

The Soul in Esoterics

Presentation on February 12, 2012, 4 PM at the Quest Bookshop in Seattle, by Stanton Stevens

Online resources:

<http://www.laurency.com> – All that has been translated into English is available here.

The Basic Esoteric Dictionary, The Explanation, Knowledge of Reality, all good starting points

http://www.lucistrust.org/en/books/books_on_line - The teachings of the Tibetan, Dwal Khul, via Alice A. Bailey

<http://theosophical.org/> - The Theosophical Society, the first re-introduction of esoterics to the public.

Books:

Only two Laurency books are available in print in English (though all are in print in Swedish). Both are available at Quest bookshop, or can be ordered from the Laurency website mentioned above.

Knowledge of Reality - a review of Eastern and Western philosophies, contrasted with Hylozoics.

The Philosopher's Stone – cosmology, evolution, the stages of humanity, higher worlds

Also:

Introduction to Esoteric Philosophy <http://www.laurency.com/L5e/L5e6.pdf>

This article is especially appreciative of American common sense philosophy.

Our Epoch <http://www.laurency.com/L3e/L3e18.pdf>

A review of where we are in relation to the changes of the zodiacal ages.

Augoeides <http://www.laurency.com/MVe/wm8.pdf>

Stated clearly nowhere else, information on the consciousness of the Soul

Glamour: A World Problem – Alice A. Bailey – Lucis Publishing Company

The “cleanup” of the personality and of humanity’s emotional and mental bodies is described here.

See Ed Alden, or ask at the bookshop desk, for a CD with all the Laurency material in English, and many Theosophical texts.

Ongoing:

Laurency discussion group - led by Jim Riddell, meets from 7 – 9 PM the 2nd and 4th Thursday each month, at: Taco Time, 23904 Hwy 99, Lynnwood, WA 98026

Rainbow Bridge meditation group - led by Stanton Stevens, meets every Tuesday evening in Port Townsend. A group in Seattle may resume soon. stanton.k.stevens@gmail.com

Alice A. Bailey study group – Led by Karen Johannsen: ksjohannsen@gmail.com

Quotes, all Henry T. Laurency unless otherwise noted.

Knowledge of Life Three

Chapter 3, Esoteric Terminology 3.4.7-9

7 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.

3.6 Terms for the Second Self

1 All the false notions about some sort of individual superconsciousness that speculative imagination has produced ignorance related 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.

2 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.

3 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.

Basic Esoteric Dictionary, compiled by Lars Adelskog

Key –

“The Soul in Esoterics”, Quest Bookshop talk, February 12, 2012

B – term used by Alice A. Bailey

T – term used by theosophical authors

K – the book “Knowledge of Reality”, by Henry Laurency

P – the book “The Philosopher’s Stone”, by Henry Laurency

f = and the following paragraph

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SOUL (B.) The following seven distinct meanings of the word ‘soul’ are to be found in the B. literature:

1. Consciousness in general (the consciousness aspect).
2. The causal envelope and its passive consciousness.
3. The second triad and its passive consciousness (which is passive until the monad has become a second self).
4. The human monad in general (often called the "human soul").
5. The monad having attained self-consciousness in the causal envelope (the monad as a causal self).
6. The monad having attained self-consciousness in the essential envelope (the monad as a 46-self).
7. Augoeides (a 46-self of the deva evolution).

CAUSAL has reference to the material reality of the causal world (47:1-3), its consciousness and energy. The causes of lower kinds of reality are found in this world, hence its name.

CAUSAL CONSCIOUSNESS "Causal consciousness (47:1-3) is possible only for those who have developed so far ahead of the rest of mankind that they can purposefully prepare for their transition to the next higher kingdom. They have acquired the ability to associate with everybody in the causal world, the meeting-place for the individuals belonging to the fourth as well as the fifth natural kingdom.

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

"To causal consciousness there is, in planetary respect (the worlds of man: 47- 49), neither distance nor past time." K 1.20.8ff

CAUSAL ENVELOPE The monad’s envelope of causal matter (47:1-3). The causal envelope is the only envelope that is permanent throughout the monad’s sojourn in the human kingdom. It was acquired at the monad’s transition from the animal to the human kingdom. It is the causal envelope that incarnates, together with human monad, which it always encloses, into four lower envelopes, which are soon dissolved. (K 1.14.2, 1.34.2, 4.8.4)

The causal envelope "retains the memory of all the human incarnations and of the experiences had, of insight and understanding gained, of qualities and abilities acquired." K 1.34.35

"During incarnation the first self has two causal bodies. This condition lasts until the monad becomes a causal self. At the time of involvation the causal body is divided into two. The greater part, serving as a collector of matter supplied, remains in the causal world. The smaller world (the triad envelope), containing the lowest triad, encloses the lower bodies. When the involvation of the first self is concluded and the personality is dissolved, the two separate parts amalgamate to form one single causal

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body. The four centres of the causal body do not belong to the involving triad envelope. It is these two causal bodies that have been called the 'twin souls' and have occasioned fantasies of all sorts." P 2.23.6

CAUSAL LIFE BETWEEN INCARNATIONS "Upon the dissolution of the mental envelope, the individual in his causal envelope sinks into dreamless sleep that will last until the time comes for rebirth and an embryo has been formed for him in a physical maternal body... There can be no conscious causal life unless the intuition of the causal ideas has been acquired in physical existence... The monad's continuity of consciousness, made possible through the memory in its incarnation envelopes now dissolved, has been lost." K 1.34.34f

CAUSAL SELF Monad that has its most important kind of subjective and objective self-consciousness in atomic world 47:1 and molecular world 47:2,3 within the solar system. Causal selves belonging to mankind are at the stage of ideality and have consciousness in 47:2,3, causal selves in the fifth natural kingdom have consciousness in 47:1.

"The causal self is able to study all its previous lives as a man, is able independently and quickly to acquire the facts necessary to comprehend all realities in the worlds of man, achieving more in one hour (in 47:1) than the most efficient mental thinker could manage in one hundred years. Fictions are precluded." K 1.20.10

The causal self can ascertain that the esoteric world view and life view agrees with facts in the five worlds of man (47 49). (K4.11.8)

CAUSAL WORLD Atomic world 47 (47:1) and molecular world 47:2,3 in the solar system. The causal world (47:1-3) is the world of Platonic ideas and man's goal in the human kingdom. The causal world is "the meeting place for the individuals belonging to the fourth as well as the fifth natural kingdom." K 1.20.8

"The causal world, the world of Platonic ideas, belongs to the planetary hierarchy, being accessible to those who have acquired causal consciousness. The causal ideas reproduce reality such as it can be rendered in this kind of consciousness. The Indian elaborator of the raja yoga system, Patanjali, called the idea content of the causal world the 'rain-clouds of knowable things'." K 2.17.5

CAUSALIZATION "By acquiring a causal envelope the monad transmigrates from the animal kingdom to the human kingdom. To term this process 'causalization' is preferable to 'individualization', since the monad is an individual in all kingdoms."

"Only the monkey, elephant, dog, horse, and cat, which belong to group-souls of very few monads, are able to causalize." K 1.33.6

Glamour: A World Problem, Alice A. Bailey, p 81

Only as the disciple learns to hold his mind "steady in the light," and as the rays of pure light stream forth from the soul, can the glamour be discovered, discerned, recognized for what it essentially is and thus be made to disappear, as the mists of earth dissolve in the rays of the rising sun. Therefore I would counsel you to pay more adequate attention to your meditation, cultivating ever the ability to reflect and to assume the attitude of reflection—held steady throughout the day.