

Kat Salomon

Spirit
and
Consciousness



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CONTENTS

Salomon Kat

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The author describes the absolute Spirit, the Absolute, as a unified conscious reality, which is all. The paper is based on three theses, which present the axioms of spiritual science. They allow man to acquire those concepts, which make possible the preservation of consciousness after the death of the physical body. This leads to the preservation of the continuous consciousness of eternal life - immortality.

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FOREWORD

Spiritual science or science of the spirit has always existed. It is known under different names and has been taught with different methods that correspond to the level of consciousness of man. Names such as yoga, Buddhism, cabbala, occultism, theosophy, anthroposophy and philosophy are only single fragments of spiritual science.

Spiritual science, just as any other science, is based on facts. The main difference to natural sciences consists in becoming conscious of the facts by means of sense organs, which are different from physical organs. However, every man can develop these organs within himself in his normal waking conscious state. These perception organs are called supersensible or spiritual organs of perception.

The consciousness of modern-day man allows him to develop these organs by himself. In order to develop the spiritual organs of perception according to the modern level of consciousness properly, it is necessary to know the principles of the development of consciousness. The objective of this book is to present the principles of interrelationships of consciousness and spirit and the respective methods of developing supersensible organs of perception.

This paper is based on three theses, which can be considered as the axioms of spiritual science. Just like the science of geometry is built on the basis of Euclid's axioms, so is it possible to build the science of spirit on the basis of spiritual theses. These can build the basis of the scientific explanation of religion and philosophy and allow transition from the natural sciences to spiritual science.

The eclectic or selective approach of this paper allows the use of citations from representatives of various schools and systems. The citations themselves must not be considered as proof, but serve to illustrate the conclusions derived from the theses of spiritual science. The proofs are only possible for those in whom the spiritual perception organs are already developed. However, for understanding of these topics, logical thinking is sufficient.

*Kat Salomon
February 2012.*

CHAPTER 1

THE FREEDOM OF CHOICE

As different as systems of world views are, they all agree in the acceptance of the existence of one source of everything, of what man is or is not capable of becoming conscious of. This source can be given different names, for example: God, Father, Allah, Brahman, etc. They all have the purpose of designating one reality which is all. Such a reality can only be one, and is therefore called the unified or the one and only reality. Yogi Ramacharaka refers to the oneness of all with the following words:

All philosophies which thinkers have considered worthy of respect, find their final expression of Truth in the fundamental thought that there is but One Reality, underlying all the manifold manifestations of shape and form. It is true that the philosophers have differed widely in their conception of that One, but, nevertheless, they have all agreed upon the logical necessity of the fundamental conception that there is, at least, but One Reality, underlying All.

Yogi Ramacharaka. A Series of Lessons in Gnani Yoga.
The fifth lesson. The One and the Many.

The term absolute Spirit, or the Absolute, will be used throughout to designate the one unified reality which is all. This choice of term enables the first thesis of spiritual science to be expressed as follows.

THE FIRST THESIS

The absolute Spirit is conscious of itself.

Because the absolute Spirit always exists and is conscious of itself, it is then also always conscious of itself. There can be no state when the absolute Spirit is not conscious of itself, otherwise it would not be all. To have infinite consciousness, or to be infinite, can only be that which is all. Therefore, the consciousness of the absolute Spirit is infinite. The finiteness of the consciousness of the absolute Spirit would mean that there is something outside of its consciousness. But

because the absolute Spirit is all, everything that can exist must also be in the consciousness of the absolute Spirit.

The first thesis means that God always has self-consciousness if by the word God one understands the one and only reality. The concept of God appears not because man is superstitious, but because he is able to realize all that exists as one. Superstition arises when the word God is understood not as the one and only reality, but that which is not all, is only a part of the one and only reality. It is not difficult to agree that God must be conscious of himself, but in order to understand that God is the one and only reality, a certain stage of consciousness is necessary. Modern man has enough consciousness to distinguish that there is no difference between the absolute God and the one and only reality. In this sense, the concept of the one God has existed in all religions and philosophical systems. This concept of God was described by Jacob Böhme:

That is the true one only God, out of whom thou art created, and in whom thou livest; and when thou beholdest the Deep and the Stars, and the Earth, then thou beholdest thy God, and in that same thou livest, and also art, or hast thy Being therein, and that same God governs or rules thee also, and out of or from that same God also thou hast thy Senses, and thou art a Creature out of or from him and in him; else thou hadst been nothing, or wouldst never have been.

Now perhaps thou wilt say; I write in a heathenish Manner. Harken and behold! Observe the distinct Understanding, how all this is so; for I write not heathenishly, or barbarously, but philosophically; neither am I a Heathen, but I have the deep and true Knowledge of one only God, who is ALL.

Jacob Böhme. The Aurora. The Day-Spring
or Dawning of the Day in the East.
Chapter XXIII. Of the Deep above the Earth.

Consciousness and existence are inseparable from each other. Because the consciousness of the absolute Spirit is infinite, there can be no beginning and no end of the possibilities of the manifestations in the consciousness of the absolute Spirit. To be manifested, emanated, or to be a being, always means to have finite consciousness and to be in the consciousness of the absolute Spirit. One has to understand finite

consciousness in the sense that it does not encompass all in itself. All that is manifested is referred to as the manifested world structure, or simply the world structure.

The concept of consciousness is impossible to define because it is impossible to define the infinite consciousness of the absolute Spirit in which there is everything, including all concepts. The absolute Spirit has the absolute choice of freedom because nothing exists that could make its choice not be free. Since the absolute Spirit in itself can be conscious only of itself, it has the highest self-consciousness or the highest 'I'-consciousness. Because the absolute Spirit is all, he has the highest knowledge which is called the all knowledge. This leads to the following interesting question:

Could something exist that is unknown to the absolute Spirit which is all and which is always self-conscious?

That something not only can exist, but also always exists. It is the not knowing about the free choice of a being in advance. If the absolute Spirit is conscious in itself of a being with the freedom of choice, then the absolute Spirit can never know which free choice will be made by such a being through the absolute Spirit in advance. If the choice was known in advance, it would not be free. The free choice of a being already means that it is not known if it has not been determined yet. The absolute Spirit is always conscious of all possibilities of free choice, for it is all, and is always conscious of itself. The free choice of a being becomes known to the absolute Spirit only when it is determined by the being itself. The being with freedom of choice will be referred to as a free being or a personality further on.

What the Absolute can or cannot know has been discussed in many philosophical schools. One of these schools is the eclectic school of yoga. This school has carried out the great task of analysing, summarising, and selecting the best system from the different philosophical concepts of India that have been formed over the course of centuries. The eclectic nature of this system is best of all described with the words of Yogi Ramacharaka:

Our own system is Eclectic in its nature, and has points of agreement with, and points of difference from, each of the other principle systems of the Hindu Philosophy, and besides, advances many independent conceptions and interpretations not found in

the said systems, and which are part of the great body of Eclectic Philosophical Thought in India which has refused to identify itself with any of schools or systems.

Yogi Ramacharaka.

The inner teachings of the philosophies and religions of India.
The fourth lesson. The Vedanta system.

In order to compare the conclusions of the eclectic yoga school and those which follow from the theses of spiritual science, consider the following reasoning of Yogi Ramacharaka about what can be known and unknown to the Absolute:

The Intellect informs us that it is compelled to think of the Absolute as containing within Itself all possible Knowledge or Wisdom, because there can be no Knowledge or Wisdom outside of It, and therefore all the Wisdom and Knowledge possible must be within It. We see Mind, Wisdom, and Knowledge manifested by relative forms of Life, and such must emanate from the Absolute in accordance with certain laws laid down by It, for otherwise there would be no such wisdom, etc., for there is nowhere outside of the All from whence it could come. The effect cannot be greater than the cause. If there is anything unknown to the Absolute, then it will never be known to finite minds. So, therefore, ALL KNOWLEDGE that Is, Has Been, or Can Be, must be NOW vested in the One – the Absolute.

Yogi Ramacharaka. A Series of Lessons in Gnani Yoga.
The first lesson. The One.

These words of Yogi Ramacharaka were written at the beginning of the twentieth century. They are not only an expression of a representative of the eclectic school, but also an expression of the consciousness of man of the twentieth century. The consciousness of modern man has changed so much that it becomes possible to extend this thought in the following way.

Not only all knowledge must be in the Absolute, but also all that could be unknown to the Absolute must also be in the Absolute. If there is something unknown to the Absolute, then the Absolute must always be conscious that it does not know something. This unknown is the free choice of man as a free being, as a personality.

And thus, all knowledge now belongs to the Absolute, so all possibilities of free choice which personality could choose are always known to the Absolute. The free choice which is unknown to the Absolute cannot be known to any being. However, as soon as a personality makes its choice through the Absolute, this choice becomes known to the Absolute at once, because the personality as well as all possibilities of free choice are in the consciousness of the Absolute.

Every being always has a beginning and an end and is always in the consciousness of the absolute Spirit. The absolute Spirit is always infinite and cannot be a finite being. Therefore, the absolute Spirit can never know in advance which choice a personality will make. Because the absolute Spirit is conscious of all that a personality is conscious of, it is also aware of the ignorance of a personality. If there were no personalities, then the absolute Spirit could be conscious only of its own infinite knowledge through beings without freedom of choice, because with unfree beings all is known to the absolute Spirit.

Thus, not-knowledge is always present in the Absolute and becomes knowledge only when a personality makes a free choice. It would be a mistake to come to the conclusion that if something unknown to the absolute Spirit can become known through a personality, then the consciousness of the absolute Spirit develops. The concepts of development and change are applicable only to the finite consciousness of a being. Infinite consciousness of the Absolute of all possibilities and consequences of the free choice of personality do not change when free choice is made because they are always known to the Absolute. For this reason, it would be incorrect to state that the consciousness of the Absolute can develop and change. The Absolute knows all through the infinite consciousness, but it does not know all through the finite consciousness of a personality. If the Absolute would not manifest itself in a personality, not-knowledge would never become knowledge and there would be no manifestation of a world structure in which a personality could make free choice.

The concept of freedom of choice is inseparable from the concept of will. To want or to manifest the will means to make choice through the absolute Spirit. Therefore, freedom of choice and freedom of will mean the same. Consciousness is always primary in relation to choice because before free choice can be made at all, the personality must be

conscious of at least two possibilities. If only one possibility exists for the consciousness of a personality, then the choice would not be free.

Consciousness and Spirit are inseparable therefore the consciousness of a personality is always permeated by the absolute Spirit which possesses absolute freedom of will. Consequently, the consciousness of the personality is always permeated by will, which means that if choice exists, then the personality is able to make free choice through the absolute Spirit. Only beings without freedom of choice can carry out the free choice of a personality. If only personalities existed, then all choices of a personality would have to be fulfilled by other personalities. That means other personalities would not have the freedom of choice. Therefore any manifested world structure always must consist of personalities as well as beings that do not have the freedom of choice.

Animals, for example, are beings without freedom of choice. Let's assume that there are two pieces of food in front of an animal, one of which is poisoned, and the consciousness, which is normally called instinct, is also able to distinguish which piece is poisoned. The animal would never take the poisoned piece, and instead would eat the other one. The actions of the animal are predetermined by instinct. Instinct is the consciousness of the whole kind, or the consciousness of the whole type of animal, and will always predetermine the actions of single being of the kind. Instinct operates according to a scheme which can be predicted. The scheme of action of a personality is impossible to predict because each personality has the freedom of choice. If a personality knows which piece of food is poisoned, the choice is still not determined in advance.

In spiritual science, beings whose consciousness is comprised of the consciousness of all animals of a kind are called the animal group souls. Animal instinct is the consciousness of the animal group soul. Animal group souls do not have the freedom of choice, therefore single animals also do not have the freedom of choice. Hence, man cannot be descended from animals. A personality can only be descended from that which has the freedom of choice, that is, from the absolute Spirit. Personality is the image and likeness of the absolute God because his freedom of choice is manifested in the freedom of choice of a personality.

A personality can only be responsible for the results of free choice, and not the absolute Spirit in whose consciousness all possibilities of free choice exist. Free choice is the cause which without fail will always lead to the corresponding result. That is why a personality, by his free choice can only suffer from choice, but not for choice. To suffer from free choice means to suffer due to the results of the free choice. Suffering for free choice would mean the existence of punishment for free choice. No punishment for free choice can exist because then choice would not be free since it would be determined in advance by the punishment of suffering. This can make it clear why the absolute God allows personalities to commit crimes, to steal, to lie and to cause suffering for each other. Otherwise, the personalities would not have the freedom of choice.

The Sanskrit word Karma means 'action', 'deed'. Since without the freedom of choice any action would be determined in advance, Karma always signifies free action, that is, action made through free choice. The relationship between cause and result of free choice of a personality is also called the law of destiny or the law of Karma. In this sense, with Karma it is always necessary to understand the results of actions made through free choice. Without the freedom of choice there could also be no Karma. The law of cause and effect inevitably leads a personality to the next free choice. Following one after another, free choices of a personality defines its destiny, its Karma. It is impossible to predict future free choice. It is only possible to predict the results of a free choice. That is why in all religious documents in which the future is predicted, only the consequences of free choices are mentioned, which have already been made by personalities.

When man suffers, one speaks about his bad Karma. Whether man has bad or good Karma depends only on his free choice. Because animals have no freedom of choice, they create no Karma and should not suffer because their choice is always predetermined by instinct which does not have the freedom of choice. Instinct, for example, always protects the animal against suffering, thus animals can never choose suffering on their own. To understand what could be the cause for the suffering of animals, consider the second thesis of spiritual science.

THE SECOND THESIS

Man is the only being with freedom of choice in the manifested world structure.

The second thesis of spiritual science gives the unique, unequivocal characteristic to man as a personality and supports an answer to the following question: What is man? Man is a being with the freedom of choice. If even one single personality exists, there must be a world structure in which personality can become conscious of free choice and make free choice. Thus in the following section, the term manifested world structure is understood to mean all that it is possible for man to become conscious of through the freedom of choice. This also means that all possibilities of free choice must already exist in the world structure, and the world structure itself must be in the consciousness of the absolute Spirit. The world structure must also have consciousness because everything that the absolute Spirit is conscious of, has consciousness.

If no personalities existed in the manifested world structure, then the world structure would not contain free life if it did not contain the freedom of choice. Free life is the change of consciousness through free choice. The change of consciousness of a personality through free choice also means that something that was previously unknown to the absolute Spirit becomes known. The manifestation of the world structure without personalities would end at once because in such a world structure, all is already known to the absolute Spirit in advance. Therefore, a world structure cannot be manifested without personalities. Personalities also cannot be manifested without a world structure that contains in its consciousness all possibilities of the free choices of the personalities.

The existence of freedom of choice in a personality makes all personalities potentially equal as to the free development of their 'I'-consciousness. This means that all personalities, without exception, must always have the potential to become conscious of themselves as the absolute 'I', as the absolute Spirit. If this was not so, then the absolute Spirit, in order not to injure the free choice of a personality, must always fulfil it through beings without the freedom of choice, and would forever take away the freedom of choice from itself. Since this is impossible, there must be only one type of being with freedom of choice that can become conscious of themselves as the

absolute Spirit. The existence of two different types of personalities would mean inequality in the development of the 'I'-consciousness. One type of the personalities would have the possibility of becoming conscious of itself as the absolute Spirit, and the other would not. The freedom of choice of man makes it possible to assume that man must be the only free being in the world structure.

The manifestation of man as a being with the freedom of choice causes the manifestation of all other beings, which do not have the freedom of choice, including animals. The free choice of man affects not only his own consciousness, but also the consciousness of other beings. Beings that have no freedom of choice are always dependent on beings that do have freedom of choice. Therefore, the cause for the suffering of animals can only be due to the free choice of man. This makes man responsible for the suffering not only of animals, but also for the suffering of all beings in the manifested world structure. From here it is possible to understand that the absolute God never punishes someone and that only the free choice of a personality can be the cause of the suffering.

Everything that can exist must possess consciousness because all is in the consciousness of the absolute Spirit, which is always conscious of itself. Man who recognizes the existence of consciousness in himself but denies consciousness in the variety of the outer surroundings would be similar to a man who accepts the existence of the air in his lungs but denies the existence of the air outside of his physical body. The concept of a being is identical to the concept of consciousness in the sense that there is no being without consciousness and there is no consciousness without a being that manifests this consciousness. Therefore, that which can be developed, chosen, or changed in the manifested world structure is consciousness because all that is manifested, is manifested as beings with different stages of consciousness. Since everything has consciousness and the manifested world structure always consists of personalities and beings without freedom of choice, then all possibilities of choice by a personality can only be manifested through beings without freedom of choice.

To illustrate this point we present the opinion of the representative of occult philosophy H. P. Blavatsky on the existence of consciousness in everything in the universe:

Everything in the Universe, throughout all its kingdoms, is conscious: i.e., endowed with consciousness of its own kind and on its own plane of perception. We men must remember that, simply because we do not perceive any signs of consciousness which we can recognize, say, in stones, we have no right to say that no consciousness exists there. There is no such thing as either «dead» or «blind» matter; as there is no «blind» or «unconscious» Law.

H. P. Blavatsky. The Secret Doctrine. Volume 1.
The Stanzas of Dzyan. Summing up.

The manifestation or emanation of all beings occurs whilst the absolute Spirit becomes conscious of beings which have the freedom of choice. The concept of a being cannot be applied to the absolute Spirit because it assumes the finiteness or limitation of consciousness. The consciousness of the absolute Spirit is infinite, therefore the absolute Spirit is not a being; instead all beings are always in the consciousness of the absolute Spirit.

The word self-consciousness assumes the duality of consciousness – the possibility of becoming conscious of itself within itself. Whatever the absolute Spirit becomes conscious of within itself, also possesses consciousness and becomes a relative consciousness. This duality also means the existence of two opposites. The consequence of the duality of consciousness is the existence in the manifested world structure of beings with the freedom of choice and also of beings, which do not have the freedom of choice.

If man has the freedom of choice, then beings must also exist, which do not have the freedom of choice. The existence of beings with different levels of consciousness means that hierarchies of beings or hierarchies of consciousness exist. The hierarchy of beings without the freedom of choice cannot lie, or deny what exists because it would signify the existence of the freedom of choice in them. They can only be that which they are conscious of. In this sense, the consciousness of beings without freedom of choice is always true. Man recognises truth, if he recognises what the hierarchies of consciousness without the freedom of choice are conscious of. Since the consciousness of any being is finite, the hierarchies of consciousness can only reflect relative truth. Man can only become aware of truth gradually, by achieving the different levels of the hierarchies of consciousness. To know absolute truth would mean to know what the absolute Spirit is conscious of, or

to achieve consciousness of the absolute Spirit, or to become conscious of one's self as the absolute Spirit.

The existence of the hierarchies of consciousness offers an answer to the following question: Which came first, the chicken or the egg? Neither one nor the other. The egg and the chicken are different manifestation forms of beings of the hierarchies of consciousness. Everything that is manifested, is manifested through the hierarchies of consciousness. Physical laws are also the relationships between the hierarchies of consciousness without the freedom of choice. Natural science is only possible because hierarchies of beings without freedom of choice exist, and the relationships between them can be predicted. Natural sciences examine the relationships which are accessible to the waking consciousness or day-consciousness of man. The relationships between the hierarchies of consciousness accessible to the waking consciousness of man are called the solid, liquid, gaseous and fiery states. In spiritual science one calls these four states of relationships between the hierarchies of consciousness: Earth, Air, Water and Fire.

If man has developed the spiritual or supersensible organs of perception, then his day-consciousness can include the sleep consciousness with dreams, the dreamless sleep consciousness and the deep dreamless sleep consciousness. The waking consciousness that encloses the dream consciousness is called the imaginative consciousness. One calls the waking consciousness that encloses the dreamless sleep consciousness the inspirative consciousness. The waking consciousness which encloses the deep dreamless sleep consciousness is called the intuitive consciousness. The imaginative consciousness perceives consciousness of the hierarchies in animals. The inspirative consciousness perceives consciousness of the hierarchies in plants. The intuitive consciousness perceives consciousness of the hierarchies in minerals. For the supersensible perception, the consciousness of everything is immediate fact.

For the supersensible perception there is no such thing as “unconsciousness”, but only the varying degrees of consciousness. Everything has consciousness.

Rudolf Steiner. GA 13. An Outline of Occult Science.
The Development of the World and Man.

Everything that is manifested as hierarchies of consciousness can only have finite consciousness because only the absolute Spirit has infinite consciousness. Since the world structure is manifested, it must have consciousness and its consciousness must be finite. This leads to the third thesis of spiritual science.

THE THIRD THESIS

Any manifested world structure is finite.

The finiteness of the world structure means that there is a beginning and an end of the world structure. The manifestation of the world structure begins whilst the absolute Spirit becomes conscious of personalities as beings with freedom of choice. The world structure ends whilst the personalities become conscious of themselves as the absolute Spirit. Since the absolute Spirit is always conscious of itself and its consciousness is infinite, countless previously manifested world structures have already existed. Due to the infinity of consciousness of the absolute Spirit, there cannot be a first or last world structure. Therefore, there are always countless possible manifestations of world structures, in which the personalities have not yet become conscious of themselves as the absolute Spirit. Consequently, the past, present and future are always connected with the freedom of choice of a personality. Without the freedom of choice of a personality there would be no past, present or future because everything would be known to the absolute Spirit in advance.

The third thesis can be also formulated differently:

The number of personalities in any manifested world structure is finite.

Suppose that the manifested world structure is finite, and the number of personalities in it would be infinite. Then personalities with different levels of consciousness would always exist which have not yet made a possible choice, and thus have not become conscious of themselves as the absolute Spirit. Such a world structure would never end, which contradicts the supposition of finiteness of the world structure. Therefore, the number of personalities as beings with the freedom of choice must always be finite in any manifested world structure.

And vice versa, if we suppose that the number of personalities is always finite in the manifested world structure, then the world structure must be finite also. The infinite world structure would consist of countless possibilities of free choice for personalities. The free choice of the personalities in the infinite world structure would never end and the personalities could never become conscious of themselves as the absolute Spirit. In turn, the absolute Spirit, having manifested the freedom of choice in the personalities, would have deprived itself of the freedom of choice forever. Consequently, the absolute Spirit is conscious of the manifested world structure as a being whose consciousness is formed of the finite number of all possibilities which the personalities can choose to become conscious of themselves as the absolute Spirit. Since the world structure and personalities cannot be manifested without each other, then both variations of the third thesis are equivalent.

H. P. Blavatsky also refers to this numerical or mathematical aspect:

There must be a limited number of Monads, evolving and growing more and more perfect, through their assimilation of many successive Personalities, in every new Manvantara. This is absolutely necessary in view of the doctrines of Rebirth and Karma, and of the gradual return of the human Monad to its source – Absolute Deity. Thus, although the hosts of more or less progressed Monads are almost incalculable, they are still finite, as is everything in this Universe of differentiation and finiteness.

H. P. Blavatsky. The Secret Doctrine. Volume 1.
Additional facts and explanations concerning the
Globes and the Monads.

Manvantara is a state of consciousness in which personalities can create and change their Karma through their free choice. In the state of consciousness which one calls Pralaya, personalities cannot change Karma created in the Manvantara state. They can make free choices that prepare the manifestations of such conditions in the Manvantara state in which the changing of Karma is possible. In this sense Manvantara is the state of activity, and Pralaya is the state of rest or the state of dissolution of activity. In the Manvantara state, personalities develop their consciousness through free choice. Thus, every personality has

its own personal experience, and not all personalities can use others' experiences. In the Pralaya state all personalities have the opportunity to experience others' experiences. How far each personality will use the experience of other personalities depends on its free choice.

The word Monad translated from the Greek means 'unity' or the 'one' and indicates indivisibility in the sense that it is impossible to separate something from the whole and not destroy the unity. The word individuality, translated from the Latin, means 'indivisibility' and in this sense means the same as the concept of Monad. The concept of individuality and Monad will be understood hereafter in the sense of a whole, from which it is impossible to separate something and not destroy its unity.

Man is conscious of himself as a separate being, as the 'I'. This means he has self-consciousness, 'I am' consciousness, or 'I'-consciousness. The highest 'I'-consciousness has the absolute Spirit who is indivisible because it is impossible to separate something from it, and it is the absolute individuality. Therefore, the true 'I', or man's true Self can only be the absolute individuality, which is the absolute Spirit or the Absolute. Yogi Ramacharaka also refers to this:

The real Self is not the body or even the mind of man. These things are but a part of his personality, the lesser self. The real Self is the Ego, whose manifestation is in individuality.

Yogi Ramacharaka. The Hindu-Yogi Science of Breath.
Chapter XVI. Yogi spiritual breathing. Soul consciousness.

The highest 'I' of man is manifested in the world structure as his individuality. One can also define the individuality of man as the highest 'I'-consciousness which man can have in the manifested world structure. In order for all personalities to be equally free, their individualities must be potentially equal. This is possible if every individuality contains in itself all possibilities of free choice of a personality. All possibilities of the free choice of a personality do not change in the manifested world structure, and in this sense, the individuality also does not change in the manifested world structure. How far man is conscious of himself as an individuality makes up his personality.

All together, man is individuality, personality and the relationship between the hierarchies of consciousness that are manifested as the

result of free choice. According to ancient knowledge, man consists of spirit, body and soul. Individuality corresponds to the spirit. Personality corresponds to soul. Body corresponds to Karma, or the relationship between the hierarchies of consciousness that are manifested as the result of free choice. Rudolf Steiner holds that the Catholic Church officially distanced itself from this ancient knowledge not so very long ago:

The science of spirit, for example, had already become inconvenient for the Catholic Church in 9th century; I have often mentioned this. That's why the spirit was abolished during the eighth general Ecumenical Council of Constantinople in 869. At that time the dogma was set up, that man, if he is a proper Christian, may not think that he consists of body, soul and spirit, but only of body and soul, and that soul has spiritual qualities. Today this is still taught in psychology, because it is believed to be unbiased science, however, it is only repeating the dogma of 869.

Rudolf Steiner. GA 194. The Mission
of the Archangel Michael.
Lecture on 12th December 1919.

Personality is determined by the consciousness of man and changes during its development due to free choice. The individuality of man is his highest manifested 'I' which is indivisible and is the principle of personality. Personality cannot be separated from individuality, just as individuality cannot be separated from mankind. The consciousness that the absolute Spirit is conscious of within itself as the consciousness of all personalities is understood to be the consciousness of mankind. Mankind is not just all personalities together, but is also a being whose consciousness encompasses the consciousness of every personality within itself. Before single personalities can be manifested, mankind, as a being with the freedom of choice of all personalities must be manifested. When consciousness of every personality attains consciousness of its individuality, the end of the world structure is reached and all personalities will become conscious of themselves as the absolute, unified individuality, as the absolute 'I', as the absolute Spirit. This is the return of individuality or Monad of man to his source, to the absolute Deity.

The concepts of consciousness and freedom of choice are fundamental for the understanding of the possibility of the beginning and end of the manifested world structure. The world structure begins with the free choice of the absolute Spirit to manifest personalities within itself, as beings with the freedom of choice. The world structure exists as long as at least one personality exists which is not conscious of itself as an individuality in the manifested world structure. The world structure comes to an end through the free choice of every personality to become conscious of itself as the absolute individuality, which is the absolute Spirit. This is only possible when every man is already conscious of himself as an individuality in the manifested world structure. If even one personality is not yet conscious of itself as an individuality, that also means that no other personality has reached such a high consciousness due to the potential equality of the individualities. Therefore, a personality can become conscious of itself as the absolute Spirit only together with all other personalities. This means that no man can unite himself with the Absolute, that is, to become conscious of himself as the absolute Spirit, as long as not every other man is able to unite with the Absolute yet.

The number of personalities in any manifested world structure must be finite. This number however must also be different in the different world structures. If the number of the personalities were the same in the preceding and next world structure, then they would be the same personalities due to their potential equality. In this case, both world structures would be completely identical. Choice would not be free because it would already be known from the preceding world structure. Therefore, such a proceeding world structure cannot be manifested.

Personalities, as various beings, must have different consciousnesses. Personalities can have the same level of consciousness, but their consciousnesses must be different. This means that personalities with higher and lower levels of consciousness always exist in the manifested world structure. Therefore, one personality must also exist which has the most consciousness of itself as an individuality, and has the highest self-consciousness in our manifested world structure. This is the personality that is called Jesus Christ in the New Testament. The name of Jesus corresponds to the consciousness

of personality and Christ corresponds to consciousness of individuality as the highest 'I'-consciousness in our manifested world structure.

The theses of spiritual science form the basis for the answer to the final question.

THE FINAL QUESTION

Why has the Infinite manifested and emanated Finite forms of being?

Yogi Ramacharaka. A Series of
Lessons in Gnani Yoga.
The fifth lesson. The One and the Many.

All that can be manifested through free choice of personality already had to exist in the consciousness of the absolute Spirit. Therefore, all possibilities and the consequences of any free choice of any personality are always known to the absolute Spirit. In this sense, free choice of a personality cannot change something in the consciousness of the absolute Spirit and in this sense nothing can be attained by it. Therefore, Yogi Ramacharaka formulates the final question in the following way:

«Why did God create the Universe, since He is not bound by Necessity or Desire; since nothing can be accomplished by it; since there is nothing that can be that has not always been – be the universe illusion or reality; why was it created?» So it always has been – so it is now, perhaps, will be always, for none but God himself – the Absolute – can answer this question from full knowledge, for such full Knowledge is God Himself, or the Brahman, or Absolute Intelligence. This is indeed the Riddle of the Sphinx.

Yogi Ramacharaka. The inner teachings of
The philosophies and religions Of India.
The fourth lesson. The Vedanta system.

The question «Why» can only be applied to something finite, because only something that is finite has a cause of the beginning and end of its manifestation. If, however, this question is applied to the absolute Spirit or to the Infinite, which always exists and has no beginning or end, the true cause of the manifestation of finite forms

of being must always exist and always be infinite. One also calls the infinite cause of manifestation the uncaused cause. To acknowledge the existence of the infinite cause through finite consciousness, the infinite cause has to be manifested in finite consciousness. If the infinite cause was not manifested in man, it would be impossible to become conscious of it.

Let us look at whether it is possible to find this infinite cause in man. Firstly, freedom of choice is infinite, because the absolute Spirit is infinitely free as to how and what to be conscious of within itself. Secondly, every personality has the freedom of choice as to how and what to become conscious of through the absolute Spirit. Because the freedom of choice of the absolute Spirit is manifested in the free choice of every personality, man can become conscious of the answer to the final question within himself. If another cause of manifestation existed besides the freedom of choice, then that would impose restrictions on the freedom of choice of the absolute Spirit.

All possibilities of manifestation of all world structures always exist in the consciousness of the absolute Spirit. Which world structure will be manifested is determined through the free choice of the absolute Spirit to become conscious within itself of the manifestation of a finite number of personalities. Personalities develop their consciousness by making free choices through the absolute Spirit. When all personalities together become conscious of themselves as the absolute Spirit, then the full answer to the final question will become known to each personality. This is possible because the freedom of choice of the absolute Spirit is manifested in the freedom of choice of a personality. Therefore, there can be no absolute limits for the development of consciousness of a personality, nor can absolute limits on knowledge exist.

Yogi Ramacharaka connects the answer to the final question with the concept of the divine plan:

But, remember this – that while the Higher Yogi Teachings contain no «guess,» or speculative theory, regarding the «Why» of the Divine Manifestation, still they do not deny the existence of a «Why». In fact, they expressly hold that the Absolute Manifestation of the Many is in pursuance of some wondrous Divine Plan, and that the Unfoldment of the Plan proceeds along well-established and orderly lines, and according to Law. They trust in the Wisdom

and Love of the Absolute Being, and manifest a perfect Confidence, Trust and Peaceful Patience in the Ultimate Justice, and Final Victory of the Divine Plan. No doubt disturbs this idea – it pays no attention to the apparent contradictions in the finite phenomenal world, but sees that all things are proceeding toward some far-away goal, and that «All is Well with the Universe».

Yogi Ramacharaka. A Series of
Lessons in Gnani Yoga.
The fifth lesson. The One and the Many.

If the divine plan exists, it must be perfect because the absolute Spirit is perfect. That also includes the perfect fulfilment of the plan. If the divine plan needed to be fulfilled by beings without freedom of choice, instead of by personalities, then this would contradict the freedom of choice of the personalities. Hence, the divine plan can only be fulfilled by personalities. But how are finite personalities which have the freedom of choice and are capable of making mistakes able to fulfil a divine plan? Is it possible? If it is possible, then the divine plan must encompass not only everything that is perfect, but also everything that is imperfect. And then everything that is imperfect must be also perfect because the absolute Spirit is perfect. This is possible if a divine plan encompasses all possibilities of the free choice of a personality in the manifested world structure. Then the divine plan also encompasses the possibility of the free choice of a personality to become conscious of itself as the absolute Spirit. If this were not so, it would mean that personalities would not have been free beings. Therefore, for the divine plan to be able to be fulfilled at all, the freedom of choice of a personality must exist. The existence of the freedom of choice of a personality allows another question to be asked for which there can be no answer in the manifested world structure:

What is the number of the personalities in the manifested world structure?

The number of personalities in the manifested world structure is always finite. This number is known only to the infinite consciousness of the absolute Spirit who is conscious within itself of every personality, as a being with the freedom of choice. To find out the number of all the personalities and not violate their freedom of choice, one must have

consciousness which encloses all individualities. Consciousness of all individualities can only be attained by all personalities together. If all personalities already had consciousness that they can become conscious of themselves as individualities, then all possibilities of choice and their consequences would already be known to them in advance, and then the choice of the personalities would not be free. Hence, freedom of choice of a personality means that no personality can know the finite number of all personalities in the manifested world structure. The answer will become known to all personalities only when every personality reaches the highest consciousness with which it becomes conscious of itself as an individuality. Only then can each personality as an individuality become conscious of itself as the absolute Spirit and all other personalities as individualities, and hence know the number of the personalities in the manifested world structure.

The finite number of personalities is the numerical characteristic of the world structure. It gives rise to the concept of the centre of the manifested world structure. Because everything has consciousness, the centre of the manifested world structure will be that level of consciousness in which it is possible to know the finite number of the personalities in the manifested world structure. On this level of consciousness, every personality is conscious of itself as an individuality, and all personalities together can become conscious of themselves as the absolute individuality. This number builds the basis of all relationships between the hierarchies of consciousness, regardless of whether or not it is possible to express this as a number. Without a finite number of personalities in the world structure there could not be any manifestation of the world structure. Without a manifested world structure there could not be any science. Therefore, knowledge of the existence of the finite number of personalities in the manifested world structure has been laid in the basis of spiritual science.

PERSONAL MESSAGE

All the aforementioned applies directly to you. You are manifested as a personality in the consciousness of the absolute Spirit. Whatever you experience is also experienced by the absolute Spirit. In your freedom of choice, the freedom of choice of the absolute Spirit is manifested. Your true 'I' is the absolute Spirit. Without you no world

structure can be manifested. You always exist, and you have already been manifested as various personalities in countless manifested world structures previously. Now, the development of consciousness of all beings in the manifested world structure depends on your free choice. You have the freedom of choice and hence you are the highest part of the manifested world structure. Therefore, you bear the responsibility for your free choice that is expressed in your destiny, in your Karma.

MAIN CONCLUSIONS

The one and only reality is the absolute Spirit, which is all and which is always conscious of itself. Consciousness and existence are inseparable from each other. Man is the only being with the freedom of choice in the manifested world structure. Any manifested world structure is finite. To be manifested, or to be a being, means to be in the consciousness of the absolute Spirit and to have finite consciousness. Finite consciousness does not encompass everything in itself. A personality is a being that has the freedom of choice. The number of personalities in any manifested world structure is finite. The world structure is manifested through the hierarchies of consciousness. Consciousness of the beings of the hierarchies of consciousness without freedom of choice is always true. The development of consciousness in the world structure occurs through the free choice of personalities. Karma means free action. All together, man is individuality, personality and the relationship between the hierarchies of consciousness, manifested as the result of free choice. Man consists of spirit, body and soul. Individuality corresponds to spirit, personality corresponds to soul. Body corresponds to Karma or the relationship between the hierarchies of consciousness, manifested through free choice. Personalities make free choices through the absolute Spirit. Personalities become conscious of themselves as the absolute individuality all together. Jesus Christ has the highest consciousness as an individuality in our manifested world structure. The finite number of personalities is the numerical characteristic of the world structure. The centre of the manifested world structure is that level of consciousness in which it is possible to know the finite number of personalities.