, and the matter aspect as the expression of mankind.

²⁵The other four departments can be called modifications of the third, necessary to comprehensive illustration and use of consciousness and energy in matter.

²⁶The energies from the departments 1, 3, 5, 7 (odd ones) have an objectivating effect, and those from 2, 4, 6 (even ones) have a subjectivating effect. The influence from the even ones has had a totally disorienting effect on the intellect and has made possible the subjectivist philosophy of illusion in both the East and the West.

²⁷The types belonging to the first and seventh departments, second and sixth, third and fifth demonstrate the greatest “affinity”. In contrast, the fourth department has an isolated position

in relation to the others. The first and the seventh strive unanimously for “mastery”. The second and the sixth are united in a common bond of faithfulness and loyalty. The third and the fifth agree in their search for knowledge by all available means.

²⁸Every department is receiver and keeper of energies that come from many different directions (planets, solar systems, cosmic worlds). It should be added that all planets are intimately connected with each other.

²⁹Every department within our planet receives energies from three of the twelve zodiacal constellations, thus:

Department	Zodiacal constellations
First	Aries, Leo, Capricorn
Second	Gemini, Virgo, Pisces
Third	Cancer, Libra, Capricorn
Fourth	Taurus, Scorpio, Sagittarius
Fifth	Leo, Sagittarius, Aquarius
Sixth	Virgo, Sagittarius, Pisces
Seventh	Aries, Cancer, Capricorn

³⁰The two most important worlds in the solar system are world 43 and world 49, the manifestal and physical worlds, just as the two most important departments are the first and the seventh and the two most fundamental and therefore the most incomprehensible natural kingdoms are the manifestal and mineral kingdoms. The two most important centres in the envelopes are the crown and basal centres (the highest and lowest ones). The basal centre is the last centre to be fully functional, and this only when the crown centre of the causal self has been completely vitalized. The yoga philosophers believe that they have succeeded in rousing kundalini. This is, however, as the planetary hierarchy firmly asserts, a big mistake. The yogis are no causal selves.

³¹Just as science is not able to ascertain consciousness in the mineral, so it cannot either understand the evolutionary processes in that kingdom with its four evolutionary stages (beginning with the formation of crystals and ending with radioactivity).

³²The highest kind of dynamic energy of the first department has in the mineral kingdom and in the seventh department found its highest expression for methodical and systematic (ritual and ceremonial) process of organization, lawfulness in its most significant form.

³³The first department (“power”) in the mineral kingdom can be understood with regard to the phenomenon of atomic fission.

³⁴It is in the mineral kingdom that the primordial atoms gain the basic prerequisite of both law-determination and self-determination (self-identity), a tendency that with the causal self becomes unlosable compliance with law (the law-determined agreement with reality of the causal ideas).

³⁵Every lower kingdom is a source of energy and vitality for the next higher one, a reservoir and storage battery charged with the energies from the higher. It is a matter of reciprocal action where both serve each other with what they are capable of. In the writings of the ancients, this reciprocal action was termed the “law of sacrifice”.

³⁶It is characteristic of all natural kingdoms that phenomena in them belong at least to two different departments (the vegetable kingdom belongs to three). Although mankind still cannot understand in what manner the departmental energies express themselves in the lower kingdoms, yet an account may be given of this assignment of departments: the mineral kingdom, departments 1 and 7; the vegetable kingdom, departments 2, 4 and 6; the animal kingdom, departments 3 and 6; the human kingdom, departments 4 and 5; the fifth natural kingdom, departments 2 and 5; the sixth kingdom, departments 1 and 7. Terra is the only

planet possessing organic forms. Every planet makes its particular contribution to consciousness development within the solar system, and so-called organic life is the contribution of our planet. Evolution is a perpetually experimenting in all kinds of solar systems and planets, and no accessible way is left untested. It is the goal and the path to it that matters, and not the manner.

³⁷The information given about which departments the natural kingdoms belong to of course says nothing about which departments the monads of the natural kingdoms belong to. Monads of all seven departments exist in all kingdoms.

³⁸When introduced into the cosmos, all monads are distributed among seven different cosmic departments. For example, if the monad was brought into department 7, then involution went down through atomic worlds 7, 14, 21, 28, 35, 42, 49 and the monad can be said to have the best conditions (according to the law of least resistance), in the processes of evolution and expansion, to develop its consciousness in this department.

³⁹In order to become a second self, however, the monad must belong to one of the first three departments. A monad of the seventh department must therefore acquire an essential envelope belonging to one of these three departments in order to be able to totally adapt itself to the pertaining vibrations and to attain world 45. Subsequently the monad remains in this department during its expansion through the fifth and sixth natural kingdoms. Only at its transition to cosmic expansion (world 42), can the monad again choose one of the seven departments.

⁴⁰In man, the energies from worlds 47–49 and 43–46 meet.

⁴¹To the types of the seven departments at the causal stage, the expression of life has a different character than at the stage of the normal individual. To be is will, is wisdom, is thought, is harmony, is knowledge, is attraction, is order of process. Starting from the last, the seventh, you can follow how consciousness expresses itself in evolution, even if imperfectly indicated.

⁴²In the very evolution of consciousness through the ever higher developmental stages of the solar system, two tendencies can be distinguished: the tendency to understanding and the tendency to unity. The tendency to increased understanding, the tendency to knowledge, manifests itself the most clearly in departments 1, 3, 5, 7; and the tendency to unity, in departments 2, 4, 6. The monads follow, according the law of least resistance, the path of development that depends upon which department they belonged to during the whole process of involution down through ever lower worlds to the physical world.

⁴³The 1–3–5–7 line affords experiences in and knowledge of the matter and motion aspects; the line 2–4–6, experience in and knowledge of the consciousness aspect. The odd line is the path of scientific research, the even line is the path of psychology.

⁴⁴World 46 has been called the world of unity, since it is in this first collective world that we experience unity, the condition of further evolution. But it is simultaneously the world of wisdom. Two ways lead to it: departments 2–4–6, which are called the way of unity, and departments 1–3–5–7, which in world 46 are discovered to be the way of wisdom. Such symbolic terms are very informative to those who strive to understand the meaning and do not interpret everything according to the letter like wiseacres.

⁴⁵In order to avoid one-sidedness in consciousness development, all monads are supposed to have experiences in all seven departments. This takes place, as far as man is concerned, in the four envelopes of incarnation he has been invested with: the causal triad envelope, the mental envelope, the emotional envelope, and the physical etheric envelope. These envelopes are of different departments (any one of the seven) and change with every incarnation. If the individual has especially cultivated consciousness in one or several of these envelope departments during some incarnation, he is reborn precisely with these (one reason being to facilitate his orientation in the physical world). There are dangers to this (as to everything

else!!). Also through such one-sidednesses, however, man eventually learns from his own painful experiences.

⁴⁶It is clear from the account given of the mutual relations of the three aspects of reality in the seven departments (*The Knowledge of Reality*, 2.2.3) that the monads in the first department have reached the farthest in all three aspects. This does not hold true in lower kingdoms, however, but means that when the individual has acquired the qualities and abilities of the 43-self, he automatically passes as a cosmic self to the first department within the planet, later going through the seven departments in all the cosmic kingdoms.

⁴⁷The fact that in higher kingdoms everybody has a respect and complete understanding of the views of the other brothers does not in the least mean that everybody shares these and are of the same opinion. On the contrary, everybody has his individual view of and opinion about what should be done and how it should be done. This does not only depend on the different ways of using the energies by the different departments but also upon the individual character's way of looking at things. Not only between the departments, but even within the same department there are conferences and discussions about the most suitable procedures. In regard to the lowest three natural kingdoms, where the laws of freedom and destiny are relatively easy to apply, there is very little difference. In questions about mankind and pre-calculation of how the individuals will collectively react, judgement is made according to the degree of probability. The counsels that the planetary government demand time and again for their measures to further consciousness development must be particularly and carefully considered.

⁴⁸For those who begin their study of esoterics, it is the easiest to start from the matter aspect with its divisions (atoms, molecules, worlds). Once this scheme has been mastered, however, it is of the utmost importance to regard all superhuman worlds (1–46) as essentially worlds of consciousness and energy, so that the mental self learns to live as if he were only consciousness and energy. It is a psychological and pedagogic method that considerably facilitates the acquisition of the consciousnesses and energies of higher worlds.

⁴⁹Only the most advanced students of esoterics (being familiar also with the most recently published facts) have begun to concern themselves with the problems pertaining to the division of existence into the seven departments. However, the omniscient prophets and apostles of life-ignorance have already proclaimed their passing fancies as truths, as usual. They claim to know to which departments particular monads belong, as if they could know what only the individuals of the seventh divine kingdom can know. Higher selves can determine which department the individual's envelopes the triad's three units belong to. About the monad, the self, the individual's very self centre, they can never know more than the mere fact that this centre is the individual and remains inaccessible until the monad has liberated itself from its involvation into matter and has actualized its potential ultimate self in the highest cosmic world.

14.2 The First Department

¹This is the department of dynamic will, in our solar system originally belonging in world 43. In fact, all the departments are expressions of dynamic "will" (purpose), since energy is the ability of active consciousness to use the dynamic energy of primordial matter and this ability is common to everybody's consciousness in higher worlds, the higher the greater. The highest consciousness is the highest power.

²The first department, however, in all septenaries of atomic worlds, is something unique in respect of will, since the pertaining types find it easiest to utilize dynamis (cannot be expressed more comprehensibly). The energy of the first department acts either constructively or destructively.

³At the present stage of mankind's development, the energies of the first department cannot be used directly, and so this department must be a subdepartment of the second department. (Every main department has six subdivisions belonging to the other departments).

⁴In the presence of this energy all opposition disappears. From the ideal point of view, it is by itself unity.

⁵The type of the first department is the ruler, the leader, the politician. Lower types are egocentric, relentless, hard, cruel, "walk with their own waves across the sea", remove obstructions to reach their goal, turn those surrounding them into their instruments, are the ruthless power types. They are proud, power-hungry, arrogant, stubborn. The higher types display strength, fearlessness, endurance, sincerity, reliability, are able to stand alone, try to influence conditions, achieve results in outer activity, try not to influence other people. The type finds it easy to liberate itself from emotional illusions.

⁶The types of the first department have a strong inclination for isolation, indifference, keeping aloof, dislike intimacy, are hard to cooperate with, etc. In this context, it should be mentioned that an excess of the kind of departmental energies that control the personality always lays the foundation of the "form nature" of the next incarnation and becomes a mode of development for the new personality with consequences that affect the laws of destiny and reaping.

⁷Fortunately, there are no "pure" men of will belonging to the first department, only subtypes. At the present stage of mankind's development, they would act too destructively. Even subtypes, such as Hitler, Stalin, and other dictators, most often work chaos. As long as a knowledge of reality, of the Law, and therefore wisdom, is missing, the result is catastrophic. Often there are individuals having the first department in one of their envelopes and the result for those around them is almost always deplorable. Of course energy is a good thing, actually quite necessary if you will achieve results and efficiency, but energy ignorant of life will be misdirected, a giant without common sense, blind power. Energy is obtained through purposeful direction, methodical and systematic procedure, concentration instead of divided consciousness, by intensely living in the present, through foresight and planning. Sometimes you meet people who never are in a hurry, who always have plenty of time, appear to be passive and who get everything done within a fraction of the time that others use for the corresponding work. That is proof of concentration.

⁸For many people it is a problem how the tendency of the first department towards ambition and pride in a higher envelope will facilitate the manifestations of love in an emotional envelope with the sixth departmental tendency to fanaticism and illusionism.

⁹The teacher told a student who had the first department in his triad envelope as well as in his mental and etheric envelopes that he had a very special power over everyone he met. Fortunately, he had the second department in his causal envelope, so that his influence over others was good. Apparently it could otherwise have been the opposite. That is valuable information for those who wonder about the importance of relations.

14.3 The Second Department

¹The proper abode of the second department is world 44, although, in order to help evolution, it has scaled itself down to world 46. For want of something better, it has been termed the department of wisdom (the 1-3-5-7 line) and love (2-4-6).

²The energies of the second department effect the capability to understand, to raise and ennoble, unify and unite. This department is called the department of education. Philosophers, psychologists, educators belong to it, those who strive for common sense, ennoblement. The type is the "teacher".

³From the second department emanate the energies of ideas that shall be imparted to mankind, being necessary to consciousness development. The "officials" of this department

try to reach all who are able to learn through their own faculty of reflection. The human types belonging to this department display at lower stages contempt, indifference, dissociation; on higher stages, patience, endurance, sincerity, faithfulness, forethought, tact, etc.

⁴The individuals of the first department are, by their proper nature in the human kingdom, self-sufficient, self-important, self-assured, strong-willed types. The type of the second department may often appear too self-critical and therefore hesitant in his conduct. But he has at least a great merit in his instinctive understanding that power is without risk only as the crowning point of the work when one has acquired knowledge, wisdom, and unlosable unity with all.

⁵The planetary hierarchy emphatically points out that those disciples who have the first department in their envelopes are not very suitable as teachers. They can benefit the cause through their efficient propaganda. Esoterics must not be forced on people, however, but must be brought forth through understanding of the difficulties of the “uninitiated” (“uninitiated” = those who do not possess the knowledge latently). Any dictatorial manners harm the cause and make the educator unsuitable. At the risk of causing misunderstanding (coddling pedagogy) it should be said that the knowledge shall “be loved forth”. The true educator understands that expression, just as he in his profane activity as a teacher knows that brutality, hurting treatment, irony, and satire are infallible ways of killing the pupil’s interest in the subject and of counteracting understanding. Nobody should be a teacher who does not love young people, feel sympathy for them, and desire to serve.

⁶The esoterician differentiates between two kinds of “spiritual love”: Emotional attraction contains a personal element (admiration, sentimentality, devotion) that easily confuses personal issues with factual issues. Essential (46) will to unity acts magnetically in an impersonal way: evokes understanding through attraction to the factual issue. Those are two entirely different types of energies: the energies of the first and second triads.

⁷To those of the second department it may appear as if it were more important to know what is in the consciousness of others than how the matter aspect of existence is constituted. However, the more exactly objective reality is perceived, the clearer the content of other people’s perception of this reality must appear.

14.4 The Third Department

¹The third department originally belongs in world 45 but has been scaled down to the causal world, which at least so far has been the world of the third department for mankind. As mankind develops, also many conditions in the fifth and sixth natural kingdoms change.

²The third department is the department of intelligence, having the purpose of developing human mental consciousness into independent thinking and common sense. That is why it divides itself into the four departments 4–7, which have the same purpose: to help the different types in the human kingdom to advance in the manner that is the easiest for them.

³At lower stages the pertaining types are characterized by intellectual vanity, carelessness in details, a negative and critical attitude, anti-conventionalism, laziness, indifference to their appearance; at higher stages, by intelligence, power of concentration, care, freedom from worry, richness of theoretical ideas, impracticality. They do not see the necessity of the present, they lose themselves in dreams about great achievements in the future.

⁴The energies of the third department act especially through three centres: in the sacral centre at the stages of barbarism and civilization; in the throat centre at the stages of culture and humanity; in the eyebrow centre in causal selves who have developed the ability to contact the planetary hierarchy.

⁵In those having emotional objective consciousness (clairvoyance), the triad envelope or the emotional envelope usually is of the third department.

14.5 The Fourth Department

¹The fourth department has a central and intermediary position between the “higher” three and the “lower” three departments. It is actually the particular department of mankind, the highest of the four departments 4–7. The energies of the fourth department seek to harmonize the effects of the energies from the highest three departments, the source of the proper causes.

²The fourth department actually belongs to world 46 but has been scaled down in order to help mankind at its transition from the mental to the causal stage, from the fourth to the fifth natural kingdom. Its position between the higher three and the lower three facilitates that process.

³Transition from a lower to a higher level, stage, kingdom, always involves conflict, often connected with suffering. This department is also called “harmony through conflict”, unsatisfactory as all designations. In our time, mankind has experienced this in the violent conflict between, on the one hand, traditional social and economic conditions, religious, philosophical, scientific ways of looking at things, and, on the other hand, the endeavour to abolish poverty and to liberate thought.

⁴The consciousness of the fourth department (harmony won through conflict) is what improperly could be called dualistic. Its problems always cause conflict, and it is in the envelopes of this department that the individual lives his conflicts and fights them out.

⁵The fourth department is not the department of harmony in the proper sense, but to an eminent degree the department of eternal conflicts, since in this kind of consciousness struggle always rages between the pairs of opposites, between the old and the new, the lower and the higher. Harmony may be the final result, after the individual has made his definitive choice or has resigned definitively. It is typical that precisely this department is the particular department of mankind, mankind before the choice of the consciousness of the first triad and the second triad, mankind in its eternal search with an instinct or understanding of the perverseness of existing conditions or accepted ideologies.

⁶The energies of the fourth department have an eliminating effect on everything that is not in accord with the law on the respective levels. If we are to reach higher, whatever hampers and holds us back in the lower must be eliminated. The difficulty is that the liberation must precede the possibility of assimilating the higher; that is to say, before clarity about the importance of this higher has been gained.

⁷From the fourth department in the mental envelope comes mental conflict; from the fourth department in the emotional envelope come emotional conflicts, with opposite presentations of problems struggling for supremacy before synthesis has been achieved and harmony prevails. These conflicts can appear in physical life as well. In that incarnation in which the monad becomes a causal self, the final conflict between the consciousness of the first and second triads is fought out in the fourth department of the triad envelope.

⁸In hardly any other department is the law of self-realization more clearly manifested. The individual discovers the opposites in everything and has no peace until he has found the synthesis affording harmony. Disharmony indicates where something is wrong. In the fourth department, the individual discovers the validity of the law of harmony and that harmony is a condition of passing to the fifth natural kingdom.

⁹The type of the fourth department is characterized by skill in action, art of living, especially if the physical belongs to the third or seventh department. Many artists belong to this department.

¹⁰Lower types evince egotism, emotional and mental cowardice, impatience, extravagance, hazarding, veering from one extreme to the other.

¹¹Higher types demonstrate balance, exactness, powers of observation, rapid grasp, often great physical courage. They have possibilities of being influenced by both mental and causal

vibrations, which generally results in mental and emotional conflict, until perspectives on the problem have been gained.

¹²This type generally tries to mentalize emotional illusions and so doing easily falls a victim to mental fictions.

¹³At higher stages, the fourth department in the mental envelope brings about harmony, a desire to unite opposite ideas into intelligent understanding and unity, a reaction against such things as seem incorrect, inharmonious, obsolete.

¹⁴The fourth department is above all the department of art and affords understanding of everything beautiful in life. However, you need not be an artist because you belong to the fourth department.

¹⁵Artists in all branches of art exist in all departments, just like all other occupations. The choice of occupation is not determined by the department, but by the self's striving to have an all-round experience. However, the "perfecter of the form" in architecture, etc., generally has this department in some one of his envelopes. The greatest talents develop in the fourth department, and without the fourth department, you will not become a true "artistic genius".

¹⁶Both Lionardo da Vinci and Shakespeare had the fourth department in both their triad envelopes and mental envelopes.

¹⁷Of course true art has hardly anything in common with the present art, nothing to do with modern art. The perfection of beauty requires more than external perfection with harmony and finality. That requires the perfection not only of the matter aspect, but also of the consciousness and energy aspects within the possibilities of the fourth natural kingdom.

¹⁸The energies of the fourth department facilitate the activation of passive consciousness in the fourth mental molecular kind (47:4) when the individual has acquired 47:5 consciousness. In their form-building activity, these energies seek to express themselves in perfect forms, the basis of our ideas of beauty and of truth, which two coincide in perfection.

¹⁹All energies express themselves as light, colour, and sound. Men's inability to sense this is the basis of all their misconceptions. The energies of the fourth department eliminate all disharmonies in colours and sounds (music).

²⁰The energies of the fourth department have their strongest effects in the fourth molecular kind of the different worlds. It may be interesting to know what results the pertaining energies will achieve in the future. When these are released in the physical world (49:4), science will discover the lowest molecular kind of the etheric envelope and thereby the existence of the etheric envelope. Science will then be able to solve the problem of motive force, discover the constructive and destructive power of music through its study of sound vibrations, discover rhythmic "motion" in all forms of life, learn how to control matter by means of sound vibrations. There are 27 laws to be discovered for the utilization of colour, rhythm, and sound.

²¹What has been said about the energies of the fourth department should illustrate the esoteric axiom, "All history is the account of the effect of the departmental energies that affect mankind at all its different stages of development. All development is the result of these energies as they cyclically circulate through nature and mankind." (D.K.)

²²The energies of the fourth department will penetrate the worlds of man beginning in the year 2025.

14.6 The Fifth Department

¹This is the proper department of the mental world, and the material and consciousness energies of the fifth department act free of friction, with finality, and with the highest efficiency in the mental world. To that must be added that the mental world is the particular world of man. The higher mental world (the causal world) is the world of reality ideas, containing all the ideas that can be realized at all in the lowest three atomic worlds (47–49). Hence the esoteric axiom, "Nothing new under the sun", which is ascribed to the fairy tale

character of the legend. The causal world (47:1-3) is the world of causal intuition, and the mental world proper (47:4-7) is the world of concrete “ideas”, which up to 99 per cent consist of fictions. They are correct only as concretized causal ideas, for the knowledge exists in the causal world only.

²The lower mental contains 70 levels of consciousness to be conquered by man during thousands of incarnations.

³The mental world is the world of human thought and ability of reflection. Mentality affords the ability of mental analysis going on in infinitude, but also the abilities of definition, conclusion, the ability to put facts into their right contexts; the ability to form conceptions, concepts, principles, and systems. It is the world of philosophers, scientists, and researchers.

⁴The primitive mental type lacks the ability to think on the basis of principles, methods, and systems, is small-minded, pedantic, prejudiced, disrespectful, querulous.

⁵Common sense, thoroughness, exactness, perseverance, objectivity, honesty, and justice characterize the higher type.

⁶The largest portion of mankind is still at the lowest mental stage (47:7). Philosophical thinking is principle thinking (47:6), has not yet reached perspective consciousness (47:5).

⁷Of the esoteric writers who have appeared, Sinnett and Leadbeater started from the matter aspect and consequently were able to formulate an esoteric world view that is comparatively easy to understand. Both could be said to be eminent representatives of common sense in esoterics. Both are also representatives of the fifth department, the department of science. Writers belonging to the second department have not succeeded even approximately as well. They have been better suited to write on issues of life view. Perhaps this can be a hint for future writers to devote themselves to work for which they are best suited because of the departments they belong to.

14.7 The Sixth Department

¹The energies of the sixth department make themselves best felt in the emotional world (48), the particular world of the animal kingdom, and the pertaining consciousness and energy is centred in the solar plexus centre of the envelopes of man.

²Emotional energies have controlled those about the 85 per cent of mankind who are still found at the lower emotional stage, and they have made themselves felt particularly during the recently expired zodiacal epoch (Pisces) of 2500 years. At mankind’s present stage of development (the lower emotional), the energies of the sixth department, with their tendency to energetic purposefulness, unfortunately result in a one-track mind and fanaticism. Its idealism and “will to unity” appear in the higher emotional.

³Emotional attraction with its pull into “infinitude” is still the highest authority for the highest emotional élite at the stage of the mystic or the saint.

⁴Emotional consciousness is still the most activated and therefore most active, most intensive, the most easily affected and the most disastrous kind of consciousness. The energies of the lower four molecular kinds of the emotional world (48:4-7) have repulsive and destructive effects; those of the higher three kinds (48:1-3) have attractive and constructive effects.

⁵Lower types demonstrate man at his worst: hateful, biased, deceitful, superstitious, prejudiced, hot-tempered, bigoted, intolerant, platitudinous.

⁶Higher types evince tenderness, thoughtfulness, respect, reverence, devotion, loyalty, and are full of ideals.

⁷The sixth department type, both the lower and higher one, is markedly fanatical, unable to see more than one side of the issue, usually the least desirable. He is passionately convinced that his conception is the only right one and wants to force it on others, something that no esoterician has the right to do. He is absolutely unsuitable as a chief or leader and unable to

become a disciple or join a group. He may find it easy to win people over, but difficult to keep them.

⁸The esoteric saying (in all its paradoxical comicalness), “the wise man’s fanatical opposition to facts”, best illustrates how this fanaticism can assert itself. Unfortunately, this unwarranted conviction also appears when assessing other people. The fanatic has not yet acquired “true” humility, come to see his own limitation. He is too often hard on himself and on others. The insight he has gained through struggle, the method he has found to be the only right one for himself, he considers to be the only right one for others, too. It is this intolerance (often well hidden to the fanatic himself) that makes him unsuitable as a leader.

⁹From all that has been said about the sixth department, it seems to be expedient only for those at the stage of the mystic, since it facilitates the acquisition of emotional attractive consciousness and, moreover, intensive one-pointedness of purpose.

14.8 Seventh department

¹This is the proper department of the physical world. Besides, the same principle is valid in all the seven cosmic divine kingdoms. The seventh department is the lowest in the series of seven atomic worlds. That does not at all imply that it is the least important. Just the opposite, it is the beginning and the end in every divine kingdom. The seventh department is called the department of “perfection”, because it makes it possible for higher selves to manifest their highest abilities in a perfect manner. The physical world is the world of revelation, realization. All human qualities and abilities can be acquired in the physical world only. And the final test is passed in this world. When 43-consciousness has demonstrated its full capacity in physical reality, the individual’s development in the solar system is completed.

²The seventh department type is a pronounced man of action and organizer as well as “ritualist”, an ability that presupposes esoteric knowledge, which has been lost in the exoteric offshoots of the old knowledge orders. Only the empty and ineffective ceremonies still exist. Ritual presupposes a knowledge of the effect of vibrations, those vibrations which manifest themselves in phenomena of colour and sound. The purpose of ritual is to facilitate the “adaptation of the outer to the inner”.

³At the lower stage this type displays formalism, superficial judgement, stupidity, complacency, omission, vanity.

⁴On higher levels: physical courage, strength, stamina, self-confidence, care, order, method and system in his work. It is typical of him that he has difficulty in seeing through the emotional illusions that have driving force in the physical world.

⁵In the year 1675, the energies of the seventh department started to pour down into the worlds of men and so the revolution in human thinking started that is going on ever since in an increasing tempo. This must go on until all traditional ways of looking at things have been dissolved and replaced with such as are more functional and in better agreement with existing reality. It is this dissolution that has caused a total disorientation in mankind’s conception of life. In the past, nations and races could agree on certain common fictions. That is no longer possible, until the new departmental energies have accomplished their construction work after destroying the fundamental dogmas that have held sway during 2500 years.

⁶The energies of the seventh department will be the most active ones in the Aquarian zodiacal epoch recently begun. The overwhelming energy there is in the new life-forms depends on the co-operation between the energies of the seventh department and the zodiacal energies of Aquarius. Therefore, it will be possible for men to acquire a rational world view and life view for the first time in history. That is why this knowledge could not be presented in previous ages, only in our times. It will take a long time, however, before mankind will agree on the mental system of hylozoics as the only tenable working hypothesis. In the meantime, mankind will live in a mental chaos with a countless number of fictional systems.

14.9 The Departments in the Planetary Hierarchy

¹The planetary hierarchy consists of seven departments, which include our planet's seven different main kinds of material worlds, energies and consciousnesses (43–49).

²The seven departments have been given symbolic names as follows:

- department 1 (world 43): will, power
- department 2 (world 44): union of wisdom and love
- department 3 (world 45): understanding of law
- department 4 (world 46): consciousness of unity
- department 5 (world 47): concepts, principles, systems, science
- department 6 (world 48): idealism, devotion, religion
- department 7 (world 49): organization

³It is the task of the planetary hierarchy to supervise the evolution of consciousness in the lower five natural kingdoms of the planet, the fifth of which is part of the hierarchy. In order to be able to fulfil this function in the best manner, the hierarchy must adapt itself to the general developmental stage of mankind and, therefore, has scaled down the consciousness and energy aspects 43–47 to 45–47, so that, in the present state of things, the departmental division appears thus:

- department 1 in world 45
- department 2 in world 46
- departments 3, 4, and 5 in world 47
- department 6 in world 48
- department 7 in world 49

⁴To the extent that mankind develops, there is also a reorganization of the planetary hierarchy, in which process departments 1–5 can come steadily closer to their original worlds. In the year 1920 there was a minor transfer: The lowest world (world of entrance) of the planetary hierarchy was no longer the causal world (47) but the essential world (46). It should perhaps be pointed out that where the very planetary hierarchy is concerned, the worlds of atomic kinds, not the worlds of molecular kinds, are the ones used.

⁵Consciousness development in the human kingdom is the result of the consciousness energies issuing from the seven departments of the planetary hierarchy. This was what Platon intimated by his saying, “ideas rule the world”. All human historiography is in fact the account of the results of the pertaining activities. “Ideas” are adapted to the apprehension of the human élite and are popularized by the élite for general understanding. The different historical epochs bear witness to the “ideas” that have been the milestones along man's path of development, the essential content of the cultural heritage of mankind.

14.10 The departments of the Buddha and Christos–Maitreya

¹The Buddha was a typical representative of the third department; Christos–Maitreya was typical of the second department. The Buddha represented essential (46) wisdom; and Christos, essential love. Both are still misunderstood.

²The Buddha's causal envelope was of the second department, his triad envelope was of the first department, and his mental envelope was of the sixth department. Christos' causal envelope was of the second department, his triad envelope was of the sixth department, and his mental envelope was of the first department.

³43-self Maitreya–Christos, head of the planetary hierarchy’s second department (the second aspect of existence with all its implications as to specialized energy) is just about to become a 42-self entering the second cosmic divine kingdom (36–42).

14.11 The Departments in the Nations

¹In each nation, two departments dominate: the department of the causal envelope and the department of the triad envelope. This means that individuals having the same departments in their own corresponding envelopes especially incarnate in that nation. In this connection it is to be noted that the department of the triad envelope dominates at the present stage of mankind’s development. Since only relatively few individuals in every nation have reached the stage of humanity, where the causal department can assert itself, its influence on the life of the nation is noticeable only in case some individual of this calibre has succeeded in becoming generally acknowledged as influential in political or cultural circles.

²If the zodiacal energies temporarily active are of the same departments as those of the nation, that nation is prominent in international relations.

³Understanding of the “distinctive character” of other nations depends upon that the fact that those other nations have something (or especially both) of the two departments in “their envelopes”.

⁴The following nations have in their envelopes the departments indicated:

	causal envelope	triad envelope
China	first	third
England	second	first
France	Fifth	third
Germany	fourth	first
India	First	fourth
Russia	seventh	sixth
United States	second	sixth

⁵Esoteric studies of the different departments of the races and nations would afford the historians of ideas larger perspectives. In fact, it is impossible to understand how the French nation has erred through the times, if you do not know that that “race” has the fifth and third departments in its collective causal and triad envelopes. It means that individuals having these kinds of envelopes primarily incarnate in the French nation, irrespective of their stages of development. That nation once had a central position in the “intellectual life” of Europe. When it finally “finds itself”, it will do it again in a scientific respect. Its great error was its belief in being called to be a political leader. Its rulers have misled the people touting a false “gloire”. Its culture has been its proper gloire.

14.12 The Departments in Mankind

¹Real world history (entirely different from the history written by historians) is the account of the effects of the seven departmental energies as they have affected mankind during its consciousness development. All that happens is the result of these energies, working in cycles through nature and the part of nature called the human kingdom.

²The zodiacal epochs of 2500 years each are the most important epochs in the history of the planet. They involve a total transformation of all political, social, economic, cultural conditions.

³Cosmic energies flow through all the seven departments at every moment. All zodiacal vibrations are not always equally strong or activating but are subject to the law of cycles. At

the present stage of mankind's development, more than five departmental energies can never be simultaneously active in the worlds of man (47–49). At certain intervals there is a change of departments. Besides, the planetary government can turn on or shut off energies, if it finds this necessary.

⁴Scientific discoveries in physics have come too fast. Men have gained a knowledge of forces, which they are not ready to use in the right manner, and not to the detriment of life. Fortunately, the planetary government has decided to shut off the energies of the fifth department so that they will not be active in the worlds of man. Vibrations coming from Leo, Sagittarius, and Aquarius will not be permitted to pass through the fifth department after the year 1950. Repercussions can certainly make themselves felt still 50 years after this suspension. But from the year 2000 on those energies will have ceased. That means that no scientific discoveries or inventions falling within the domain of this department will be possible. Mankind has already gained more knowledge of and power over nature than it can rightly use. After the year 2000, mankind has to content itself with what it has so far managed to discover. Of course, the great wise men will then declare that man has explored “everything”.

⁵Those who have incarnated during the zodiacal epoch of Pisces (the last 2500 years) have to a great extent been of the sixth department, which explains why they have also have dominated philosophy with their subjectivism. The error of this subjectivism was its one-sidedness, viewing consciousness as the only reality, being ignorant of the other two aspects of reality. The new zodiacal vibrations, conveying vibrations from the seventh department, make it easier to understand hylozoics, since this department with its tendency to synthesis is the most inclusive of all. It will take some time, however, before the seventh department will dominate and bring about that conformity to law which is in the methodical and systematic processes (= “ritual, ceremony”) that remove friction and facilitate evolution.

⁶The five departmental energies that are active right now belong to the first, second, third, sixth, and seventh departments. Individuals possessing envelopes of those departments consequently have better prospects of activating consciousness in them. In the year 1950, the inflow of the energies of the seventh department was increased. This means that the physical etheric envelope receives an increased stimulation, which will reach its maximum in about 1200 years. At that time mankind (if it has not, in its madness, obliterated itself) will have reached a higher level of culture than ever before in prehistoric times.

⁷The seventh department is the most important for all monads in the lower four natural kingdoms. It is only in the physical world that qualities and abilities can be acquired. The energies of the seventh department facilitate this acquisition. Those who incarnate can more easily reach the fifth natural kingdom, if they avail themselves of this opportunity. It will take 30,000 years before equally favourable circumstances will return.

⁸Science is in a position to ascertain the ways in which the different energies work, once it concentrates on this problem. On the other hand, only causal selves can judge their “quality”.

⁹The most characteristic feature of the new epoch is order, law, and organization. In this epoch, mankind will see its enormous ignorance of life and will demand that the planetary hierarchy, which was banished in Atlantis, reappear in order to lead mankind and prevent it from rushing headlong to destruction. When this has happened, not only will the ideologies of theology, philosophy, and science now ruling be things of the past, but also the problems of production and distribution will be solved, so that mankind will be liberated from the pertaining drudgery and be able to devote its time to consciousness development.

14.13 The Departments in the Ages of Life

¹The ages of life of seven years each generally are of great importance in people's lives. Still we know very little about the effects of the pertaining energies at the different stages of

development. Some writers think they have ascertained that the third department has a certain effect at 21 years (3x7), the fourth after 28 years (4x7), and the fifth after 35 years (5x7), that the individual masters emotionality the most easily after 42 years (6x7). The future will show what such speculations are worth. Certainly there is no harm in pondering on this problem.

²A certain questioner asked when, generally speaking, a man begins to take a serious interest in the problems of life. The answer was: at 5x7 years = 35 years, which provoked genuine amazement and laughter in the questioner. The explanation is that esoterics can be treated mathematically, if you know what realities are represented by the figures you use. An age of life has of old been given as seven years. Five in this connection means the fifth department. Therefore, the answer implies that during the fifth age of life, the energies of the fifth department are assimilated the most easily. The energies of all the departments penetrate the worlds, but not all with the same intensity, which changes periodically. However, individuals having envelopes of certain departments can always assimilate even the weaker energies. Certain energies can be assimilated the easiest during a certain age of one's life. All of this is, as every superphysical phenomenon, a discipline in its own right. The esoterician, who only too soon learns to see that even hundreds of facts in every science do not suffice to make categorical statements, refrains from making such statements, which expose the "uninitiated". The pseudo-occultist, however, who has picked up a few facts, knows all about the subject. Small wonder then why occultism has fallen into bad repute. It is not enough to brag that these facts were given out by the planetary hierarchy. All superphysical facts originally were given by the hierarchy, and all have ended up in the wrong contexts. Pseudo-occultism is as big a failure as all other systems of speculation, subjective conjectures on shaky foundations.

14.14 The Departments in Man's Envelopes

¹The seven kinds of energies (the seven departmental energies) form, sustain, dissolve all material forms. They are the energies working in everything. They produce the different kinds of processes of manifestation according to the laws of involution, involution, and evolution. They are the conditions of all processes of matter and consciousness in all natural kingdoms. It is these energies that man must get to know and rightly use: the energies of the physical, emotional, mental, and causal worlds. By physical etheric energies he controls his organism, by emotional energies he controls his physical etheric envelope, by mental energies he controls his emotional envelope, by causal energies he controls his mental consciousness and mental energies. His self-realization (self-determination, purposive evolution) consists in conscious control of these energies. Knowledge of this certainly belongs to the consciousness aspect, since ideas are the initial impulse. The very realization, however, is a matter of energies and their right use. This is a truth that has almost been overlooked. Man has prayed to god to do what he must do himself. He must discover the energies himself, the laws ruling these energies and the methodical application of them. Exploration of the laws of realization must supersede prayer for help.

²The energies of the departments are the factors determining the individual's ways of seeing, feeling, thinking, and his aptitude for work. They determine his type, his method of looking at things and method of working. They predispose him to express certain abilities and the degree to which he expresses them (their strength or limitation). They determine his relations to people and his "innate" modes of reaction.

³Each envelope has its own department, and each centre of the envelope is an outlet of a certain departmental energy.

⁴The significance of this is clear from the esoteric axiom, "consciousness is dependent upon its envelope for its expression, and both consciousness and envelope are dependent on energy for their existence". The consciousness aspect is dependent on the matter and motion aspects.

This is a fact that subjectivists of all kinds (philosophers, mystics, occultists) should ponder upon.

⁵Man does not acquire higher kinds of consciousness, does not become a second self or a third self to soar in the higher spheres, but to become an ever more capable worker in the physical world, which is the most important of all.

⁶At lower developmental stages, the envelopes are largely the results of the law of reaping. The higher the individual develops, the more the law of destiny (the need for evolution) determines the envelope combinations. Those combinations become increasingly better suited to the consciousness development of the monad. Often they are the effects of the use that the individual made of his different envelopes. The more easily he can assimilate their energies, the more the organs of reception (centres) develop in the different envelopes. Similar envelope combinations do not have the same significance on a lower as on a higher level.

⁷For those who are serious about their consciousness development, it is very important to learn how to ascertain the influences of the different departments, to see the significance of the centres in the different envelopes (especially the etheric envelope), and the fact that the energies cause difficulties and diseases.

⁸Most people have no idea of the enormous amount of energies flowing unused through their envelopes. They are victims of the energies of their envelopes, not understanding that if they used them rightly, they could accomplish very great things. The important thing is not the very action, but the attitude to life from which the action automatically follows.

⁹The quality of his different envelopes determines what experiences are considered necessary for the individual. Some time in the future, it will be possible to determine envelope combinations in the newborn, and only then shall we have the requisite conditions of truly rational methods of upbringing and education. Esoteric psychologists will then be able to ascertain the individual's envelope departments and in so doing also be able to give reliable information for his choice of career, the best ways in which he is to activate consciousness, develop qualities, etc.

¹⁰You must not from a man's occupation or talent conclude which departments his envelopes are. Even if the fourth department is the particular department of the arts, and the third is that of mathematics, there are artists and mathematicians in all the departments. Talent depends on what interests have for different reasons made man pursue a certain "hobby" during a number of incarnations.

¹¹Only a fully trained esoteric astrologer, who has acquired at least subjective causal consciousness, can decide to which departments the individual's envelopes of incarnation belong.

¹²Envelopes of the first department, which is the department of dynamic will and expression of the type of consciousness that finds it easiest to use dynamis, the most easily become the dominant ones. Generally, this department makes the individual self-determined and unaffected by influences, whether external or internal. If this tendency asserts itself also in the physical envelope, the ruler types are the result.

¹³Envelopes of the second department are distinguished by aspiration to unity, community, solidarity, desire to help others to comprehend and understand, desire to ennoble, heal, and restore.

¹⁴Envelopes of the third department are distinguished by expedient, objective understanding and activity of the matter aspect in the different worlds. In man, this consciousness is at its best in the physical envelope. However, it is easily confused by emotional illusions.

¹⁵Consciousness in envelopes of the fourth department is a union of intuition and intellectuality (causal and mental consciousness) in constant conflict. The result of this conflict is often the intellectualization of emotional illusions into mental fictions.

¹⁶Envelopes having the energies of the fifth department are distinguished by acuity of thought and capacity for mental analysis. If the mental envelope is of the fifth department, the result is often a scientist or inventor.

¹⁷Envelopes of the sixth department are distinguished by intensity and one-sidedness but also by competence and efficiency, when given the right task. If the emotional envelope is of the sixth department, the result is often the religious fanatic and despot, perhaps guided by idealism but unable to see through illusions when they are the results of the energies of emotional attraction.

¹⁸Envelopes of the seventh department assert themselves best in the physical world. The pertaining abilities demonstrate in everything involving organization, procedure, ritual, etc.

¹⁹Individuals having envelopes of the seventh department will during the next 2500 years more easily activate the consciousness of these envelopes.

²⁰Envelopes of the first department have in their molecular kinds an excess of 45-atoms, envelopes of the second department have an excess of 46-atoms, etc. The pertaining material energies always make themselves felt in some way or other, a fact that those approaching the stage of ideality have to discover themselves.

²¹All five aggregate envelopes can be of different departments, although this is less common. Statistics shows that up to three envelopes can be of the same department.

²²The departmental energies best suited for man's envelope consciousnesses are:

- 1, 4, 5 for mental consciousness
- 2, 6 for emotional consciousness
- 3, 7 for physical consciousness

²³The fifth of the mental, the sixth of the emotional, and the seventh of the physical follow the law of least resistance.

²⁴Consequently, there can be people having the following departments in their envelopes:

causal envelope	third department
triad envelope	fourth department
mental envelope	fifth department
emotional envelope	sixth department
etheric envelope	seventh department

²⁵In such cases the departments of the envelopes are in the closest agreement with the matters and energies of their respective worlds.

²⁶The triad envelope is the most important one at lower stages. The casual envelope is the most important one at the highest stage.

²⁷The activity of the triad envelope is restricted to the three aspects in the lower three envelopes. The activity of the causal envelope affords physical vitality but does not influence consciousness until at the stage of culture. If the mental envelope is of the fifth department, the emotional of the sixth, and the physical of the seventh, then the energies of the causal envelope pour directly down into the physical.

²⁸Particular attention should be paid to the fact that departments 1–3 are major departments and departments 4–7 are minor departments.

²⁹The departments that are missing in the individual's equipment should also be taken into consideration.

³⁰You cannot from the departments in his envelopes conclude the individual's stage of development. The individual has had all the different departments in his envelopes at all stages.

³¹The same envelope combinations need not at all express themselves in the same manner in different individuals, not even if they are on the same level of development. The monad is an individual having individuality, individual character, and therefore is unique. Different experiences in all processes of manifestation also make themselves felt. Certain problems that depend on the similarity of the very combination of departments can be similar but must be solved individually nevertheless. All imitation is abortive.

³²Whichever department the monad belongs to, it must in its envelopes of incarnation have all such experiences as fall under the other departments. For monads in higher kingdoms, specialization does not mean one-sidedness but presupposes all-round mastery. Only when these qualities have been acquired is further specialization permitted and even necessary.

³³Each departmental energy is sevenfold (contains the other six departmental energies as “sub-energies”).

³⁴All departmental energies influence all centres in succession.

³⁵In mentalists (controlling the emotional by the mental), the throat centre is activated by energies of the third department. In disciples, this centre is activated by the seventh department. As a member of mankind, the individual nevertheless remains under the principal influence of his throat centre. As a second self, the individual is principally influenced by his heart centre; and as a third self, by his crown centre.

³⁶The greater causal envelope always is of that department the energies of which contributed to its formation at causalization. On the other hand, the smaller causal envelope (the triad envelope) almost always changes departments at every incarnation, starting at the stage of civilization. The departments of the impermanent envelopes of incarnation generally change at every incarnation. When the monad is active in any envelope, then the particular characteristics of the three aspects of that envelope’s department are apparent. It is to be noticed in this that the department of the triad envelope is a synthesis of those of the other envelopes of incarnation or, expressed differently, the department of the triad envelope determines the subdepartment of the lower envelopes.

³⁷The change of departments of the envelopes of incarnation has the effect that the individual is now extravert, now introvert. The purpose of such changes is to afford the individual opportunities, on each level, of learning how to solve all kinds of “possible” problems of life and eventually of learning how to control any combinations of matter, consciousness, and energy.

³⁸Everybody is to make the same experiments, go through the same experiences, and acquire the same fundamental qualities, even if individual character always leaves its individual mark on them. There must be nothing human that is incomprehensible to them. Everybody has to learn to see the essential community of all. The symbolic expression “see man!” meant: such have you been, such you are, such you will be in the course of development.

³⁹The individual’s envelopes always preserve something of the habits and tendencies acquired in past incarnations, even if the previous envelopes were of other departments.

⁴⁰The departments of the envelopes of incarnation change with the incarnations, depending on the monad’s need for all-round experience. Often the monad itself can unconsciously determine the departments of its envelopes through one-pointed aspiration for the mastering of certain domains or for the acquisition of certain qualities and abilities, which are more easily acquired in a certain department.

⁴¹Generally, the departments of these envelopes depend on how the monad used them in a former incarnation. Thus, a hard, egoistic, physically oriented character can have exclusively the first, third, and fifth departments in his envelopes (the Prussian military type); a fanatic can have the first, third, fifth, and sixth in his envelopes. If the second department (“saving grace”, the department of love) is totally absent in the envelopes, this generally means a

difficult incarnation due to bad sowing. That personality is the most balanced which has an even distribution of extravert (1, 3, 5, 7) and introvert (2, 4, 6) departments in its envelopes. The following combination of departments could be called an ideal type: second in the causal envelope, third in the triad envelope, fifth in the mental envelope, second in the emotional envelope, and seventh in the physical envelope.

⁴²The more often the same department has occurred in the same kind of envelope of incarnation, the more pronounced is the manifestation of the peculiarities of that department. All energies can be used in wrong or right ways, which largely depend on the level of development (latent, acquired experience of life). The esoterician is taught the method of choosing the departments he desires for the following incarnation. Interest and choice of occupation are of great importance in this respect.

⁴³At the present stage of mankind's development, the energies of the first, fourth, and sixth departments probably are the most difficult to master in man's envelopes. When not being based on a very great experience of life, insight, and understanding, the energy of the first department finds all too many opportunities to wreak havoc and to work just destructively. The oppositional energies of the fourth department cause constantly new conflicts resulting in seemingly unsolvable antagonisms to those who are already disorientated. The intense energy of the sixth department's one-track mind has during the last 2000 years of world history presented all too distinct proofs of the risk of blind fanaticism, especially in the sphere of religion.

⁴⁴The sixth department is the least serviceable one in all envelopes except the emotional. The fourth department makes the individual especially sensitive to disharmonious conditions. It makes him feel torn and inharmonious until he has solved the problems that are of greater importance for him. The first department, especially in the emotional envelope, makes the individual cold and reserved, and is generally an undesirable department as long as the individual has not attained the stage of culture and acquired a normal amount of common sense, since undiscerning will energy only throws things into disorder. First and sixth department types on lower developmental levels are exceedingly unsuitable in positions of power.

⁴⁵In the existing circumstances, the energies of the second, third, fifth, and seventh departments are probably the most desirable for the individual and the ones apt to do the least harm in harmonious co-operation.

⁴⁶In the following, the individual's "type" means his "original type", the department of his causal envelope, which always makes itself felt in the physical etheric envelope and so in the physical world. The individual can have his original type reinforced or modified by the department of his triad envelope.

⁴⁷The first department type can become a good composer, if he has the fourth, sixth, or seventh department in his triad envelope. As a writer he will not care about "style" (Luther, Calvin, Whitman). Napoleon had the first and the fourth; Kitchener, the first and the seventh.

⁴⁸The second type will be a good businessman, if he has the fourth, fifth, or the seventh. A student of this type will always be dissatisfied with his knowledge, however extensive it be.

⁴⁹The third type loves abstractions, but only if he has the fifth department in his triad envelope will he be the thorough and exact mathematician and scientist. He may love music, but he will compose only if he also has the fourth.

⁵⁰The following facts should be instructive to those who are interested in the true basis of friendship between individuals (in all kingdoms).

⁵¹If the causal envelopes of two human beings at the same stage of development are of the same department, then the friendship established between them will be enduring and characterized by mutual, direct understanding and unshakable trust.

⁵²If in such cases their triad envelopes, too, are of the same department, which is a still rarer phenomenon, this results in that perfect devotion and community called the “union of souls”, which has given rise to the ill-fated legend of “twin souls”. Then the friends are inseparable for life, husband and wife live in a perfect marriage.

⁵³If two people only have triad envelopes of the same department, this results in that more or less accidental and casual association characteristic of most friendships.

⁵⁴The energies of the fourth and sixth departments do not harmonize with those of first, third, and seventh, but with the energy of the fifth department. This is the basis of the difficulty of mutual understanding between people having these departments in their triad envelopes.

14.15 The Extravert and Introvert Main Types

¹The monad obtains envelopes of departments 1, 3, 5, and 7 when directing its energies towards exploring the matter aspect, having experiences in the physical world. It is erroneous to speak of experience in the emotional and mental worlds, because in those worlds consciousness does not develop, but rather becomes disorientated. Psychologists call this personality type “extravert”.

²When the monad approaches the stage of culture and directs its energies towards exploring the consciousness aspect, it becomes “introvert” and obtains envelopes of departments 2, 4, and 6. (Not having esoteric knowledge, the monad will not understand that what it is seeking is not so much consciousness, but rather self-consciousness in higher molecular kinds and, instinctively, causal consciousness.) Then the man becomes a mystic, activates higher emotional consciousness, loses himself in it beyond the correctives afforded by the matter aspect, and believes himself to encompass infinitude, to “be absorbed in god”. Esoterics clarifies that this stage implies dependence on emotional consciousness and does not lead to understanding reality, which will be possible only when causal consciousness is acquired. The path to causal consciousness goes via the higher mentality (47:5). This demonstrates the immense value of esoterics, since this knowledge spares the monad many incarnations of erring in the emotional labyrinth.

³Typical scientists, engineers, technicians, etc., are on the 1–3–5–7 line. Typical mystics, subjectivists in the manner of Protagoras, Berkeley, Hume, etc., have preferred the 2–4–6 line.

⁴To be able to essentialize, the individual must master the objective line 1–3–5–7 as well as the subjective line 2–4–6.

⁵The extravert individuals belonging to the first, third, fifth, and seventh departments find it easier to assimilate the esoteric knowledge from the matter aspect (using the concepts of atoms, molecules, worlds, envelopes, etc.) than the introverts (2, 4, 6) who prefer to live in the consciousness aspect and rather disregard the matter aspect. Those walking the 1–3–5–7 path may be called objectivists; and those walking the 2–4–6 path, subjectivists.

⁶The two main types are found in the fifth natural kingdom as well. In the essential world (46) the 1–3–5–7 line is called the wisdom line or the Buddha path; and the 2–4–6 line, the love line or the Christos path.

⁷In our solar system of the second degree (the first degree being a particular manifestation of the matter aspect; the second degree, of the consciousness aspect; the third degree, of the motion aspect), those walking the 2–4–6 path meet with the least resistance.

⁸It is much easier to think clearly (mentally), to desire right (emotionally) than to realize (physically). It is easier for those having departments 1, 3, 5, 7 in their envelopes than those having 2, 4, 6.

⁹Those on the 1–3–5–7 line having their mental envelopes in the fifth department (“in its element”) often regard emotions as hindrances to their development. They overlook the fact that the energies from higher envelopes pass through the emotional envelope, that this

envelope is more dynamic and activating, and that higher emotionality, when checked by common sense, is an asset that facilitates contact with essentiality (46) and also with people.

¹⁰The sense of loneliness is harder to bear for those having departments 2, 4, 6 in their envelopes (those walking the introvert consciousness path) than those having departments 1, 3, 5, 7 (those walking the extravert energy path). Generally speaking, introverts are “more sensitive” and feel a greater need of community than those who are able to engage in extravert activities. No more than any other information should this be “absolutified”, however, which only serves to idiotize the whole thing. As a rule, both kinds of departments exist in the envelopes. Moreover, individual character with its acquired qualities, although latent, can wield its influence.

14.16 The Physical Envelope and the Departments

¹The proper department of the physical envelope is the seventh. Next in importance is the third department. Also departments 5 and 1 assert their influence, however. On the other hand, the subjective departments, 2, 4, 6, are less suitable, even though they need not make the individual unfit for life.

²Normally, the organism is of the third department and the etheric envelope is of the seventh department.

³The cells of the organic brain are of the same department as the physical etheric envelope, and the atoms of the brain cells are in affinity with the energy matter of the department of the etheric envelope.

⁴The seventh department in the etheric envelope (and, therefore, also in the brain) facilitates a contact with the first department.

⁵The energies of the seventh department are at their best in molecular kinds 49:2-4, and those of the third department are at their best in 49:5-7. This is what facilitates the acquisition of etheric objective consciousness (etheric “sense”, etheric vision) during the current zodiacal epoch. The majority will probably not be able to acquire subatomic (49:2) consciousness, but their objective consciousness will be limited to 49:4, to 49:3 at best. Hitherto in occult literature, consciousness has been discussed as comprising all six molecular kinds of any world. For the future, it could be demanded that writers specify which kinds of molecular consciousness they intend. Atomic consciousness remains inaccessible in the human kingdom.

⁶All kinds of energies pour through the etheric envelope and all its centres. Each centre can assimilate only its own special kind of these energies, and this on the condition that the centre has been vitalized and the corresponding consciousness is activated. To physical etheric consciousness in the highest molecular kind (49:2), the etheric envelope appears as a web of etheric threads with countless knots (centres), energy currents. The condition of the most important seven centres of the etheric envelope (corresponding to the seven departmental energies) is the standard for the condition of the other centres.

⁷It is in this connection that the real uses of the knowledge of the departments of the causal and triad envelopes are apparent. This knowledge makes it clear in which worlds the individual should be active and the method he should apply to influence his environment, relations, and circumstances.

14.17 The Emotional Envelope and the Departments

¹The “right”, most congenial department of the emotional envelope is the sixth, bringing about dynamic intensity, fanaticism, and devotion.

²By cultivating attraction, affection and devotion, sympathy and understanding, the aspirant is able to acquire an emotional envelope of the second department, the one the most desirable for discipleship. The pertaining emotions are no hindrances to purposive and expedient action,

right judgment, rational decision. However, as all virtues when exaggerated become vices, this is true of the second department as well. The pertaining type easily acquires a “mother complex”, the typical emotional illusion complex. This type wants to protect people from everything, help them with everything, and so prevents the “victims” of this benevolence from having necessary experience that was the meaning of their incarnations but came to nothing and therefore must be repeated in future lives. A disciple must be able not to lose his composure when seeing how people near him are being taught hard lessons by life, but he should at the same time show them sympathy and give them strength to endure.

³Departments 2, 4, 6 (even numbers) are at their best in the emotional envelope. Departments 2, 3, 5, 7 (odd numbers) belong in odd worlds 47 and 49 and are at their best in the corresponding envelopes.

⁴The problems of the emotional envelope are the most important ones for the majority at the present stage of mankind’s development. The main thing is to overcome all tendencies to repulsion, to mentalize emotionality through the ideas of attraction, and to cultivate admiration, affection, and sympathy, but in doing so see to it that the self is not attached to the object.

⁵Emotionality is the “residence of will” (energy of activation) where most people are concerned, until the mental envelope is able to take over that function. Emotionality provides driving force and should be turned on when action is required. But if emotionality interferes when common sense should prevail, then judgment is obscured.

⁶If the emotional envelope is of the first department, which is less common (as is the case with the other departments on the 1–3–5–7 line), this easily entails a need for isolation and a fear of any kind of emotional dependence. Feelings of attraction may certainly manifest themselves, so that the individual is able to love, but the tendency remains in his unconscious.

⁷After an incarnation as a saint, which is characterized by the fact that the monad has learnt how to control emotional energies in a sovereign manner, the individual often incarnates having the first department in his emotional envelope.

⁸In the incarnation in which man acquires higher emotional consciousness he has the second department in his emotional envelope.

⁹The second department in the emotional envelope affords understanding of the “psychic constitution” of other people.

¹⁰The individual rarely has an emotional envelope of the second department before he has acquired the qualities of attraction and covered the stage of the mystic and the saint. When this is the case, however, the individual demonstrates all the qualities mentioned and influences the individuals around him with these qualities, so that people are raised above ordinary emotionality. The desire to support and help others has become a real need. The individual has a greater ability to understand the emotionality of other people, if he has the second department than if he has some other department.

¹¹An emotional envelope of the sixth department is generally distinguished by fanaticism and intense feelings, either attractive or repulsive ones. If the individual has reached the stage of culture, or higher emotional levels, fanaticism expresses itself as an extreme devotion to an ideal or to an adored teacher. This type regards moderation, adaptation, consideration of the views of others almost as treason. At all events, the type is exceedingly unsuitable as a superior or as a leader of an organization. The emotional sixth wants to have a fixed ideal, not understanding that ideals appear different on different levels, an attitude which may cause the type to impede his own development.

14.18 The Mental Envelope and the Departments

¹The special department of the mental envelope is the fifth, the department of the mental world. The departmental energies appearing to be the most expedient in the matters of the mental envelope, besides those of the fifth, are those of the first and fourth.

²The fifth department affords opportunities to develop mental consciousness, gives enterprise, the ability to analyse and find solutions. Primitive types have a tendency to be dominated by *idées fixes*. If in addition the triad or the emotional envelope is of the sixth department, the result is easily the phenomenon called “obsession with an idea”. The higher type becomes a scientist, a writer, or an educator.

³At lower stages, the energies of the first department effect the ability to stand alone, to endure, to assert oneself. At higher stages, they afford to the individual the ability to realize his ideals, to liberate himself from lower tendencies, to persevere in his work, and to one-pointedly strive to achieve it.

⁴The fourth department in the mental envelope facilitates emancipation from fictions.

⁵The fourth department makes primitive types aggressive. Higher types are purposeful, eager to fight, and confident of victory; they are leaders, shapers, planners, builders. The highest type strives after harmony, seeks to unite opposites in a synthesis, seeks to assemble and reconcile. Creative, artistic activity is to this type the “path of least resistance” and can produce a genius in a certain area. If the causal or triad envelope also is of the fourth, then a Shakespeare or a Lionardo is produced.

⁶The fourth type in the fifth department generally displays flexibility, quick perception of mental problems, understanding of existing relations. It easily sees through emotional illusions but does not eliminate mental fictions with equal ease. If the causal and the triad also are on the 2–4–6 line, the mental facilitates the contact between them. If they are on different lines and, moreover, are opposed to each other, then the fourth may give rise to an antagonistic attitude to other people, cause inner and outer discord, unwillingness to understand others.

⁷If the mental belongs to the second department, the individual appears to be too charming, kind, harmless, without really being so. Generally, the mental acumen afforded by the fourth and the fifth is absent as well.

14.19 The Triad Envelope and the Departments

¹By the “triad” is meant the triad envelope. Some writers prefer to call this envelope the “personality”. It is the synthesis of mental, emotional, and physical qualities and abilities, of consciousness capacity, and of “will”. This indicates the developmental stage of the monad, the self.

²The triad envelope can be of any department. The most difficult condition is obtained if the triad envelope is of the sixth department, the liable result of which is fanaticism and devotion that make it more difficult to understand causal ideas

³The triad is regarded as a synthesis of what it has itself activated in the mental, emotional, and the physical. It is like the granary into which the harvest of experience (*skandhas*) collected by the lower envelopes is stored to be transferred to the greater causal envelope upon the conclusion of the incarnation. The triad envelope contains the *skandhas* determining the reaping of the new incarnation from the sowing of the previous life.

⁴Before the monad, the self, in the triad envelope has acquired causal consciousness, relations between it and the causal deva are strained. The self lives in the worlds in which it has acquired active consciousness, and it wants to be “a master in its own house”. The self apprehends the inspirations of the causal as encroachments on its rights. This is particularly the case if the causal and the triad are on different lines (1–3–5–7 or 2–4–6). The monad, the

self, is “a master in its own house” only when it has activated the kinds of consciousness there are in the lower five molecular kinds of its different envelopes and is able via the mental to dominate the emotional and the physical, which makes the self what esotericians call a “personality”. This by no means implies that the monad has to be an aspirant to discipleship or to the fifth natural kingdom but only that the monad appears sovereign in its envelopes and often important, supercilious, dominant. There are lots of such people. Thus it is wrong to think, as many do, that a high stage of development means the stage of the saint or of a “superman” of some kind. The “stage of the saint” indicates only the monad’s sovereignty in its emotional envelope but not sovereignty in its mental envelope. And a mental “genius” is seldom a saint. He knows that he can control emotionality if he wants to.

⁵Usually the mental, the emotional, and the physical belong to other departments than the triad, and then they are always subdepartments of the triad department. Thus if the department of the triad envelope is the fifth, it means that the lower envelopes have the fifth as their subdepartment, for example, in the mental fourth, the emotional sixth, and the physical seventh department.

14.20 The Causal Envelope and the Departments

¹The proper department of the causal should be the third, the intellectual department. Using its energies the individual best adapts to the worlds of man, and to the physical world in particular. Perhaps this is what causes the pertaining individuals to make no particular haste in their striving to attain the fifth natural kingdom, whereas such haste on the contrary characterizes individuals of the first and, in particular, of the second department (the special department of essentiality).

²The monad’s choice of department for its causal envelope is due to its “inherent” basic tendency, to the epoch in which the monad causalized (acquired its causal envelope), and to the individual circumstances under which it causalized.

³The energies of the “odd” departments, 1, 3, 5, 7, act the most expediently in “odd” worlds 47 and 49. The “even” departments, 2, 4, 6, are at their best in the emotional envelope. The causal envelope is an exception to this, as it represents the transition to the fifth natural kingdom, in which the monad moves from the first to the second triad. For this transition to take place the causal envelope must be composed of matter of some one of the main three departments. And since the first world the monad enters, the essential world (46), is an even world, those monads best find their way about whose causal envelopes are of the second department.

⁴If an individual is to become a causal self, his causal envelope must be of one of the first three departments. If this is not the case, one of his tasks as a disciple of the planetary hierarchy will be to supply his causal envelope with matter belonging to one of these three departments, often a trying task.

⁵The disciple does this by cultivating such qualities as sort under the department strived for. In this process the causal envelope is supplied with matter from the department intended and inherent molecular kinds are eliminated. The disciple is taught the technique required for this procedure.

⁶After he has become a 45-self, he can choose which of the seven departments he will prefer to represent. Such was the case with Saint Germain, who chose the seventh department. (Later, as a 43-self, he returned to the third department and became the chief of subdepartments 3–7.)

14.21 Examples of Envelope Combinations

¹Some examples of envelope combinations are given in the following. The envelope combinations cited are of aspirants to discipleship under the planetary hierarchy. Thus such

individuals are concerned as have reached the stage of humanity and have acquired perspective consciousness. They have gained the qualities of attraction so as to be able to love all living creatures without thought of their “own selves”. This does not eliminate all kinds of egoism but facilitates the ability to love without ulterior or personal motives. Therefore they stand a good chance of reaching the fifth natural kingdom within a limited number of incarnations.

²Of course it entirely depends on his level of development how the individual is able to use the energies of his departments. The combinations of departments and envelopes have entirely different effects at different stages of development in respect of consciousness and activity. As the different departmental energies work out in the envelopes they can have divisive or reinforcing effects on each other.

³What is said here on the effects of departmental energies in the different envelopes is about people who have reached the highest levels of human development and so must not be understood in a generalized sense as though it were about mankind at large. If this reservation is heeded, the examples given here can be studied with some profit. They show that the five envelopes of the individual can belong to any one of the seven departments. It is interesting to note that aspirants, who must be considered the élite of mankind, as a rule have causal envelopes of the first or second department. In the future, when there is a sufficiently large statistical material available, the descriptions of such individual problems as the very combinations of envelopes entail can perhaps prove helpful to psychologists in their treatment of individuals.

⁴All the qualities and abilities we have acquired through tens of thousands of incarnations from the stage of barbarism up remain latently in our subconscious. The higher the level reached by the individual, the more good qualities and the less bad qualities are apparent. They are all there, however, and can, if resuscitated, make themselves felt in new incarnations. The higher the level, the more “refined” the “bad” qualities are, but the tendency is there until the individual has passed to the fifth natural kingdom. In certain incarnations (such as is the case with the incarnation as a saint at the stage of the mystic) only the good qualities are apparent, but the individual will in subsequent incarnations be convinced of the fact that he has not reached perfection. When studying the instructions given to disciples of the planetary hierarchy, you should bear in mind that the faults pointed out to them are not of the same percentages as in “ordinary people”.

⁵To avoid circumstantial repetition and facilitate the exposition to be made presently, the envelopes are indicated in five-digit numbers and always in the same order. The first digit indicates the causal, the second the triad, the third the mental, the fourth the emotional, and the fifth the physical.

⁶26566. Four envelopes are on the subjective line of development (2–4–6). The triad automatically directs the emotional and the physical. The mental, being alone on the objective line of development (1–3–5–7), affords a great analytical capacity, but this does not entail power of judgement.

⁷26417. The subjective line dominates and would have made the aspirant unfit in physical life if it were not balanced by 1 and 7. The causal had to work on the emotional, and the triad on the physical.

⁸21463. The aspirant has three envelopes on the subjective line and two on the objective line. Since he was an integrated personality, the triad could dominate the physical in a sovereign manner.

⁹24467. It was easy for the causal to contact the triad and the mental. The seventh of the physical always affords the best physical orientation, even when the other envelopes are on the subjective line.

¹⁰12461. Departments 3, 5, 7 are lacking, but balance is maintained through the first department of the causal and the physical. Longing for mental harmony (department 4) can sometimes entail too superficial judgement and action. The idealism of the emotional gave devotion to work and the ability to see good in everything.

¹¹36563. The mental, being in its “right” department, dominated. The third department of the physical afforded the power of physical orientation. The double third combined with the fifth of the mental afforded physical sovereignty. The sixth of the emotional, also “at home”, reinforced by the sixth of the triad, made him fanatically devoted to his ideals. The problem of this aspirant was in his particular consideration of emotionality.

¹²26567. The health of this aspirant was very delicate. He was advised to take good care of his organism but not to think of it in other respects. In his quiet life he could help and support those able to work in the physical.

¹³26427. The seventh of the physical was a balancing factor and released physical energies. The fourth of the mental wanted to dominate. The sixth of the triad and the mental hindered the causal from contacting the emotional.

¹⁴21461. The first of the triad and of the physical dominated the personality. The problem of this aspirant was in making the energies of causal consciousness assert themselves via the fourth and the sixth through his cultivation of “divine indifference” to the temperament of the first.

¹⁵21213. The first of the triad and of the emotional tended to entail self-importance and isolation. This was counteracted by the second of the causal and of the mental. This aspirant found it difficult to cooperate with first department people but easy with second department ones. The aspirant was encouraged rather to let co-workers do the work and to withdraw himself and to try and decentralize his personality.

¹⁶12562. The triad has a relation to the emotional and to the physical, the mental to the causal. The sixth combined with the double second afforded an intense sensitivity, which made this aspirant compassionate, saintly, loved by all. He was mentally but not physically intelligent, which he would have been had the physical been of the third or seventh department. The first of the causal entailed success in everything.

¹⁷24423. The double second and the double fourth made the individual physically passive. This aspirant was encouraged to become dynamic through increased consciousness activity, to concentrate his mental and emotional energies to his life of action, so that in the next incarnation his triad would receive a first department envelope. The fourth of the mental afforded intellectual flexibility and a quick conception of mental problems but also a facility of falling prey to mental fictions. The second of the causal and of the emotional had the effect that he found it easy to identify himself with other people. The double fourth made this aspirant a mystic.

¹⁸26117. The sixth of the triad and the double first made this aspirant hard and exacting to himself and to others, made him regard his views to be the only right ones, not understanding that everybody is to find his own way (view, method, etc.). The sixth entailed, as always, fanaticism and cocksure statements, which are proof of lack of common sense.

¹⁹23117. The first of the emotional resulted in fear of personal contact. This aspirant was encouraged to cultivate attraction, understanding, sympathy, and compassion, so that he could be born with a second department emotional in his next incarnation.

²⁰16261. The second of the mental was too easily influenced by the sixth of the emotional. The double sixth also was a problem that made it more difficult to mentalize emotionality, a necessary process. There was a risk that the individual sacrificed too much to endear himself to other people, that he compromised about the truth for friendship’s sake.

²¹15361. The emotional is the only contact with the subjective line, 2–4–6. This aspirant pretty well detested emotionality and so missed the emotional energies that would activate the

emotional. It is important that all the envelopes are activated, that those centres of the emotional are activated which will some time be required for contacting essential (46) consciousness, the sense of togetherness with all.

²²61161. The double sixth was the result of intensive emotional devotion in past lives, now unnecessary and pretty well a hindrance. The threefold first acted as a strong pressure on the people around him (not permitted for a disciple). His ability of pity was prodigious, which had to be stopped for the “health” of the emotional. He was told to “sacrifice” his devotion to his teacher, an illusion of an ambitious sense of honour that had to be seen through. By seeking to acquire “impersonal” mental attraction instead, he could in his next incarnation receive an emotional second, which would facilitate contacting essential (46) consciousness.

²³13366. The first of the causal and the double third entailed serious conflicts with the double sixth. The intellect worked on its own, and emotional attraction worked on its own. The first of the causal resulted in isolation, emancipation, and self-importance. The thirds with their critical and analytical powers made this individual egotistic, intellectually vain, and a victim of mental fictions. It is more important to understand the views of other people than to assess their comprehension. This aspirant was encouraged to pass from comprehension to understanding, not to be attached to theories and intellectual ideality, and to satisfy the “needs of the heart”.

²⁴24127. 2, 4, 1 is a successful combination of energies. It indicates that the individual “takes heaven by storm”, throws a bridge from the mental molecule to the mental atom, in doing which he takes the first step towards full causal consciousness. The first of the mental gives mental influence. The second of the emotional raises the vibrations of attraction in the people around him. The causal and the emotional worked together so that this aspirant had both the virtues and the vices of the second department. He too easily identified himself with other people’s “personalities”, which are transient elements, but not with their causals. You must not protect other people from having their own experiences. He was encouraged to become a furnisher of ideas and to act through others.

²⁵16463. The causal works through the physical, the triad works through the emotional. The double sixth entailed a risk of fanaticism and devotion to both people and ideas. Fanatical emotionalism enforced its views on other people, and so people avoided contact. This aspirant was encouraged to let the causal control the triad via the mental, to become an impersonal mental analytic, and not to heed the emotional, which received sufficient energy as it was.

²⁶27567. Departments 1, 3, 4 are lacking. The mental, the emotional, and the physical are in their “right” departments. They afford a “well-balanced” personality. Having the seventh in the triad as well results in an excellent physical orientation and efficiency, a splendid constitution for the vocations of both the physician and the teacher.

²⁷15423. The type having the first in the causal, the fifth in the triad, and the third in the physical is the hard, so-called Prussian type, precluding discipleship. What totally changed the picture was the emotional second. The triad worked through the mental; the causal acted through the emotional on the triad. The triad must learn how to serve mankind and the planetary hierarchy through the causal. This develops the superconscious and the ability to view things from the standpoint of the causal.

²⁸76461. The seventh of the causal facilitates orientation in the physical world. It fully understands that “life is change” (the outer sign of development) and adaptability. Where the now ongoing revolution is concerned, in particular, it is the first time in the history of mankind that mankind is in a position, has finally gained the possibility, of working a state of affairs where reason, brotherhood, and law will reign supreme. The fourth of the mental combined with the double sixth facilitates contacts with other people and reinforces the idealist attitude. The first of the physical affords independence and a dislike of discussing and criticizing other people.

²⁹27427. A double second and a double seventh means a “born physician”. The double second furnishes a deep psychological understanding, and the double seventh affords good physiological conditions. The fourth of the mental with its analytic and synthetic double activity made this individual take an interest in art, music, ritual, and psychoanalysis. This aspirant was encouraged not to be interested in everything but to avoid spreading himself thin.

³⁰16261. The physical finds it easy to receive causal energies. The double sixth entails a risk of emotional illusions of fanaticism in idealistic work. The mental second facilitates contact between firsts and sixths.

³¹15567. The emotional is the only contact with the subjective line and so is of great value as a balancing factor. The illusions of the emotional are easily seen through and eliminated. The double fifth affords special conditions of acquiring common sense and of liberating this individual from the mental fictions of mankind. In previous lives, this aspirant had his triad in the second department and would regain the second in his next life, after he had liberated himself from emotional and mental superstitions, acquired mental self-determination, and the ability to stand alone, necessary for a disciple.

³²36513. The sixth of the personality acted together with the fifth and the first so as to make this aspirant live in a fog of self-made emotional illusions and mental fictions without the least possibility of discovering reality. This aspirant accepted all his vagaries and dreams as realities, making large schemes none of which came to fruition. He thought himself able to judge everything and made nothing but mistakes about people and things.

³³17467. The first of the causal shapes what the self needs for the time being and dissolves the form when it has done its service. It makes it easy for the individual to lead an isolated life without a sense of loneliness. The double seventh predisposed this individual to physical activity. The fourth of the mental caused a tension between instinct and intellect, mentality and causality, which endured until the synthesis had been achieved. The sixth of the emotional afforded idealistic aspiration, intensity, fanaticism, and emotional one-sidedness.

³⁴24563. All five envelopes are of different departments, which is not very common. The second of the causal vitalizes the heart centre. It is acquired automatically through good will to everybody. The fourth of the triad solved all conflicts through service. The fifth of the mental affords clarity only if the “heart” is present. The sixth of the emotional gives purposefulness and a restricted horizon. The third of the physical yields intelligent work in the physical but easily too many interests. The second of the causal afforded intuitive understanding, affection, and warmth. The fifth of the mental, influenced by the second of the causal, gave intelligent aspiration to unity.

³⁵25467. All five from different departments. Anyone having such higher three envelopes (2, 4, 5) is in a position to help many people with their mental problems of life and problems of education. In this combination of envelopes the mental is the most important one. It also preserves the emotional from a fanatic dependence on its ideals. The triad and the physical cooperated for physical efficiency.

³⁶26413. The first three ones dominate, so that there is a great risk of a lack of balance. All was turned into devotion and adoration, and impersonal service was almost inconceivable. The third of the physical did not suffice to strike a balance. The first of the emotional was a result of the fact that in the previous incarnation the sixth was absolutely dominant.

³⁷61167. The double first and the seventh entailed intensive activity in the physical world. The double sixth enhanced this intensity. The triad in conjunction with the mental afforded restless mental activity with incessant planning, divided activity, inability to distinguish essentials and unessentials. This aspirant was encouraged to cultivate the qualities of the second department, so that the pertaining matter could replace that of the sixth type of the causal.

³⁸25463. The line 2–4–6 is clearly marked, and the causal could directly influence the mental and the emotional. The mental dominated the whole personality. The triad and the mental worked together to make the aspirant critical both to himself and to other people and circumstances, this critical attitude being further strengthened by the active intelligence of the third of the physical. The fourth of the mental gives skill in action. The fourth department is the department of the art of living rather than that of artistic skill in the ordinary sense.

³⁹12461. Since the causal and the physical are of the same department, the monad in its brain could easily contact causal ideas. However, this presupposes that the individual makes a break with unnecessary interests and seeks to acquire perspectives on existence. There is no place in the causal world for the individual's personal problems. The double first together with the combination 2–4–6 yields a well-balanced personality. The élite people approaching the causal stage often have a mental fourth that is in conflict with the causal until the monad has found the synthesis, has been able to do away with the opposition between sub- and superconsciousness, between the habits and tendencies of past incarnations and the qualities that must be acquired.

⁴⁰12427. A particularly fortunate combination, the result of dedicated work during many incarnations. The causal and the physical have a direct communication between them affording inspiration and energy. The fourth of the mental with the double second entails an unusual ability to understand and unite all. There is a risk that the individual too much identifies himself with other people's need of guidance and help instead of devoting his energies to those able to derive real profit from the help given.

⁴¹27462. Four envelopes on the 2–4–6 line with the triad on the objective line. The causal and the physical have a direct connection, which in conjunction with the seventh of the triad facilitates expedient work in the physical world considerably. The connection between the mental and the brain is easily established. The sixth of the emotional in this combination effects a sense of duty and responsibility, not so much devotion to persons or ideals. The aspirant runs the risk of having his problems solved too easily, becoming content with results easily achieved, and in the process omitting to develop the potentials of his envelopes.

14.22 Example of a Group Soul

¹The five departments of the Roman Catholic Church: 13667.

²All races, nations, religions, orders and other associations have their "group soul". The group of monads associated with the Roman Catholic Church is influenced by its group soul without being able to grasp this. The first department of the causal demonstrates the Church's penchant for power and its interest in politics. The third of the "personality" clarifies the basis of its financial interests. The sixth of the mental indicates its fanatic narrow-mindedness. The seventh of the physical explains its great organizing skill, its predilection for ritual of all sorts. The sixth of the emotional immensely reinforces the intensity and intolerance of the mental.

³Those who are members of the Roman Catholic Church and cannot break away to join some other group come automatically under the influence of this group soul. It takes independent thought and also energy for an individual to emancipate himself from this influence. Only exceptional people are able to do so.

14.23 Conclusion

¹At different stages of development, man is to have all conceivable combinations of departments in order to have experiences and to learn from them, to learn how to solve the pertaining problems of life.

²Also good and bad reaping are reflected in these combinations. A good reaping entails particularly expedient combinations with a view to the individual's level, predispositions, environment, the spirit of the times he is living in, etc. The more you gets to know about

reality, evolution, and human life, the more you see how infantile and abortive morality and all the other historically conditioned criteria have been.

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Endnotes by the Translator

To 4.4. “Consciousness is dependent upon its envelope for its expression, and both consciousness and envelope are dependent on energy for their existence”. *Esoteric Astrology*, p. 527, and *Destiny of the Nations*, p. 102, both by Alice A. Bailey.