

## 3 ESOTERIC TERMINOLOGY

### 3.1 Introduction

<sup>1</sup>It is not surprising that most esotericians seldom have exact esoteric concepts. Those who have tried to define those concepts have been unable to do so. This may have been due to their inability to interpret the ancient esoteric symbols rightly or to their lack of logical training. Admitted that philosophy is sheer fictionalism and thus unfit for a world view. If it puts emphasis on logical definitions, however, it gives a training in logical thinking that is probably necessary for anyone who sets about formulating exact definitions. This was the aim of the old Uppsala school of philosophy, represented by Hedvall, Hägerström, and Phalén and bitterly blamed for “logicomania” the significance of which their detractors never understood.

<sup>2</sup>If concepts and principles are not exactly defined and if these concepts do not agree with reality, the result is vagueness and thereby fictionalism as well. This is the defect that has always been inherent in all esoteric literature up to the present. The reader has never been able to acquire exact basic concepts. The terminology used has been an utter failure, which fact has also contributed to the confusion of ideas. It is a psychological error to use old worn-out terms for new unknown things, especially when these new things are beyond the normal individual’s possible experience (the term “spiritual world” used for world 45, for instance).

<sup>3</sup>European languages lack words for superphysical realities. When theosophy first appeared, making attempts at describing those realities, the consequence was that the authors had to find new words for them. Sinnett, who was entrusted with this task and carried it out by writing his book *Esoteric Buddhism*, was largely obliged to use ancient Sanskrit words. Like his theosophical successors he apparently was unable to find suitable designations (such Greek and Latin terms as science utilizes when giving names to its discoveries, since the pertaining word-stems are familiar to the West). In her work *The Secret Doctrine*, Blavatsky tried to find new words and also used old symbolic designations with deplorable results, since these symbols were either meaningless or misleading.

<sup>4</sup>The Sanskrit terms introduced by Blavatsky are unsuitable for several reasons. They, too, denote realities that are beyond human experience, but they have been used by vedantins and yoga philosophers who have misinterpreted them irremediably. Thus these terms have lost their original meanings and so have become unserviceable, since they bring about a confusion of ideas. It is amazing, to say the least, that theosophists did not realize this from the beginning or even later. It was probable inevitable, however, that esoterics should be clothed in an Oriental garb. One reason for this was that Blavatsky had received her training in a Tibetan monastery. Another reason was that the 45-self (D.K.) who inspired *The Secret Doctrine* was a Tibetan, a very learned expert on the entire esoteric literature in Senzar and Sanskrit. In the absence of Western terms, Indian ones were resorted to.

<sup>5</sup>Blavatsky called the different worlds “planes”, not giving a thought to the fact that they are spheres within the planet.

<sup>6</sup>She called the mental envelope kama-manas and the causal envelope buddhi-manas. Indians mean by kama-manas emotional and mental consciousness in coalescence, a result of the fact that the two envelopes during incarnation are interwoven.

<sup>7</sup>She called the triad envelope with the envelopes of incarnation the “personality” and the causal envelope the “individual”. The personality was considered mortal; the individual, immortal. In fact, the causal envelope is permanent only during the individual’s sojourn in the human kingdom. The primordial atom, the monad, is the individual, and this in all kingdoms.

<sup>8</sup>Blavatsky called

the energies of the first triad	(I)	“fire by friction”	(47–49-energies),
the energies of the second triad	(II)	“solar fire”	(45–47-energies), and
the energies of the third triad	(III)	“electric fire”	(43–45-energies).

<sup>9</sup>Blavatsky was quite unable to find new rational terms for “new” things (that is, things previously unknown exoterically). By and large, and with just a few gratifying exceptions, theosophists have kept her generally inadequate terminology, which has discredited theosophy to a great extent. Both Annie Besant and Alice A. Bailey adopted Blavatsky’s terms and in so doing obstructed exact comprehension quite unnecessarily.

<sup>10</sup>If Besant, who after the passing of Blavatsky became the real spiritual leader of the Theosophical Society, had possessed the requisite capacity, she would have understood the necessity of eliminating all the esoteric terms used by Blavatsky. Some of the new terms that Besant proposed and introduced were improvements, however. For instance, she replaced “plane” with “world”, an improvement, since it is a matter of spherical worlds. Subatomic, superetheric, etheric, emotional, mental, and causal are other useful terms introduced by her. Her proposals to call the third triad (43–45) “monad” and world 44 the “monadic world” were utter failures. Where worlds 46 and 45 are concerned, she replaced the Sanskrit term buddhi (the essential world, 46) with “intuitional” and atma (the superessential world, 45) with “spiritual”. However, those are terms that philosophy and theology have already appropriated and so have given other meanings. Such redefinitions must result in a confusion of ideas. Fortunately, she abandoned her proposal to call the essential world (46) the “world of pure reason”. Reason is part of mentality, and “pure” reason is reason devoid of content, thus quite meaningless. That is a lesson we should have learnt from Kant.

<sup>11</sup>It is to be regretted that Alice A. Bailey consistently used a misleading and exceedingly unserviceable terminology that was created at a time when esoteric writers did not know what they were talking about. It will take a long time before that terminology has been superseded by an expedient and less confusing one. Her teacher let her have her way, since it was not his job to find a more suitable terminology. He could only say that the terminology used was unsatisfactory just as so much else.

<sup>12</sup>It is a pity that A.A.B. did not have a sense of exactitude in the matter aspect, did not understand the importance of terminology. But then she never received any philosophical or scientific training. That is what you need if you want to achieve exactitude, necessary to clarity. A general Christian, cultural, and literary education will not suffice. She abhorred what he called “academic, technical occultists“, and that was her real shortcoming.

<sup>13</sup>In particular, one must object to her use of the term “monad”. Pythagoras was the first one to use that designation, by which he meant the primordial atom and no composite atom.

<sup>14</sup>It is characteristic of A.A.B. that she replaced old familiar terms for realities in the different worlds with new terms that are unnecessary and confusing.

<sup>15</sup>Bailey calls the first self now the “Personality”, now the “Dweller on the Threshold”. Man’s vicarious second self, Augoeides, she calls now the “Angel”, now the “Ego”, now “Solar Angel”, now the “Angel of the Presence”. She calls man’s vicarious third self (the Protogonos) the “Presence. She uses other terms as well, such as the “doorkeeper” for Augoeides (in *Letters on Occult Meditation*), etc.

<sup>16</sup>She calls the envelopes of man in the worlds of man “form” or “appearance”, consciousness “quality”, will “life”, and matter “substance”.

<sup>17</sup>It must not be called material envelope but “appearance”, for everything has to be subjectivized. It is the ancient (Oriental) subjectivism, reappearing in a new guise, after we have managed to set ourselves free from the superstitions that subjectivism gave rise to. Let

us keep the three aspects of reality! Otherwise we shall have new forms of madness. Call a spade a spade and let material forms be material forms, not “appearance”!

<sup>18</sup>Some of the terms used by esoteric writers will be examined below, especially the terms Blavatsky invented and Bailey used.

<sup>19</sup>It is not just meaningless to give special names to matters, worlds, consciousnesses beyond man’s power to grasp, for example everything beyond the essential world (46). Also human imagination is enticed to believe that it comprehends the matter, reasoning that a term surely must have a meaning. The only rational procedure is to give all these things mathematical designations that range them in their exact relations to all the other ones. That is the way order and clarity are achieved. Then you know at once where something has its place in the cosmos, or the solar system, or the planet. You will not know it in any other way. It is perfectly sufficient to make clear once and for all that it is a question of the three aspects of reality, in each particular case totally different states with immense distances between each atomic kind and each dimension. Another decisive advantage is that such a terminology is international and that we are spared the different terms different sects use for the same thing. You are spared the need of learning what the same thing is called in no end of languages. From the practical point of view, this is the only rational nomenclature. If it had been utilized, it would have been much easier to reach clarity in many respects because things had been put in their exact places. Regrettably, this recourse was neglected until Leadbeater for the first time by the aid of mathematics brought order into it all. But then he was a representative of the fifth department.

<sup>20</sup>It is true that esotericians have voiced some apprehensions about a too strict application of exact (mathematical) terms for phenomena in the envelopes of man. The kinds of consciousness have a tendency to overlap their indicated limits in a way that cannot be fixed except in each individual case. Nevertheless these terms are valuable as being generally valid indications.

### ***3.2 Terms for Matter***

<sup>1</sup>In esoterics, the terms “matter” and “substance” have been used with some difference in meaning: “matter” has been used for matter in the worlds of the first triad (47:4 – 49) and “substance” for matter in the worlds of the second triad (45:4 – 47). The word “substance” thus has no other meaning than “matter of a higher kind”. This could justly be called an unnecessary complication of terminology, since it is quite sufficient to explain once and for all that matter is completely different in the different worlds. That is better information.

<sup>2</sup>In esoterics, matter is also called “light”; and energy, “sound”.

<sup>3</sup>Form is the mode of existence of matter. Even the atom has a form. Therefore, it is handy for subjectivists to call the matter aspect “form” or “appearance”. The four worlds of man (the visible physical, the etheric physical, the emotional, and the mental) are called the “worlds of form”, since in these worlds matter assumes more or less permanent forms. In the higher worlds, the forms dissolve simultaneously with their effects and manifest themselves as rapidly dissolving colour and light phenomena.

<sup>4</sup>“Space and matter are synonymous terms.” This immemorial definition does not clarify that nevertheless two concepts are involved. Actually, the one is inconceivable without the other, since according to esoterics there cannot be any empty space. Limitless space is filled up with limitless primordial matter. And the cosmos is filled up with primordial atoms, consists only of primordial atoms without the possibility of empty space. The concept of space, however, has extension as its essential characteristic, and matter is composed of atoms of different degrees of composition. Space is the manner of existence of matter but is not matter because of that.

<sup>5</sup>The human evolution represents the consciousness aspects, and the deva evolution represents the matter aspect within the solar system. That is why in esoterics the matter aspect often is termed the “deva aspect”. For psychological reasons that are easy to understand, the teachers in the fifth natural kingdom try as best they can to avoid directing their disciples’ attention to the matter aspect, since that aspect is too familiar to the neophytes and should not be noticed as they should live wholly in consciousness and heed that aspect only when preparing to pass from the first to the second triad. Therefore, the teachers take pains to use designations referring to the consciousness only and try to avoid all terms that are suggestive of the matter aspect.

<sup>6</sup>In old esoterics the term “veils” was used. This had reference to those kinds of matter (atomic kinds or even molecular kinds) that the individual cannot ascertain himself until he has acquired objective consciousness in them.

### ***3.3 Terms for Worlds***

<sup>1</sup>Besant called world 46, the essential world, at first “rational”, then “pure reason”, finally “intuitional”.

<sup>2</sup>“Buddhi” was the name given by the rishis to world 46. The meaning of the word buddhi has become lost in yoga philosophy.

<sup>3</sup>The gnosticians called world 46 or the pertaining consciousness “Christos”. “Entering Christos” meant the acquisition of 46-consciousness.

<sup>4</sup>“Nirvana” has several meanings. The word has been thought to designate the extinction of consciousness or the superconscious world (chiefly equivalent to the causal world).

<sup>5</sup>By “nirvana” the rishis meant world 45. The theosophists are mistaken when saying that in India “nirvana” and “atma” are used in the same sense. The Indians do not know what those words refer to in reality.

<sup>6</sup>It is abortive to call world 45 the “spiritual world”, as Besant did, since “spiritual” has many different meanings, and the result of this must be ambiguity and a confusion of ideas.

<sup>7</sup>It is totally abortive to call world 44 the “monadic world”, as Besant did, and so demonstrated that she never understood what is meant by monad. The same is true of Blavatsky, who used the word “monad” in many different connotations except in the only correct one.

<sup>8</sup>It is inappropriate to call world 43 the “divine world”, as Besant did, since all worlds are divine, and especially the 42 ever higher worlds.

<sup>9</sup>The “sensuous world” is the subjectivists’ term for the physical world. The old misleading terms, “sensuous world” and “intelligible world” should be struck out from the common vocabulary. They serve no useful purpose.

<sup>10</sup>The symbolic name the “worlds of illusion” for the physical, emotional, and mental worlds has, like all such symbols, idiotized thought. Those worlds are not without reality, existence, but they delude the individual into believing them to be the sole reality, whereas they exist only for the consciousness development of the monad, make it possible for the monad to activate the pertaining kinds of consciousness. It is totally wrong to call them illusions. The individual may do so when in the fifth natural kingdom he has acquired envelopes in the worlds of that kingdom (45, 46) and identified himself with the consciousnesses of those envelopes. Then he will not need the envelopes of lower worlds, and then that misleading term, “illusion”, may be somewhat justified or at any event understandable. It is very much to be regretted that such symbolic terms have ever become known to the uninitiated. They can only be misinterpreted and so idiotize reason.

### 3.4 Terms for Envelopes

<sup>1</sup>Strange to say a rational explanation of the primordial atom – the monad – the individual – the self has never been given in esoteric literature. You will seek for it in vain. There is talk about the “personality” and the “individuality” (or the “Ego”) and the “monad”, completely misleading terms for the three triads, but the monad as a primordial atom is never mentioned. Therefore, the result is a general obscurity in that respect which is the most fundamental (the “inmost secret”).

<sup>2</sup>The chief drawback to the theosophical manner of presenting the esoteric knowledge, and one that has caused much obscurity, was the failure to clarify the esoteric basic concepts from the outset. No clarity was achieved about the envelopes of man, and the theosophists have not yet seen that three triads are involved. Instead, there was a confusion of envelopes and triads and their consciousnesses.

<sup>3</sup>The terms “the personality and the individual” were used by Olcott for the first time to explain reincarnation to the public. The “personality” meant the envelopes of incarnation, which are formed and dissolved. The “individual” meant the causal envelope, which is permanent in the human kingdom and uses the envelopes of incarnation for its development. When more facts became known to the theosophists and it became clear to them that the solar system has seven atomic worlds (43–49), they had to give a more definite explanation of the self’s existence in world 46, etc., after the self had left the causal envelope to be dissolved. Besant then renamed the “individual” the “Ego” and decided to call the first triad the “three permanent atoms”.

<sup>4</sup>Sometimes “personality” means the integrated individual, the individual in whom all the envelopes function as one. The condition of this is that the emotional automatically controls the physical, and the mental automatically the emotional.

<sup>5</sup>The individual’s acquisition of a causal envelope at his transition from the animal to the human kingdom was in theosophical literature given the term “individualization”. Just as most theosophical terms (including the word “theosophy”), this too is improper. The self is a monad, a primordial atom, and therefore an individual in all kingdoms. The animal’s acquisition of a causal envelope is most suitably called “causalization”, like the causal self’s acquisition of an essential envelope (46) is called “essentialization”.

<sup>6</sup>Regrettably, none of the theosophical writers started from the different molecular kinds or the units of the three triads when accounting for the different kinds of consciousness in the envelopes. Then the result was a constant obscurity, so that the reader desiring clarity must try to explore the relations in each individual case.

<sup>7</sup>It is typical of arbitrariness and carelessness in terminological respect that the term “soul” has been used for practically all of man’s envelopes (physical, emotional, mental soul, etc.). Besant decided for her Indian Theosophical Society that the “soul” should refer to the causal envelope or the “Ego”. In the writings of Alice A. Bailey, the term “soul” is used in five different senses: the consciousness aspect in general, the second triad, Augoeides, the consciousness of the causal envelope, and the monad (the self) in the triad envelope. There is contradictory information about Augoeides, and no account is given of his various functions. Now it is said that these functions are only functions of energy and that Augoeides takes no interest in the individual, now that he is very interested, now that he hardly knows anything about the individual’s existence, now that he guides and helps the individual. Now it is said that he is ignorant in the worlds of man, now that he is omniscient and omnipotent (in which worlds, then?), now that he attempts to develop his essential (46) consciousness, etc. In contrast, there is information on what the pertaining things are called in Sanskrit or in the archives of the planetary hierarchy, which is of no avail to you.

<sup>8</sup>The first triad is called the “permanent atoms”, the second triad is called the “spiritual triad”, and the third triad is called the “monad”, a term that is used for submanifestal

consciousness (44) as well. The word “monad” means indivisible unity. And then it is used to denote an amalgam of three units!

<sup>9</sup>Essential consciousness (46) is called now “intuition”, now “buddhi”, now “Christ” or “Christ consciousness”, now “pure reason”. Superessential consciousness (45) is called now “atma”, now “spirit” or “will”. Confusion appears complete.

### ***3.5 Terms for Different Kinds of Consciousness***

<sup>1</sup>In theosophical terminology the English word consciousness has been restricted to refer to consciousness in the lowest worlds (47–49), so that they have been forced to create new terms for consciousness in higher worlds, the understanding of the all-pervading unity of consciousness being lost in the process. Of course the only right thing to do is to clarify that consciousness is of totally different kinds in the different worlds and then proceed to define the different kinds. The new terms introduced say nothing but only make understanding more difficult. It is positively misleading to call causal consciousness (47:1-3) “intelligence”, essential consciousness (46) “love”, superessential consciousness (45) “will”, since those terms already have accepted meanings, though entirely different from the new ones.

<sup>2</sup>By “psyche” is meant the consciousness expressions of the interwoven emotional and mental envelopes. “Psyche” corresponds to kama-manas of the yogis. Without objective causal consciousness it is practically impossible in many or even most cases to distinguish the emotional in the mental.

<sup>3</sup>In the esoteric literature, there is frequent use of the term “Universal Mind”, coined by Besant and later adopted by Bailey. Like so many other theosophical terms it was never given its exact definition and so came to denote the collective consciousness of pretty well any world: the causal world, world 46, world 43. Since worlds 43–45 are common to all the planets of the solar system but are inaccessible to causal selves and essential selves (46), quite apart from the fact that it is meaningless to speak of the “universe” in reference to the solar system, an exact indication is very necessary. If it should be useful to any human being, the causal world (world of Platonic ideas) should have been meant. We are told nothing about that, however.

<sup>4</sup>Essential consciousness (46), the lowest collective consciousness, has been given many names, as is easily understood: “love”, “wisdom”, “Christos”, “unity”.

<sup>5</sup>The expression “consciousness expands” means in reference to the first self that his knowledge increases by each new fact; and in reference to the second self, that his share in cosmic total consciousness increases as his own consciousness includes the consciousness of ever more individuals.

<sup>6</sup>Individuality and community of consciousness are two different things that are sometimes mixed up. The individual self (the ultimate self, the primordial atom, the monad) is always an individual. It is abortive to call the deputy the individual’s “true self”. The deputy (Augoeides) may however much try to identify himself with the human self, but he can never become man’s true self, for then there would be no individuality. If two beings are said to be “one in spirit”, it means that they have a full community of consciousness in the same world consciousness. The current esoteric terms are symbolic and, strictly speaking, false to facts. They are misleading and should be superseded by exactly defined terms. “All are one” means that they all have a common share in collective consciousness.

### ***3.6 Terms for the Second Self***

<sup>1</sup>All the false notions about some sort of individual superconsciousness that speculative imagination has produced ignorance has relegated to the second self. At all events they are all useless for those who desire exact concepts. Emerson’s “oversoul” as well as Freud’s “superego” are examples of the designations resorted to by those who lack a knowledge of

reality. Certain occult sects speak about the “Ego”, but there seems to be some confusion whether only the causal being is meant by that term.

<sup>2</sup>A confusion of ideas has also been occasioned by esoteric writers who, using the term “soul”, have meant no less than five different things, without specifying in each particular case the meaning intended: the self in the triad envelope, the causal envelope, causal consciousness, Augoeides, the second triad (which is called the “Triad” only, whereas in fact there are three triads), quite apart from such blunders as the “emotional soul” and the “mental soul” meaning man’s consciousness in those envelopes.

<sup>3</sup>Augoeides is not man’s second self but serves as the deputy of the second self until the individual himself can take over his functions, which happens when the monad moves from the first to the second triad. This was not clarified in the old literature, but Augoeides was described as “man’s higher self”. They could not explain that two individuals were involved and that the greater causal envelope (the “soul”) and the lesser triad envelope (the “personality”) were not the same envelope during incarnation. Instead they invented the fiction of twin souls with very deplorable consequences. Everything that can be misinterpreted will be misunderstood because irremediable conceit has faith in its own vagaries. This is how sects arise, disputing about their sundry errors. Only at the stage of the mystic are the dogmas abandoned and all religions prove to be one.

<sup>4</sup>The gnosticians called the first triad “body” (since the matter aspect dominates in it); the second triad, “soul” (the consciousness aspect dominating); and the third triad, “spirit” (the motion aspect dominating). Other terms were used as well: for the second triad “Christos”, the “son”, “Augoeides”, “Adonai”; and for the third triad, the “father”, the “great carpenter”, etc. The Essenes, who misinterpreted most symbols which they found in the Babylonian temple archives and in the Chaldean Kabbalah and even managed to snatch up some data from esoteric orders instituted by the planetary hierarchy, took over the name Adonai to denote their tribal god, the blood-thirsty elemental Jehovah (Jahveh) whose name must not be uttered.

<sup>5</sup>The gnosticians called the triad chain the “apostolic succession”. Like all the other gnostic terms the theologians misinterpreted this one as well.

<sup>6</sup>The triad chain is the explanation of the symbolic sayings “spirit–matter” and “matter is the lowest kind of spirit and spirit is the lowest kind of matter”. The opposition concerns the essential difference between the first triad (matter) and the third triad (spirit).

### ***3.7 Terms for Collective Beings***

<sup>1</sup>In theosophical literature occurs the expression “Planetary Logos”, which can mean the planetary government or the planetary ruler or that collective of cosmic selves which has the planet as its sphere of activity. This collective being in the third divine kingdom (the second cosmic kingdom), worlds 29–35, has formed the planet and supervises the processes of manifestation in it. Such a collective being certainly need not be constituted by the same individuals all the time, but new ones enter into it when previous ones pass to higher kingdoms.

<sup>2</sup>The term “Planetary Logos” can mean a common envelope for the individuals of the planetary government in worlds 29–35. It can mean the planetary common consciousness, in which all monads in the planet have their ultimate collective consciousness.

<sup>3</sup>Sometimes certain “chakras” in the “Planetary Logos” are spoken of. Its “heart chakra” is the planetary hierarchy. All such things could be presented more easily and intelligibly. But the ancient symbols are seemingly ineradicable. They are kept in order to facilitate the perception of the ancient documents of the planetary hierarchy and to train the “intuition”, which is able to correctly interpret all causal symbols. If some theologian really had acquired

intuition, he would be obliged to keep it to himself. Otherwise he would make himself impossible. That is why the “truth” makes so slow progress that it is scarcely noticeable.

<sup>4</sup>“Planetary consciousness” and “Heavenly Men” are terms for collective 45-consciousness.

<sup>5</sup>The terms “Solar Logos” and the “Grand Man of the Heavens” have several different meanings. They can mean full solar systemic consciousness (43) or the solar systemic government or the solar systemic ruler.

<sup>6</sup>Shamballa is the theosophists’ name of our planetary government.

### 3.8 “Will” and Consciousness

<sup>1</sup>According to that abortive terminology which is a recurrent characteristic of theosophical literature, 45-consciousness is called “will”, as though will (final or purposive energy) did not exist in lower worlds, too. It should be obvious that this final energy increases to an incomprehensible degree with every higher world. The higher the world, the greater the consciousness expansion, the mightier the action of dynamis through that consciousness. Energy without consciousness only works chaos. What would consciousness be without purposive energy? It is in the never-ending process of cosmic manifestation that the meaning of existence is realized and the goal is attained. The higher self the individual becomes, the greater will his tasks be in this purposive becoming.

<sup>2</sup>In Greek hylozoics, a distinction was made between energies acting mechanically and finally. In a certain respect they could be called automatized and experimenting energies. The physicalists, having no idea of superphysical reality and in their ignorance believing in eternally automatic unchanging laws and forces of nature, have tried to explain the finality of life as accidental constructive results of the eternal play of natural forces. That testifies to a horrendous ignorance of the finality of all being and becoming.

<sup>3</sup>In fact, so-called mechanically acting forces of nature are determined by finality. Everything in the cosmos is purposeful.

<sup>4</sup>It is man, who in his almost total ignorance of life fancies that he can judge everything, who so far has all but made a mess of everything. When will he realize that with all his technology and civilization he knows nothing worth knowing when it comes to life?

<sup>5</sup>All is “will” just as all is consciousness and matter. When the theosophists call both 43- and 45-consciousness “will”, it is evidence of linguistic helplessness. All active consciousness is will, even if it does not manifest itself in the physical. Only the mathematical terminology can be the truly exact one. In particular, any one of the three aspects should not be emphasized at the cost of the two other. Even the terms emotional world and mental world could preferably be replaced with world 48 and world 47, although the older terms indubitably have an illustrative meaning for the “uninitiated”. The corresponding cannot be said of terms for higher worlds, however.

### 3.9 “Abstract”

<sup>1</sup>Annie Besant talked much about “abstract mind” (mind = mental consciousness), abstract reason, abstract mental consciousness, without clarifying what it was. As she went on to use that expression, it could mean almost anything from 47:1 to 47:6. That is not the way it should be done. You have a right to demand that concepts are defined without ambiguity.

<sup>2</sup>In philosophy, the term “abstract” has a very long tradition of being the opposite of “concrete”. Material (objective) things (phaenomena) were called “concrete” in contradistinction to (subjective) mental ideas and concepts (noumena), which were called “abstract”. The term “abstract” (in contrast to “concrete”) meant such concepts as furniture, for example, in contradistinction to such concrete objects and tables, chairs, beds, cupboards, etc., thus comprehensive concepts that had their definitions through “determinations” indicating the extents and limits of the concepts. Logical training aimed at “determining the

concepts”, making them unambiguous and not ambiguous or diffuse, which they generally are in those untrained in logic. “Abstract thinking” is the condition of principle thinking and rather belongs to the lowest mental consciousness but one (47:6). The other kinds of mental consciousness (47:4 and 5) have been mentioned only by Leadbeater, who contented himself with the remark that these two faculties were beyond the human capacity for thinking at the present stage of mankind’s development. This is hardly correct, since there is nevertheless a tiny minority of people who have acquired “perspective consciousness” (47:5).

<sup>3</sup>At all events it is to be deplored that the term “abstract” has been used in theosophical literature for intuition as well, causal consciousness, idea thinking, the world of Platonic ideas (47:1-3). The result of this must be an irremediable confusion of ideas.

<sup>4</sup>In the end, Besant reserved the term “intuition” for essential consciousness (46), the consciousness of community, which is something totally different, wholly belongs to the consciousness aspect and cannot be used for anything concerning the matter aspect.

### 3.10 “*Illusion*”

<sup>1</sup>Like most esoteric designations, the term “illusion” is used in several different senses. Esoteric students had to content themselves with such terms provisionally, since there was no understanding of their sense. They should not be retained, however, when they prove to cause a confusion of ideas. The emotional world is called the “world of illusions”, since there is nothing in that world to enable the individual to perceive enduring reality, but all in it falls within the sphere of human ignorant imagination. The conceptions we form in that world have no counterparts in reality. The word “illusion” is used in the advaita philosophy as a term for the worlds of man (47–49). The same word is used as a term for the worlds of the solar system (43–49) by those who have reached higher divine kingdoms, etc. Everything the monads have finally mastered and left behind is called “illusion” as well. That the term is unsuitable is clear from the confusion of ideas it occasions in all who are acquainted with the word but do not have its meaning explained to them in each particular case. That was the reason why it was especially suitable in the esoteric knowledge orders, where everything belonging to the higher degrees was kept secret to those in all the lower degrees. After the knowledge has been publicized, however, all the old misleading terms should be replaced with comprehensible ones.

<sup>2</sup>It is logically erroneous, psychologically misleading, and pedagogically disorienting to speak of existing material reality as “illusion”, denying its existence, as some esotericians do in regard to the emotional world (48). Without emotional matter there could be no physical matter. The fact that the individuals of the fifth natural kingdom need not use emotional consciousness cannot motivate such a drastic denial. It is true that mankind’s emotional illusions are the most serious obstacle to consciousness development. But they must be fought by other means than denial of material reality.

<sup>3</sup>There are many terms for the false notions of reality held by life-ignorance, such as: maya, glamour, illusion, fiction, etc. Instead of creating new words to denote the corresponding kinds of phenomena in the different worlds (physical maya, emotional glamour or illusion, mental fiction, etc.) we should be contented with one term, the most common of them all, illusion, and so call it physical, emotional, and mental illusion. It is to be hoped that a committee in the Occidental (Indo-European) speech area will be agreed upon a common terminology. As a matter of principle, Sanskrit terms should be avoided, since they have become idiotized through misuse during millennia. The West has sufficient linguistic resources in the Greek and Latin languages. Another desideratum that is a matter of principle as well is that a fundamental reality existing in all the worlds, matter for instance, should be denoted by one single term and not a different one for each particular world, for example

appearance, form, matter, substance. It is quite sufficient to indicate the intended world by its figure.

### 3.11 "Soul"

<sup>1</sup>The word "soul" occurs as a term for several things, differing according to the individuals' different understanding of life. The word may denote physical or emotional or mental or causal or even essential consciousness. Only esotericians know what is meant by causal and essential.

<sup>2</sup>The never-ending disputes on diverging opinions show that they do not see that understanding depends on the individuals' levels of consciousness and knowledge, an arrangement of nature that is eventually levelled out through new incarnations.

<sup>3</sup>After the theosophists abandoned the term "individual" for the causal being and went on to call it "Ego", the word "Ego" replaces the word "soul" as well.

<sup>4</sup>Blavatsky talked about "lost souls" and "failed lives". She thought most people to be lost souls, namely those who during their incarnation could not acquire an essential envelope and pass to the fifth natural kingdom. She deemed such a failure a failed life. In that case all individuals in higher kingdoms have had lots of failed lives. The whole idea is silly and cruel.

<sup>5</sup>Other writers distinguish between a "human soul", meaning the mental consciousness synthesis of the envelopes of incarnation, and a "spiritual soul", meaning the causal being or the causal self or Augoeides (the deva deputizing as a causal self until the human monad becomes causally conscious and can take over the functions of the causal envelope itself).

<sup>6</sup>The esoterician calls man a causal being, since the causal envelope is his highest envelope. Many students confuse the terms "causal being" and "causal self". Man (the normal individual) is not conscious in his causal envelope, but a causal self has acquired this kind of consciousness. "Being" refers to the matter aspect; and "self", to the consciousness aspect.

<sup>7</sup>Therefore, it is highly desirable that the word "soul" is replaced with terms that in each particular case indicate what is meant by "soul": either the consciousness of the causal envelope or the consciousness of the essential envelope or the consciousness of the second triad or the deputizing deva. All too often the reader will be in the dark about what kind of consciousness is meant and whether the consciousness intended is within the range of what is possible for the individual in the human kingdom. The importance of this should be evident to the reader when faced with statements in the esoteric literature such as:

<sup>8</sup>"Only the soul has a direct and clear understanding of the creative purpose and of the plan."

<sup>9</sup>"Only the soul, whose nature is intelligent love, can be trusted with the knowledge, the symbols and the formulas which are necessary to the correct conditioning of the magical work."

<sup>10</sup>"Only the soul has power to work in all three worlds at once, and yet remain detached, and therefore karmically free from the results of such work."

<sup>11</sup>"Only the soul is truly group-conscious and actuated by pure unselfish purpose."

<sup>12</sup>It is clear that such monads as can be conscious in their envelopes of incarnation only cannot be intended in the above statements. However, must the monad have essential consciousness or is causal consciousness sufficient? The difference could matter. Such questions constantly suggest themselves in connection with the loose talk about the "soul".

<sup>13</sup>Some writers have a habit of expressing themselves in absolute statements that must imply absurdities and contradictions. Anyone who wishes to be exact strives instead to relativize, to indicate under which conditions the statements he makes are valid. The more you know and the more exact in your expressions you want to be to forestall misinterpretations, the more careful you are to indicate limiting conditions.

<sup>14</sup>Some writers say that the soul is omniscient, omnipotent, is living in an eternal now, foresees the future, etc. Taken literally, all of these assertions are sheer absurdities.

<sup>15</sup>Instead of talking loosely about omniscience they should state what kind of consciousness they have in view, what kind of world consciousness, whether 46, 45, or 44, etc.

<sup>16</sup>The soul is not omniscient. Not even a 43-self is omniscient, because his “omniscience” does not extend beyond the solar system. The collective consciousness of the causal envelope knows what it has learnt through countless incarnations. It knows that death does not exist, since it has experienced its incarnations. It knows that it will die some time in the future, when the envelope is dissolved and the monad passes to world 46. The soul (Augoeides) is not omnipotent. His capacity does not exceed that of a 46-self. He is a power, in worlds 47–49, to be sure, but he is not omnipotent because of that.

<sup>17</sup>The soul is not living in an eternal now. It is true that Augoeides has an unbroken continuity of consciousness, and the same is the case with the causal envelope. But the monad in the triad envelope is conscious only in its lower envelopes and is asleep when these envelopes of incarnation have been dissolved, if it has not acquired self-consciousness in its causal envelope.

<sup>18</sup>And finally that unreliable talk about foreseeing the future. The monad, when conscious in its causal envelope, sees what qualities and abilities remain to be acquired and what sowing remains to be reaped. It does not know when, however. It only sees the dharma and karma of its next incarnation, its task and reaping.

<sup>19</sup>Omniscience in 45, for instance, does not mean that the individual knows everything that has happened or is happening but only that he is able to quickly find out what he wants to know in worlds 45–49.

<sup>20</sup>The term “soul” has become so idiotized through the abuse of ignorance that it should be struck out from the vocabulary. The esoterician who knows what he is speaking about states exactly the thing intended.

### 3.12 “Oversoul”, etc.

<sup>1</sup>Emerson was the first one to use the word “oversoul”. It is not clear what he meant by that term. Those using it generally mean some sort of superconsciousness. Some writers by “oversoul” mean the collective consciousness, that of the planet or that of the solar system.

<sup>2</sup>The psychoanalyst Freud talked about the “superego” (the moral constraint resulting from the sublimation of the Oedipus complex). That term has been adopted by those who have heard it, naturally and as usual without any idea of what it means.

<sup>3</sup>Blavatsky used the expression: “The identity of all souls with the oversoul.” Once again a vague expression, erroneous if taken literally. Every monad is an individual having an individual character that precludes identity with others. The expression cited can only imply that all individuals are monads (ultimate selves) that originate from the same primordial being and will achieve the same final goal. All monads have a “soul” (consciousness), and all will reach the highest divine stage.

### 3.13 “Spirit”

<sup>1</sup>The word “spirit” is abused by life-ignorance as often as it is used.

<sup>2</sup>In religious philosophy there is talk about spirit–matter. Often spirit is light and good; and matter, darkness and evil

<sup>3</sup>In the largely abortive terminology of the theosophists, “spirit” is placed on a par with “monad”, by which the third triad is meant.

<sup>4</sup>The spiritualists talk about “spirits in the spiritual world”. They overlook the fact that spirits exist in all worlds, if by “spirits” you mean individuals.

<sup>5</sup>The religious say that god is a spirit.

<sup>6</sup>In hylozoics (spiritual materialism), “spirit” means the same as the consciousness inherent in matter.

<sup>7</sup>In ancient knowledge orders, the symbol “spirit” was used for 1–3 and the symbol “matter” was used for 4–7 in a septenary, quite irrespective of which worlds were under discussion.

<sup>8</sup>Annie Besant called world 45 (nirvana) the “spiritual world”.

<sup>9</sup>The gnosticians (the genuine ones) divided man into spirit, soul, and body. By “spirit” they meant the third triad; by “soul”, the second triad; and by “body”, the first triad. It should be seen that in this the consciousness aspect was emphasized.

<sup>10</sup>According to an old esoteric adage, spirit is matter of the highest kind, and matter is spirit of the lowest kind. The ancients used the term spirit–matter to indicate the opposition of higher–lower: worlds of higher and lower kinds, consciousness of higher and lower kinds, energy of higher and lower kinds. The higher kinds were called “spirit”, the lower kinds were called “matter”, because the consciousness aspect dominates in the higher kinds, and the matter aspect rules in the lower kinds.

<sup>11</sup>You could also express this as follows, which perhaps is the best way of putting it: in the worlds of man (47–49), the matter aspect appears to be the essential one; in the worlds of the fifth natural kingdom (45 and 46), the consciousness aspect seems the most important; and in the worlds of the sixth natural kingdom (43 and 44), the will aspect (the energy) rules sovereign.

### ***3.14 Involvement, Evolution, Involution, Evolution***

<sup>1</sup>Involvement means the composition of higher kinds of matter to form lower kinds. Evolution is the corresponding process of dissolution from lower to higher. Lower kinds of matter contain more primordial atoms than higher kinds, thus is more compounded.

<sup>2</sup>Involvement and evolution is a process of matter running four times and so producing primary, secondary, tertiary, and quaternary matter.

<sup>3</sup>Secondary matter has of old been called involutory matter, and quaternary matter has been called evolutionary matter. Primordial atomic density is equal in all four kinds according to the principle of composition that is analogous for the whole cosmos.

<sup>4</sup>Primary matter cannot form aggregates but exists only as atoms and molecules, being the basis of the other matter and of the cosmic motion.

<sup>5</sup>In primary matter, matter is endowed with rotary motion. In secondary matter, cyclic spiral motion is added.

<sup>6</sup>Secondary and tertiary matter has passive consciousness that can be activated by vibrations. However, tertiary matter can be influenced only by cosmic energies. Quaternary matter has the possibility of acquiring active consciousness.

<sup>7</sup>The terms “involvement” and “evolution” are used in respect of incarnation as well. The causal envelope is involved into envelopes of the matter of lower worlds, and the liberation from those envelopes is called “evolution”.

<sup>8</sup>The “descent of spirit into matter” is an expression occurring especially in old occult literature. Several processes were meant by that expression.

<sup>9</sup>The worlds are built from above. The primordial atoms are introduced into the cosmos from primordial manifestation (chaos) and are involved into ever more composite kinds of atoms and molecules, and these into ever coarser material aggregates. This is what is called “involvement”.

<sup>10</sup>When to the rotary motion of primary matter is added cyclic spiral motion in secondary matter, the potential consciousness of the monads can be roused to passive consciousness. This is what has been called the “descent of spirit”. The same term is used also in other contexts, whenever there is a discussion of the involvement of higher kinds matter into lower

worlds. It is used in respect of incarnation when the monad in the causal envelope is involved in envelopes of ever coarser matter.

<sup>11</sup>The terms are used of avatars as well, individuals who have reached higher kingdoms but incarnate to give people knowledge of reality and life.

### **3.15 “Monad”**

<sup>1</sup>The monad is a primordial atom. Pythagoras was the first one to use term “monad”. He thereby meant the least possible part of primordial matter and the least firm point for individual consciousness, the very ultimate self, the individual.

<sup>2</sup>Platon, being a causalist, in his symbolic language meant by “monads” mental atoms with causal ideas (Platonic ideas containing entire conceptual systems).

<sup>3</sup>Thus the word “monad” existed in literature. When Blavatsky was hunting for words, she took the ones existing, unconcerned about their original, proper sense. And that was the beginning of the theosophical wild confusion of ideas. “Monad” was soon another word for an atom of some kind. Later Besant changed this and gave the word “monad” a defined sense, which also Bailey accepted, namely the third triad. D.K. let the matter rest there, although he deplored that the term was misleading. It was not his business to change an accepted terminology.

<sup>4</sup>In hylozoics, however, “monad” still means primordial atom and no envelope for the primordial atom.

### **3.16 “God”**

<sup>1</sup>The term “god” occurs in esoteric literature, too. It then denotes the most developed monad in each collective being (a group of monads having a consciousness of community) in all the higher worlds; the monad whose task it is to organize the functional work in the processes of manifestation for all members of that collective.

<sup>2</sup>The planetary hierarchy, at least those members of it who belong to departments 1, 3, 5, and 7, refrain from using the word “god”, since it has become abused to the point of idiotization in all historic forms of religions, except, of course, Buddhism. That those working in departments 2, 4, and 6 use that term is due to the fact that the people having envelopes of those departments are supported and helped by personal devotion and adoration for purely emotional reasons and so need those feelings. Thus essential selves use the term as a concession to sentimentality existing. The obvious risk is the ever inevitable belief that a divine person can be affected by prayers and arbitrarily exempt individuals from the consequences of their violation of the arbitrary laws he has announced. Not until mankind has seen the absurdity of the belief in the possibility of abrogating laws of nature and laws of life, has seen that the gods have reached the divine stage through absolutely faultless application of the universal law comprising all the laws, will mankind in its development have attained the stage of common sense. As long as the idea of god is made a fetish confirming the belief in arbitrariness and satisfying egoism, so long will the religions try to outdo one another in promising divine favours.

<sup>3</sup>Esoterics affords us, instead of that principle of arbitrariness the ignorant have attributed to their godhead, the knowledge of a perfectly organized universe with the firm laws that appear in the three aspects of existence.

### **3.17 “Immortality”**

<sup>1</sup>In the esoteric knowledge orders, “immortality” meant the same as “unlosable continuity of consciousness” through all incarnations and all higher forms of existence. We human beings are “mortal”, not because our envelopes of incarnation dissolve, but because we lose our continuity of consciousness at rebirth, our very self-identity being lost in the process. It is

only when, having become causal selves, we study all the incarnations of the individual as a human being that we shall be able to ascertain that we have always been the same individual, the same self-identity. Therefore it is the ability of the monad consciousness to contact causal consciousness that makes us “immortal”. This was what the Egyptian Hermetists meant by the inscription on the plinth of the statue of Isis: No “mortal” has raised my veil. By Isis they meant the causal self, the ability of causal consciousness of omniscience in the worlds of man.

<sup>2</sup>The monad (the primordial atom, the self, the individual) is immortal. Consequently, the word “death” can only mean the dissolution of some envelope of the monad.

<sup>3</sup>Physical death means the monad’s definitive abandonment of its physical envelope.

<sup>4</sup>Emotional death (the “second death”) means the dissolution of the emotional envelope.

<sup>5</sup>Mental death (the “third death”) means the dissolution of the mental envelope.

<sup>6</sup>Causal death means that the monad has left the causal envelope definitively and entered a self-acquired essential envelope (46), whereupon the old causal envelope, which has accompanied the individual through the entire human kingdom, is dissolved. Thereupon the monad forms a new causal envelope with its second triad mental atom.

<sup>7</sup>In the planetary hierarchy, the term “immortality” is used in two different senses.

<sup>8</sup>Man is called “immortal” when he has acquired consciousness in his causal envelope and thus can no more lose his continuity of consciousness at reincarnation.

<sup>9</sup>The individual in envelope 43 is said to have become “immortal”, when he has acquired cosmic consciousness (42), and thus can no more lose his continuity of consciousness at the dissolution of the solar system.

### ***3.18 Mysticism***

<sup>1</sup>To the Greeks, “mystic” knowledge was the same as sacred knowledge. That knowledge was taught in the Greek mysteries, which were not to be divulged on pain of death.

<sup>2</sup>On account of the abuse of words wrought by common ignorance, “mystic” has come to mean something at once incomprehensible, deceptive, and idiotic.

<sup>3</sup>“Mystic” means the consciousness content of the highest emotional molecular kinds (48:2,3). The emotional self, who consequently has not acquired mental consciousness in 47:4,5, is incapable of mentally controlling the kinds of emotional consciousness just mentioned. This has the result that the mystic loses himself in imaginative expansion into infinitude and so unfailingly falls victim to all manner of illusions.

<sup>4</sup>The active emotional consciousness of most people does not reach beyond the consciousness of the four lower emotional molecular kinds (48:4-7). When the individual activates consciousness in 48:3 and in so doing attains the stage of culture, he becomes a “mystic“, since this new kind of consciousness cannot be controlled by mental consciousness in 47:6, which at this stage is the highest active mentality. What the individual experiences thus cannot be grasped mentally and be rendered in concepts. Thus the mystic has set himself free from reason, the control of logical analysis. His emotional consciousness, emotional imagination, has become sovereign in the world of its illusions. He often thinks he is omniscient or omnipotent or feels that he has become “united with god”, etc. ad infinitum.

### ***3.19 Karma***

<sup>1</sup>Karma is not inescapable destiny. Karma is not predestination. There is no inescapable destiny and no other predestination than the one lying in the fact that every individual must sooner or later acquire consciousness in all worlds by himself.

<sup>2</sup>We know that karma is the law of cause and effect in respect of matter, energy, and consciousness. We know that when man passes to the fifth natural kingdom all debts have been paid. We know that justice rules the world. But we can never decide what is karma in any individual case and we should realize that it is totally wrong to regard the misfortune of a

fellow human being as a rightly-deserved punishment. Strange to say, it may be a reward. That little we understand karma. We have learnt from the planetary hierarchy that men are quite unable to decide what karma is, and so no esoterician speaks of karma in any individual case.

<sup>3</sup>On the other hand, we are wise to consider our responsibility for our thoughts, feelings, words, and deeds in both positive and negative respect, for the opportunities and possibilities we have been given in life. Omission may be as serious a mistake as commission.

<sup>4</sup>Those who have acquired causal consciousness and consequently are able to study all their tens of thousands of incarnations take little pleasure in those lessons. It is depressing to see how we all have made all conceivable stupid things and outrages in times past.

<sup>5</sup>There is individual karma, family, group, class, national, and racial karma. We are responsible for everything we have benefited from and especially from unjust conditions.

<sup>6</sup>An example of karma: The Jewish racial instinct is in direct opposition to the Law. The Jews have chosen to collect all the gold of the earth. They succeed in this. And every time it will be taken from them until they have learnt their lesson. Those who have derived advantages from that race, those who have persecuted them, must incarnate among them. According to the planetary hierarchy, there is only one way of solving the Jewish problem: The Jews must sacrifice their Jehovah, renounce their separative tendency, and merge in the nations that have opened their arms to receive them.

<sup>7</sup>More examples: Barbaric clans incarnate into civilized nations. The white nations have so much outraged savage peoples that the latter are allowed, according to the law of karma, to incarnate into civilized nations and to make up their slums. Besides, social conditions in civilizational nations are often so primitive that the simplest intellects can orient themselves in them. Many civilizational individuals are found among uncivilized nations, incarnating because of karma.

### 3.20 Sanskrit Terms

<sup>1</sup>Some Sanskrit terms:

<sup>2</sup>Manu = a 43-self, the head of the first department of the planetary hierarchy.

<sup>3</sup>Bodhisattva = a 43-self, the head of the second department of the planetary hierarchy.

<sup>4</sup>Mahachohan = a 43-self, the head of the third department of the planetary hierarchy.

<sup>5</sup>Chohan = a 44-self, a deputy head in some one of the seven departments.

<sup>6</sup>Deva = an individual belonging to the deva evolution, an evolution parallel to the human. It represents the “matter aspect” of existence just as man represents the “consciousness aspect”. The lowest envelopes of the devas are not organic but consist of molecular matter only.

<sup>7</sup>Mantra = a formula, usually being part of a ritual.

<sup>8</sup>Maya = the illusions and fictions of ignorance.

<sup>9</sup>Senzar = the oldest symbolic language formed by the planetary hierarchy in Atlantis.

<sup>10</sup>Rishi = member of the “higher priesthood” in Atlantis.

<sup>11</sup>Skandhas = mental, emotional, and etheric molecules attached to triad and accompanying it at reincarnation, making up the releasing energies of the law of reaping.

### 3.21 The Terminology of the Future

<sup>1</sup>In esoteric writers you find examples of both confusion of ideas and an obvious inability to find rational Occidental terms to replace corresponding Sanskrit ones. The esoteric terminology has at all times been miserable, both meaningless and misleading.

<sup>2</sup>We Westerners need not take our terms from Sanskrit or some mystic Oriental phraseology. It is no improvement to replace the Platonic term “world of ideas” (causal world) with empty expressions such as “universal mind”, or “the mind of god”, etc. European

word stems are more than sufficient for this purpose. Of course, new words must be coined to denote new, unknown things, and the old terms, idiotized since centuries – soul, spirit, god, etc. – must be discarded. “New wine should be put in new bottles,” is an axiom that is easily forgotten like most esoteric axioms to be found in the Gospels. Such axioms exist there but they should be taken out of their misleading contexts. Johannes Müller (Elmau) made a great attempt at putting them in their true contexts: *Die Bergpredigt, Die Reden Jesu, I–V*. Of course, the only sensible books have been drowned in the Niagara of trash literature.

<sup>3</sup>It has proved increasingly necessary to formulate a new terminology and to define every term exactly, as far as this is possible. Where superhuman worlds, the worlds of the fifth and sixth natural kingdoms, cosmic worlds, etc., are concerned, words that already are in common usage must not on any account be used. The terms hitherto used demonstrate that writers have been helpless before the problem of a missing terminology for higher realities. What had been simpler than starting from the three aspects (which no one seems to have taken into account) and the go on to use mathematical notations for the long series of ever higher atomic and molecular kinds, worlds, energies, and consciousnesses? How much simpler it would have been to consistently implement a mathematical notation of the 49 atomic kinds and the 42 molecular kinds with the consciousnesses and energies corresponding to them. Then we could always know which worlds and consciousnesses are under discussion. As it now is, every writer has his own terminology, which is as vague as those of the others, his more or less hazy definitions, even if Blavatsky’s terms are accepted. In all too many respects it is impossible to have an exact idea of which atomic kinds and, particularly, which molecular kinds (consciousnesses and energies) are intended. This is a nuisance that esoteric writers must be put an end to, if they want to claim to be accurate in a scientific sense.

<sup>4</sup>Since the mathematical nomenclature is good enough, is the simplest, and the most exact, it should be seen as absurd to invent new words for all the atomic and molecular kinds, putting such a load on our ever-overloaded memory with completely empty designations of things that anyhow are beyond the range of human experience. It is an injudicious waste of work, time, and memory to use words when figures are good enough, especially when figures put things into their right and unchangeable contexts, which is more important than anything. Whence comes this mania for inventing meaningless words for corresponding realities in the different worlds? It had been simpler, clearer, and quite sufficient to explain once and for all that analogous realities in all the 49 cosmic worlds are quite different from each other but nevertheless have that in common which our reason can conceive of as fundamental, or absolute, if you like. You could be content with extremely few new terms, when you start from what is common and fundamental. Then you would have been spared that multitude of misleading or in any case quite incomprehensible designations and the prevalent confusion of ideas resulting from it in the various so-called esoteric schools.

### **3.22 Conclusion**

<sup>1</sup>It is not easy to clear away this jungle of inappropriate terms encumbering the esoteric literature. Not even the planetary hierarchy seems to strive after exactitude. Is it perhaps because of the fear that it would be difficult for the causal self to abandon an exactly formulated mental system or that such a system would obstruct the acquisition of intuition? That difficulty will disappear as the realities of the worlds and consciousnesses of the fifth kingdom are explained to those so far advanced. To the individual at the mental stage, however, exactitude is a justified claim and necessary, if a science is to be obtained and mankind is to be raised to become mental selves from the emotional stage, where “belief” without real comprehension dominates. Symbolism uninterpreted only degenerates into new belief systems.

<sup>2</sup>Evolution (the consciousness development of the monads) is the meaning of life. And whatever new obstacles crop up to the realization of evolution, however long time it may need, the established final goal is inevitable. All will reach the goal in the end. All life is divine, for all comes from the highest divine kingdom and will return to it. It is clear from this how theology has falsified the meaning of life by making man a wretched, sinful being, lost for all time. Some of the blame for this distortion must indubitably be put upon the old esoteric symbolism, which, in order to hide the knowledge, used the most inappropriate terms, such as “the fall” in reference to involution, etc. Even many members of the planetary hierarchy seem to be so enamoured with this unsuccessful terminology that they still use the disorienting expressions. “New wine should be put in new bottles” has not yet become an implemented principle.

*Endnotes by the Translator*

To 1.12 “If there is one person in the world who makes me weary, tired and sick it is the academic, technical occultist.” *The Unfinished Autobiography of Alice A. Bailey*, p. 183, first edition, 1951.

To 1.15 The “doorkeeper” is mentioned in *Letters on Occult Meditation*, page 290.

To 11.8-11 The quotations are from *A Treatise on White Magic* by Alice A. Bailey (1934), p. 126. The three worlds referred to in 11.10 are worlds 47–49.

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