

THE LONG THOUGHT OF CONCENTRATION, MEDITATION, CONTEMPLATION

1. Concentration is the ability of the monad to direct its attention. Meditation is the ability of the monad to direct its attention continuously. Contemplation is the ability of the monad to direct its attention continuously and to simultaneously move its waking consciousness to a higher envelope.
2. Concentration may be of very short duration. When it is interrupted, this is always due to the fact that the mechanical and automatic activity of the envelopes has been stronger than the self-active consciousness of the monad, that distraction has been stronger than the directed attention of the monad.
3. Concentration can be further developed into right meditation and right contemplation while being nourished with knowledge, self-discipline (elimination of unnecessary desires), self-consciousness, and right attitude which comprises realization of responsibility, gratitude, humility, and reverence for what is higher.
4. What chiefly distinguishes meditation from concentration is the ability of the monad intentionally to overcome the distracting influence of envelope automatism and in so doing to keep concentration longer. When the vibrations of the monad are occasionally stronger than those of the envelopes, then concentration is obtained. When the monad can keep up that state limitlessly, then meditation is obtained.
5. In meditation, the control of envelope automatism by the monad is efficient to the extent that the consciousness of the monad is not identical with the consciousness of the envelopes: "I am, but I am not the consciousness of the envelopes."
6. The ability of the monad to apply non-identification, its realization that its own consciousness is not identical with the consciousness of the envelopes, can and should be intensified to that qualitatively higher state, self-consciousness. That is why meditation and contemplation perform their true function only when exercised with simultaneous self-consciousness.
7. Contemplation exists of several different, ever higher kinds according to the envelope left by the monad. The lowest kind of contemplation is the transition of the monad from the organism to the etheric envelope, the lowest but one is its transition to the emotional envelope, the third kind is its transition to the mental envelope, the fourth kind is its transition to the causal envelope, and so forth.
8. The teaching on concentration, meditation, contemplation, and their result, illumination, can also be called the science of attention. In the Pythagorean formulation of this science, also called light technology, the essential insight concerns the fact that the monad is involved in lower envelopes to become self-conscious in them and that this acquisition of self-consciousness is necessary to all higher consciousness development. It is so because all higher consciousness from causal up is permanent and continuous self-consciousness.
9. The discovery of the self, that centre of consciousness, which can impersonally observe sense perceptions, emotions, and thoughts as things outside the self causes the individual to

get a new view of life. The self's wish to dominate these different kinds of consciousness of which it becomes aware leads to control of consciousness as a necessary condition of the acquisition of still higher kinds of consciousness.

10. Concentration, meditation, and contemplation are the sixth, seventh, and eighth limbs of yoga. The five limbs preceding and so presupposing those three are: 1) the keeping of the five commandments, 2) the observation of the five rules, 3) the assumption of the sitting-posture, 4) the control of the breath, and 5) the withdrawal of self-consciousness from the objects of the senses.

11. On five essential points yoga deviates from the corresponding Pythagorean system for the activation of consciousness, or light technology. Yoga does not teach the three equivalent aspects of existence. Yoga does not teach about the monad and its envelopes but treats consciousness as if it had independent existence. Therefore, yoga does not teach that self-consciousness is the monad's consciousness in contrast to unintentional, mechanical consciousness functions as the activity of the envelopes. Thus yoga does not teach that consciousness development is the acquisition by the monad of consciousness in, and control of, material envelopes of successively higher kinds. Yoga does not teach that consciousness development and all other processes in the cosmos are governed by laws.

12. Two further deviations must be detailed. Yoga does not clearly state what is possible to achieve for man as long as he is man and what is possible for the monad to achieve in the fifth and sixth natural kingdoms only. In its three principal forms – hatha, bhakti, and rāja – yoga belongs to the three older ways, which pose as a condition of exercising them that the yogi isolates himself from the world, whereas Pythagoreanism is part of the fourth way, which in contrast poses as a condition of exercising it that the Pythagorean is active in the world.

13. According as the ability of concentration, meditation, and contemplation is developed, the individual finds it increasingly easier to reach higher states of consciousness and finally illumination without the circumstantial preparations of the third, fourth, and fifth limbs. Finally he can reach these higher states in physical waking consciousness. This is the connected with that process which achieves its completion in the causal self when the causal envelope is entirely incarnated in physical man.

14. In the sixth root-race, when individuals have the etheric envelope as their lowest envelope and their only physical envelope, individuals live in a state that appears as continuous contemplation in comparison with the state of the individuals of the present races, since the former have their physical consciousness constantly in the etheric. This centring of their consciousness in the physical etheric rather than in the gross physical facilitates their contact with, and their acquisition of, causal consciousness.

15. Concentration, meditation, and contemplation presuppose, to be at least passably efficient, that the individual exercises an observing, reflecting attitude also in his everyday life, strives to be as conscious as possible in ordinary situations. He should strive to “live in meditation”.

16. These three states – concentration, meditation, contemplation – are no goals in themselves or good and right in themselves. At lower stages they are tools that can be used for good and for evil, for both white and black aims. Only contemplation in the causal envelope and higher

envelopes are always good and necessarily good, because they cannot be used for other than good, white aims.

17. In light technology, these three states are used exclusively for consciousness development, for activities that are intended to benefit and help living creatures without injuring other creatures or causing them to lose anything good.

18. One of the most important factors raising consciousness from mental to causal is the thinking of nothing but truth, nothing but reality ideas, an activity that simultaneously implies the rejection of lies.

19. There are fictions of two kinds which may be called wrong perception and wrong conception. Wrong perception is such a fiction as is based on physical reality but is a misinterpretation of it, as happens when at night you see a piece of rope lying on the ground and believe it to be a snake. Wrong conception is a mental or mental-emotional construction that essentially does not correspond to reality. Wrong conception includes theological, philosophical, scientific fictions, political ideologies, etc.

20. At the present stage of mankind's development, concentration, meditation, and contemplation are not sufficient in themselves, cannot produce knowledge by themselves. They must be based on, start from, knowledge of reality, esoteric facts.

21. There are three sources of knowledge of reality: one's own experience, reliable authority, and correct conclusion from the two former.

22. It is the inability of persistent, concentrated thought that makes thought too short, so that unnecessary fictions arise which had otherwise been discarded. Having a better developed ability to think long thoughts, the individual could eliminate quite a number of fictions.

23. In esoteric concentration, meditation, and contemplation, consciousness must apply itself to truth, reality; must not devote itself to lies, fictions, or illusions save with a clear insight as to their nature and in the intention of apprehending their opposites the more clearly: truth and reality.

24. One of the purposes of meditation is to bring about, in the individual's own being, moments of higher quality, moments at which he realizes that his many everyday states are expressions of the envelopes, the not-self, and so make him understand that "I am not one, I am many". In such a qualitatively higher state, the individual can compare this to lower states and realize the fact that they are lower and why they are lower. When being in the lower state, however, the individual does not even apprehend that there is a higher state.

25. By sharing their joy when other people are happy, by sympathizing with them when they are miserable, by rejoicing at their virtues, and by overlooking their vices one's mind attains to serenity and stillness.

26. Those who exercise control over their envelopes are divided into three groups according to the strength of their determination and will of emancipation: weak, moderate, and strong. The strong are closest to that control.

27. One aim of esoteric meditation is that the disciple learns how to use causal energy to control the energies of his envelopes of incarnation. Anyone who wants to acquire causal consciousness must learn to control mental activity, for its restlessness makes it impossible to apprehend the causal ideas. Illumination, which is the ability to discover the ideas, strikes like lightning when the individual contemplates his system in stillness and becomes receptive. His mental activity, hitherto active, instead becomes passive in a state of expectant tension.

28. Another aim of esoteric meditation is that the disciple learns the art of service, becomes useful for mankind and the planetary hierarchy in its work. This presupposes will to unity, life experience, and wisdom of life.

29. Meditation is necessary to daily inculcate on us the importance of striving after unity, so that we strive to realize the insight saying that we all make up a unity. Meditation can put us into contact with our Augoeides, with the planetary hierarchy, with our fellow human beings, with all three at the same time.

30. The human monad achieves a contact with Augoeides partly by a reflective attitude, partly by unselfish service, partly by mastering consciousness in the envelopes of incarnation, so that they are made free channels for causal energies pouring down through them.

31. Man can not and should not visualize Augoeides, for he lives in world 46, which is formless to man. But he can meditate on Augoeides through the sacred syllable AUM which is a symbol of unity as well as of the three aspects of existence and of Augoeides. Augoeides is simultaneously shaper of matter, that is, shaper of the causal envelope and its centre, the guide of man's consciousness evolution, and guardian of the law.

32. Meditation, if done correctly, should bring about three results. It should entail the dissipation of illusion by the correct apprehension of the idea. It should bring about a better understanding of our relations to other people. It should lead to action.

33. The principal aim of meditation is the development of desirable, requisite qualities. By meditation the esoteric student assimilates the esoteric mental system and the feelings of the attractive tendency, which bring about a reappraisal of values and an ideal attitude to life.

34. There are no important or necessary qualities or abilities that right mediation does not help man to acquire.

35. Without meditation the individual develops so slowly that he hardly makes progress in a hundred incarnations or more.

36. It is in mediation that the individual assimilates the knowledge and acquires the ability to think by means of it. By meditation he finally masters the hylozoic mental system.

37. In right meditation, the mental molecules in the brain are at work; in right contemplation, the causal molecules. In right contemplation, the self is in contact with causal consciousness. It is contemplation that confers illumination: the discovery of causal ideas, reality ideas, Platonic ideas.

38. Meditation is a method for contacting the second-self consciousness. This method is partly emotional, partly mental. From the highest emotionality (48:2), the meditating person seeks to contact Augoeides in the lowest essentiality (46:7). From the higher mentality (47:5 to begin with, later 47:4), the meditating person seeks to contact Augoeides in causal consciousness (47:3 to begin with, later 47:2). The emotional method is preferred by the mystically inclined, the mental method by the intellectually inclined. The esoterician must learn how to use both methods, however, for he needs both.

39. Suffering exists only in the lowest three physical and emotional regions (49:5-7, 48:5-7). The aim of contemplation is also to help man to rise above existence in envelopes of lower physical and lower emotional matter and in so doing overcome suffering for his own part. When he can exist exclusively in the four higher regions of his three worlds (49:1-4, 48:1-4, 47:1-4), in the ethers or regions of light of those worlds, he is approaching his emancipation to the abode of immortality.

40. Consciousness development is a gradual process, symbolically called a wandering from darkness to light. The “light” of every higher world is of such intensity that the next lower world appears as “darkness” in comparison and so by analogy throughout the series of ever higher worlds to the highest one. The process within each world of consciousness appears as a gradually widening perception of its particular reality, incessant discoveries of new facts. The individual does this through meditation and contemplation.

L.A. April 4, 2014.

Posted on the Internet, the website www.hylozoik.se, on April 3, 2015.

Last correction entered June 7, 2015.