

# FUNDAMENTALS OF LIGHT TECHNOLOGY

## PART ONE

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### *1 Defining the Concept of Light Technology*

<sup>1</sup>To begin with, the composite word “light technology” is to be explained. Let us start with the second word, “technology”. It is derived from two Greek words, *techne*, meaning art, skill, regular method of making something; and *logos*, meaning thought, reflection, calculation. The word “technology” can thus be said to mean some art, skill, or regular method based on thought, reflection, or calculation; and so “light technology” should mean thoughtful, reflective art, skill, or method applied to handling light.

<sup>2</sup>The word “light”, in its turn, refers to higher kinds of matter with higher kinds of consciousness and higher kinds of force, energy, or will.

<sup>3</sup>The term “light” as denoting higher kinds of matter with higher kinds of consciousness and higher kinds of energy should be taken quite literally. Someone suggested that we should not say that higher kinds of matter “are light” but rather “may be said to be light”. This person started from a limited experience of light, namely in the physical world, as if this kind of light were the only real one, and as if the talk of light of higher worlds were to be taken as a mere “symbol”. It is quite the other way round, however: the light of higher worlds is much more intensive, powerful, than any physical light also because it has a consciousness aspect that is apprehended by all who can see that light, that is to say, perceive it objectively, since subjective apprehension is acquired before objective perception in each higher world, so that the individual in order to see that higher kind of light must have long before apprehended, acquired, and so been able to live in, the higher kind of subjective consciousness associated with that higher kind of light, that higher kind of matter (because, as hylozoics explains this, each higher or lower kind of consciousness is necessarily bound up with its definite higher or lower kind of matter and cannot be separated from it). Having this understanding of what light is, the individual realizes that the light of higher worlds came into existence earlier and the light of the physical world later, that physical light is a faint reflection of the light of higher worlds. This is an example, one among many, how in hylozoics everything is viewed from above: everything lower issues from something higher and ultimately from what is highest. If in the relation between lower and higher something is a symbol, then it is the lower, for it is a downscaling of the higher. KofR 7.18.17; KofL1 9.4.4; KofL2 1.9.3

<sup>4</sup>Hylozoics teaches that the whole of manifestation – cosmic, solar systemic, and planetary existence – is divided into seven series of seven each, so-called septenary series. Every septenary (1–7) can be divided into three higher and four lower, or four higher and three lower: 1–3 and 4–7, or 1–4 and 5–7. Each of the two manners of division finds application on the matter aspect as well as on the consciousness and motion aspects. Four takes the middle position; it is either the highest of the lower or the lowest of the higher. This middle position is crucial, marking the critical transition from the lower to the higher in every process of ascension. A deeper understanding of the nature of this crucial position promotes the individual's work at transition from lower to higher stages. KofL2 2.36.4; PhS 2.62.3,6

<sup>5</sup>The higher four (1–4) or three (1–3) are called “light”, the lower three (5–7) or four (4–7) are called “darkness”. Where the matter and motion aspects are concerned, this means that a lower kind of matter relates to a higher kind as darkness to light. This is explained by the fact that all higher matter is luminous and its inherent luminosity increases in each higher kind of matter, in each higher world. This state of opposition between darkness and light is the most obvious to man in the physical world, where the gross physical world (49:5-7) appears as darkness compared to the etheric world (49:1-4) as light, the organism as a “body of darkness”, in contrast to the etheric envelope as a “light body”, etc. When, later in consciousness development, he acquires at first emotional and subsequently mental objective consciousness, the corresponding worlds – the emotional and mental worlds – appear as worlds of light in contrast to the physical world as a world of darkness; and the light of the mental world, in particular, is so intensive as to blind the unprepared who prematurely venture into it. KofL5 14.12 Finally, the light of the causal world stands out as so intensive that all the lower worlds (47:4–49:7) are seen as darkness in comparison with it. So much for the matter aspect. In the consciousness aspect, there is an analogous relationship darkness–light between lower and higher consciousness, lower and higher understanding and insight: both physical and emotional consciousness appear as darkness and ignorance in comparison with mental consciousness, hence the old name of those two lower worlds as the “hall of ignorance”, whereas the mental world was called the “hall of learning”. Even mental consciousness appears as darkness, however, in comparison with causal consciousness as light, for mental consciousness cannot see through its self-made fictions (thought-forms without essential content of truth, without correspondence in reality), no more than emotional consciousness can see through its self-made illusions (false life values and desires that go against the laws of life). Consequently, only the causal world was called the “hall of wisdom” in the older symbolism. The most important reasons why even mental consciousness is called “darkness” and only causal consciousness is called “light” are the following ones: only causal consciousness affords genuine knowledge, self-consciousness, community with Augoeides, incipient group consciousness and group love and, finally, as the “crowning glory”, consciousness of law and consciousness of plan (insight into the plan of the planetary government for consciousness evolution).

<sup>6</sup>Where human beings are concerned, light technology thus means the goal-oriented, goal-conscious, endeavour, based on efficient method, right knowledge, and sufficient understanding, to gain causal consciousness, to become conscious in the causal envelope, not merely sporadically but permanently self-conscious in that envelope. Where superhuman selves are concerned (46-selves, 45-selves, etc.), self-consciousness in still higher envelopes are added, and also group consciousness that expands to include more and more selves of the individual's own kingdom as well as of all lower kingdoms.

<sup>7</sup>To sum up: the pair of opposites, light and darkness, has reference to the pair of opposites, ether and gross physical existence: 43–46 and 47–49 in the cosmic sense, 49:1-4 and 49:5-7 in the solar systemic sense.

<sup>8</sup>Light is both symbol and fact – physical light (49:1-4) is downscaling of “spiritual light” (43–46) or, expressed differently, solar systemic ether (49:1-4) is downscaling of cosmic ether

(43–46).

<sup>9</sup>Light technology is skill in using the light, skill based on knowledge and understanding.

<sup>10</sup>In this Part One, many ideas and facts are explained briefly and summarily to be given a fuller treatment and be put into other contexts in subsequent Parts.

## 2 *The Seven Basic Principles of Light Technology*

<sup>1</sup>Here “basic” means the first elements, fundamentals, which aspirants must try to understand, assimilate, and apply to begin with. Other principles, equally important, will be added later in the course of their study.

<sup>2</sup>Light technology is based on the following seven facts and principles:

<sup>3</sup>1. Technically, two light bodies exist, the causal envelope and the etheric envelope, and they are man’s two most important envelopes. WofM 9.17.9

<sup>4</sup>The great importance of the etheric envelope appears from the fact that it is a perfect envelope, relatively speaking; that even its mechanical functions are expedient and rational. The corresponding is not true of the emotional and mental envelopes, the mechanical functions of which are, on the contrary, almost always unserviceable and obstructive to the development of consciousness. The etheric envelope can be allowed to “do” mechanically and automatically, whereas the emotional and mental envelopes must be brought into a condition where they either are still or are intentionally controlled by the monad. The dysfunctionality of the emotional and mental envelopes is connected with the fact that the emotional world is the world of illusions and the mental world is the world of fictions. The fact that the etheric envelope and the causal envelope function well in respect of knowledge is connected with the fact that knowledge is possible for man in the physical world and the causal world, and in these worlds only. KofL2 1.8.5, 9.9.2, 9.15.4, 9.25.1

<sup>5</sup>The causal envelope has no automatic or mechanical activity; everything going on in it proceeds intentionally, being controlled either by Augoeides or later (at the causal stage) by the human monad. The fact that there is no causal subconscious is connected with this.

<sup>6</sup>To sum up: “doing” should be the concern of the etheric (49:2-4) and causal (47:1-3) envelopes, “not-doing” should characterize the mechanical functions of the emotional (48:4-7) and mental envelope (47:6,7). The same idea expressed differently: “The practical method consists in the true self stopping mechanical emotional and mental envelope activity. As long as the self manages to do so, it stands firm in its self-identity. When the self does not manage to do so, it is identified with envelope activity.” Patañjali’s *Yoga Sūtras*, Book One, Sūtras 2-4. This implies that the self lacks a firm self-identity as long as it does not control its envelopes but is controlled by them.

<sup>7</sup>In the future, esoterics is called light technology, and the future begins now. Light technology means: skill in using the light, a skill based on right knowledge and understanding. And the light is etheric matter, its energy and consciousness. And this means solar systemic ether, 49:1-4, and cosmic ether, 43–46. Also the causal envelope is included here, since its centres are activated by the second triad (45–47). There exists no mere theoretical esoterics. All esoterics must be practised, must be skill in action, must be applied in life. The teaching does not live unused.

<sup>8</sup>2. The method for acquiring higher mental and causal consciousness is to improve one’s being and deepen one’s knowledge. Being is improved by acquisition of self-consciousness through self-observation, non-identification, and self-remembrance – these are the basic exercises of which all other exercises are modifications or preparatory stages. Knowledge is deepened by understanding of the hylozoic mental system as a downscaling of causal ideas. The method has the character of pre-formation.

<sup>9</sup>3. Even if the greatest part of light technology is beyond the grasp of most aspirants and disciples, yet there is always something in it for each of them. There is no aspirant who

cannot intensify his consciousness of unity. Also there is no aspirant who cannot work on at least some aspect of light technology. He should not be content with this mere fact, however, but constantly work at strengthening and improving on his being, widening and deepening his knowledge. There are parts of light technology which all serious-minded aspirants can start applying even now, whereas other parts of it must be reserved for later stages of the path, for disciples and initiates.

<sup>104</sup>. In light technology all begins with understanding. Understanding is a union, a joint action, of knowledge and being. There will be results according to the individual's knowledge, understanding, and effort. Right use, right application, presupposes right understanding. Thanks to his understanding, a surgeon can use surgical instruments in ways that a layman cannot. The instruments in themselves do not carry or entail the ability of their right use; the ability lies exclusively with the users, in their knowledge, understanding, and experience. In this respect, light technology is no different. In itself, the method is not magical. But its users can achieve what appears as magic, if they possess the right knowledge, the right understanding, and the right experience. When knowledge, understanding, and experience are right, they can "work miracles" using even the simplest methods.

<sup>115</sup>. Knowledge, valuation, effort must be based on the individual's own being, his work on three lines. **First Line:** Work at oneself; to remember oneself means to remember the second self, to be the second self if only for a moment. It is an aspect of forgetting oneself, if "self" means the first self. It is not only about remembering oneself, but also about observing oneself, and practising non-identification. **Second Line:** Work with and in the group, necessary for de-centralization and learning to show consideration, also to share experience with others. **Third Line:** Work in, with, and for the school. The school works not only for the consciousness development of the pupils but also for that of mankind.

<sup>126</sup>. The right attitude must prevail. This includes reverence of, and gratitude to, the elder brothers. Because this attitude is based on the realization that nothing of this work would be possible if older monads had not gone before us, carved the path for us, and then guided us on it. Progress is impossible if the right attitude does not prevail.

<sup>137</sup>. It is not the object of one's study alone or even principally that raises the level of consciousness, but it is the quality of one's attention directed at it. Therefore, the pupils need to study not only the knowledge but also themselves; they need to see how they limit themselves unnecessarily by imperfect thought-processes, too short and too weak thoughts, mechanical reactions instead of intentional and conscious mental work, sleep instead of wakefulness. The pupils also need to observe their own automatic assumptions and then the assumptions behind their assumptions.

### *3 Some Essential Elements of Light Technology*

<sup>1</sup>As to practising, self-observation, self-remembrance, and non-identification are essential, just as the three trusts are: trust in life, trust in self, and trust in law. KofL4 3.33.7; WofM 8.22.4 All other exercises are subordinate to self-remembrance. This means that those other exercises should be directly aimed at facilitating the individual's self-remembrance. Expressed differently: all the exercises save self-remembrance are incomplete if the individual is not able to make them pass into, and lead to, a moment of self-remembrance.

<sup>2</sup>As to the state of function, the intentional passing of the waking consciousness from the organism to the etheric envelope is essential. Such a passing of the waking consciousness (the state of function) from a lower to a higher envelope is the same as is called samādhi in yoga (Patañjali's rāja yoga).

<sup>3</sup>As to the long-term mental development, the overcoming of formatory thinking and the activation of perspective and system thinking are essential.

<sup>4</sup>As to thinking, the agreement of its content with reality is essential. KofL2 7.14.5-7 That

is why great importance is attached to the study and understanding of the hylozoic system and, in it, especially the unity of all, the three aspects of reality, the consciousness development of the monads through the natural kingdoms, and everything's conformity to law, everything being controlled by laws of nature and laws of life.

<sup>5</sup>As to the daily work at making the first self (the first triad and its envelopes: mental, emotional, and etheric envelopes) a useful instrument for the monad in the causal envelope, the overcoming of negative emotions, formatory thinking, and imagination (mechanical, emotionally driven assumptions without necessary ground) is essential.

<sup>6</sup>As to emotional development, devotion to the good of mankind, to the elder brothers and to Augoeides, and here as well the three trusts are essential.

<sup>7</sup>As to the motive for action, the will to work for the good of the collective is essential. The good of the collective is what favours the progress of one's group without putting any other group at a disadvantage unduly – that is, in contravention of the laws of life.

<sup>8</sup>As to every attitude held, every decision made, every action taken, valuation is essential. If you do not deem certain things better and other things worse in relation to yourself, if you put everything on the same level, which is the attitude of the “tramp”, this means that you have no aim, no goal, no striving, no desire of realization, nothing above yourself, nothing above the first self. Only the things at which you direct your thought (effort to understand) and your feeling (love) and which are much higher than yourself can raise you. If they are too low, too close to you, they cannot raise you.

#### *4 Some Conditions of Exercising Light Technology*

<sup>1</sup>Formatory thinking, superficial, stereotyped thinking, is a serious hindrance to light technology. To some people this is more of a problem than to others, but they should all, without exception, work actively against it within themselves. They should all collect their own examples, distinct examples, of their own formatory thinking, with refutations, so as to have eventually a very clear, deep, live (detailed, realistic) idea of the difference between formatory thinking and higher kinds of thinking. Having just vague, hazy, dim, shallow notions of it is no good, for such things are in themselves instances of formatory thinking, and nobody can overcome one kind of formatory thinking by another kind. WofM 6.20.6-11

<sup>2</sup>To make progress in light technology a person must possess within himself a centre that is relatively independent of, and free from, the mechanical reactions of the first self, a centre that is capable of reasonably clear and deep thought; a centre that understands esoterics at least on a certain level, realizes the necessity of school work and is prepared to obey the principles, laws, and rules of school work. To be capable of all this, such a centre must not sleep too much, must not be too weak, and must not be active too seldom. A person who is all emotion, or almost all emotion, his emotional and wishful thinking; a person who is all intellect, his views, and opinions (generally manufactured for him by other people), cannot exercise light technology.

<sup>3</sup>Trust in law must prevail in light technology. You will have to trust that results will come even if you do not see them at the beginning. You must trust the law of quiet, invisible growth. KofL3 8.15.10

#### *5 Pre-formation*

<sup>1</sup>All esoteric training can be called “pre-formation”. This means that all the material that the teachers give their pupils to study, all the exercises they recommend to them, all the rules they lay down, are intended to help the pupils to have a better opportunity to give their knowledge and their being beforehand the forms which these have in a higher state of consciousness.

<sup>2</sup>What is meant by pre-formation? I am travelling by boat and I fall overboard. Many thoughts cross my brain while I am on my way down into the water, these for example: “I

should have learnt how to swim. Now it's too late." In this connection, pre-formation means that I have learnt how to swim before the accident happens, so that I am in a condition to face it with a chance of survival. Upbringing is a kind of pre-formation. Children are not grown-ups, but they can nevertheless be taught to behave as grown-ups (should) behave in important respects, learn how to show consideration, inhibit self-will and expressions of egoism, etc. Esoteric training is in some respects – work on second line – a second upbringing.

<sup>3</sup>As his mental development progresses, man learns how to act not as much on emotional impulse as after mental preparation, which includes reflection and planning. This also includes the intentional insertion of a pause of evaluation after receiving important impressions, so that there will not be a mechanical reaction to the impression received. Pre-formation means the introduction, into the ordinary state of function, of intentional processes that to some extent emulate thinking such as it manifests itself in a state of higher consciousness. The purpose of the exercise of pre-formation is to stand prepared when a state of higher consciousness suddenly appears, so that you can use it. The work at long thoughts is a kind of pre-formation that emulates the apprehension of a causal idea.

<sup>4</sup>Studying the hylozoic system is an instance of pre-formation. No ordinary human being, no person who is reduced to his mental consciousness, the ordinary intellectual functions, the speculations of philosophy, etc., would have been able to invent hylozoics. Hylozoics is a product of higher consciousness, a kind of consciousness far beyond the capacity of an ordinary human being. It corresponds to the "thinking" of the causal self, actually the "viewing of ideas" that this self is able to do. This is not to say that causal consciousness is sufficient for this; it is not, since hylozoics describes reality far beyond the causal world. In fact, the causal self, in order to "view" hylozoics, must receive causal downscalings of 46-ideas, 45-ideas, etc. The causal self receives these downscalings from his teacher in the planetary hierarchy. These teachers, in their turn, have received downscalings from still higher authorities: teachers in the planetary government, and so on all the way up to the highest cosmic kingdom. PhS 2.1.12, 2.42.5 Ordinary man, who is unable to do anything of this, nevertheless can be taught to comprehend and understand something that has a mental form corresponding to causal viewing, and this mental form is the mental system of hylozoics. If he masters the system, he will be able to think truth, think reality, within its framework, and this is mental pre-formation before causal viewing. Without this mental pre-formation he will not arrive at causal viewing.

<sup>5</sup>The corresponding is true of exercises. Causal and higher selves are permanently self-conscious. Untransformed people are self-conscious only sporadically and uncontrolledly for brief moments. But if they do the exercises they have received from their teachers, they will be able to produce self-consciousness in a controlled, intentional manner. This kind of self-consciousness, which they produce with knowing understanding and right method, is certainly in most cases of very short duration, but with time, by dint of unflagging effort, they make it last longer. In so doing they give their emotional and mental consciousness functions forms that emulate higher consciousness, and through these forms they contact higher consciousness. Even if these contacts are sporadic and brief, yet they are immensely important. They are in fact necessary, if the higher consciousness is to be activated at all. The greatest abilities always started once from very modest, seemingly insignificant attempts.


<sup>6</sup>In all esoteric training the importance of preparation is stressed. No kinds of higher consciousness can be conquered starting from nothing. Before setting out, there must be certain acquisitions, certain previous understanding and experience. It is the purpose of pre-formation to facilitate these acquisitions.

## 6 *Creation of Self-Consciousness in Connection with Cosmic Ideas*

<sup>1</sup>In the beginning of the work, the moments of self-consciousness are usually rare, very short, and rather poor; actually only the realization, “I have not self-remembered”. Later, however, after strenuous work, you will be able to make those moments come more often, last longer, and you will be able to put more into them. Ponder on, reflect on, meditate on esoteric truths, cosmic ideas, in states of self-consciousness! These states are of a higher quality so that, when you are in them, you can for the moment understand things which you do not otherwise understand. This raises your level for the moment, and if this is repeated sufficiently often, the raise of your level will be made more permanent.

<sup>2</sup>Eight cosmic ideas to be meditated on with self-consciousness: 1) the unity of all; 2) the three aspects of everything; 3) downscaling (or dimensional reduction): 3 become 7, 7 become 49, the seven cosmic septenaries, the seven rays or departments; 4) the laws of life; 5) consciousness development as the meaning of life; 6) the twelve essential qualities; 7) Augoeides; 8) hierarchy, school, the elder brothers – the “higher” in the widest sense. These eight cosmic ideas are symbolized in the octahedron.

<sup>3</sup>The sacred syllable AUM is a symbol that sums up all the eight cosmic truths just mentioned. It is a symbol of trinity: both unity and the three aspects; therefore also a symbol of the three main departments of the cosmos, of the solar system, and of the planet. The seven are scaled down from the three main departments. All of this is mirrored in the cosmic, solar systemic, and planetary organization; in the planetary government, the planetary hierarchy, Augoeides, and the causal envelope with its centres (enumerated from within: 1st centre – the sacrifice centre, 2nd centre – the unity centre, 3rd centre – the knowledge centre). Also the seven laws of life most important to man reflect the basic septenary division, and so those laws are always enumerated in the order corresponding to the seven departments, thus: the law of freedom – 1st department, the law of unity – 2nd department, the law of development – 3rd department, the law of self-realization – 4th department, the law of destiny – 5th department, the law of reaping – 6th department, the law of activation – 7th department. All esoteric students are enjoined to ponder (meditate) on these relations between the seven departments and the seven laws of life.

<sup>4</sup>Besides, it should be said that the sacred syllable AUM does not originate from India, but from Europe and Pythagoras. This is clear from many facts two of which will be given presently. The letters AVM (U is a more recent form of the older V) in both the Greek and the Latin alphabets appear in the symbol , representing a half octahedron. Moreover, the three letters AVM appear in the secret symbol of the The New Group of World Servers (*The Way of the Disciple* 7.3.62, WofM 9.218.9) in their right places as signs of the three triads: A (the third triad) in the apex of the triangle and the upper half of the rhombus, V (the second triad) in the lower half of the rhombus, and M (the first triad) in the lower part of the triangle, limited in its upper part by the lower half of the rhombus.

## 7 *Seeing the Difference between Mechanical Functions and Self-Consciousness*

<sup>1</sup>For people who want to develop consciousness there are many insights to be had that are important to their further wandering of the path. One of them is seeing the critical difference between consciousness in the first triad and consciousness in the second triad. The difference lies in the fact that consciousness in the first triad is mechanical, whereas consciousness in the second triad is self-conscious. Man’s self-consciousness is a faculty of his causal envelope (which has been formed through the second triad), of the centres of that envelope (a more detailed elucidation of this will be given in Part Five). This explains why animals lack self-consciousness; they do not have causal envelopes. This also explains why self-consciousness occurs so seldom in average man: moments of self-consciousness are momentary causal consciousness, albeit of the lowest kind (47:3). And finally it explains why even those who

work for their consciousness development find it so difficult to achieve moments of self-consciousness: doing such exercises they actually make efforts at achieving momentary contacts between the monad and centres in their causal envelope so that they become briefly causally conscious.

<sup>2</sup>Therefore, using self-remembrance to make the effort of achieving a spell of self-consciousness is to make the effort of being a causal self, even of the lowest kind and but for a moment. So this is no small thing, but anyone who succeeds in this experiment will see the decisive difference between the first self's consciousness and the second self's consciousness. It is about this very important insight, and it is an insight, since it is not a theory but an experience, a fact verified by the individual.

<sup>3</sup>Having this insight you understand why fully realized second selves, such as our elder brothers in the planetary hierarchy, when teaching us human beings, make such a clear distinction between the two kinds of consciousness that they do not use the same word for them but restrict the word "consciousness" to refer to functions of the first triad and use the word "identification" for consciousness in the second triad. KofL2 5.1.5; WofM 10.4.10

<sup>4</sup>Another such distinction appears in the talk of "darkness" and "light". The first triad is said to perform its mechanical functions in darkness: they are machines which work in darkness and which, because of that, the observing self finds it hard to control. The more light that is shed on the machines, the better the observing self controls them. The terms "darkness" and "light" may be taken here as symbolical: "darkness" meaning the absence of self-consciousness, and "light" the presence of self-consciousness. No mere symbolical meanings are intended, however. What is meant is darkness and light in a quite literal sense, since self-consciousness, when it appears, is actually a ray of light issued via a centre of the causal envelope. The ray is a higher kind of matter, and this is always light in relation to a lower kind of matter as darkness. It is the light of the second triad, mediated through the causal envelope and its centres.

<sup>5</sup>Also the observing self, that is to say: the self-active monad, is light in relation to the darkness of mechanical functions (machines). When the observing self temporarily passes to become a self-conscious self, that is to say: the monad becomes self-conscious, then it becomes an even stronger light, since it is then united with the ray so that a bridge of light is formed between the first triad mental molecule (47:4) and the second triad mental atom (47:1) via some centre of the causal envelope. (Before the stage of ideality, or the causal stage, the monad is able only exceptionally to centre itself in such a causal centre, and so at the mental stage in the great majority of cases the monad is centred in the first triad mental molecule, 47:4, when establishing this connection of short duration.) This bridge is called the *antahkarana* in Sanskrit, a word meaning "that which makes between" or "that which builds between", and it is obvious why it is called so.

<sup>6</sup>It is the task of man to build the antahkarana. He does so every time he creates a moment of self-remembrance. Sometimes the antahkarana he builds is strong, relatively speaking, sometimes it is weak, now it lasts somewhat, now it passes very quickly. But it does not endure, it dissolves all too soon, and then he often forgets that he made it at all. It must be like that, since he is not a causal self. When he has become a perfect causal self, however, he possesses continuity of consciousness. What does that mean? It means that he himself, the monad, has conquered permanent self-consciousness. What does that mean in addition? It means that he has built an enduring antahkarana, a permanent bridge of light between the first triad and the second triad. All his millions of seemingly failed attempts have then led to an enduring result. WofM 10.4.11

<sup>7</sup>As a causal self man realizes that all his psychic functions – emotional and mental functions – were valuable to his consciousness development only to the extent that they could become anchorage points, even though momentarily, for the ray of self-consciousness from the causal envelope. And such psychic functions are always the most conscious and the least



mechanical ones, namely those occurring with directed attention, attention directed from within the observing self. Only these psychic functions are sufficiently “luminous”, have sufficient light of their own. Less conscious functions – those occurring only when attention is attracted (fascinated) by the object, when attention is wandering or non-existent – are too “dark”, are useless.

<sup>8</sup>Here we see clearly what is good and what is bad for those who have chosen the way of consciousness development. All emotional and mental apparent selves occurring with directed attention are good and useful for the work of building the antahkarana. All the others are bad and useless. In those bad and useless ones man has everything that may torment him psychically: meaningless inner babble, imagination, negative emotions, anxiety, depression, irritation, etc. Mechanical emotional and mental functions are meaningless and harmful. Therefore, the person who is serious about his consciousness development should make it his aim either to feel and think intentionally or not feel or think at all. Causing emotional and mental functions to be quite still as long as he does not use them intentionally – this is a great and difficult aim, but he must eventually attain it.

<sup>9</sup>Only physical functions, such as movements, can be good and useful when mechanical, and much of our activity in the physical world must be of that kind to be efficient at all. However, the fact that physical functions in themselves are better than emotional and mental ones, expedient and useful also when mechanical, is due to the relative perfection of the etheric envelope. The etheric envelopes of most people are sane, function well. The emotional and mental envelopes of most people are not sane, do not function well, are unreliable, dysfunctional.

<sup>10</sup>It is necessary, therefore, to control emotionality and mentality – the dysfunctional kinds of consciousness. They are dysfunctional, since they do not afford knowledge of reality, but only illusions and fictions. Expressed somewhat differently: knowledge is possible for man only in the physical world and the causal world; in contrast, the emotional world is the world of illusions and the mental world is the world of fictions. Mentality can control emotionality, and causal consciousness can control mentality. Before causal consciousness has yet been acquired to any great extent, the individual can control mentality by his contact with Augoeides and by mastering the hylozoic mental system. This control of mentality displays its efficiency to the extent that the individual by its aid eliminates fictions and baseless speculation.

<sup>11</sup>It is necessary to study hindrances. You must be able to see them; you must not run away from them, excuse them, glorify them, or explain them away. Three serious hindrances: formatory thinking and formatory speech; imagination, negative imagination in particular; and negative emotions. Other important hindrances are the tendency to speculation, to make assumptions without a sufficient ground, the tendency to subjectivism and self-centredness.

#### 8 *“Increasing the Light” Means Thinking with More Clarity and with More Truth*

<sup>1</sup>It has been said that esotericians should work at bringing more light into the emotional world. And then some people pick up this statement and believe that it is all about sitting for long hours in meditation and visualizing how they bring this light into the dim and hazy fogs of the emotional world. This is a typical new-age misconception that can only lead to useless activity and waste of time. You bring light into the emotional world by thinking truth, thinking right on the basis of hylozoic and other esoteric facts. By enhancing the quality of your thinking from 47:7 and 47:6 to 47:5 and 47:4 you work with higher kinds of mental matter, which to objective mental consciousness shine with a much stronger light than do lower kinds of mental matter. In this manner you increase the light in a real sense. The light of the higher mental is stronger also because this mental matter is set free from the coalescence with emotional matter and the emotional envelope and so can instead be attracted to the causal world and the causal envelope and be shone through by their much stronger light.

<sup>2</sup>Light in the mental world increases to the extent that it becomes directed by the monads themselves; that is, the thought-forms being made are the products of the monads' own active thinking, the results of directed attention in the mental centre. Such an activity is the direct opposite of that passive, parroting "thinking" to which the majority of people are addicted.

<sup>3</sup>In esoterics, one should not take the word "light" in its superficial apparent sense, as if it denoted the physical phenomenon pure and simple. If you do so, then it will be superstition. Light is the matter of knowledge. Light is the matter of self-consciousness and group-consciousness. Everything has three aspects, and light too. The term "light" has reference to all three aspects – higher kind of matter, higher kind of consciousness, higher kind of force – just as "darkness" has reference to lower kind of matter, lower kind of consciousness, and lower kind of force.

<sup>4</sup>The implication of what has just been said is that as we work at the knowledge and succeed in stilling our envelopes and exercising self-remembrance we do not only think and express ourselves more clearly but we also contribute to increasing the light of the mental world by our active and conscious thinking.

<sup>5</sup>"Light is an esoteric term the many meanings of which the disciple can grasp only after having experienced them himself. And as this experience grows and deepens, the meaning of "light" grows and deepens for him as well.

### 9 *Practising Light Technology is Enhancing the Quality of Thinking*

<sup>1</sup>Activating a higher kind of consciousness means being able to do by oneself, on one's own initiative, and with a certain measure of creativity, what one previously, in relation to that kind of consciousness, could do in a passive way only, thus only receive it as a gift and a fruit of the work of other people, recognize it, and appreciate it. A higher kind of thinking is an instance of this. As long as you are still at the passive stage, you will at best recognize it as a higher kind of thinking and appreciate it as such; a better way of reasoning. However, only after observing it several times and reflecting upon it will you be able to produce something similar yourself. An example on a lesser scale is one's passive understanding and one's active use, respectively, of words and expressions in one's own or in some foreign language. At the passive stage you only understand them when you meet them. At the active stage, however, you can use them yourself.

<sup>2</sup>Thinking of a higher quality is in itself self-active, cannot be passive or mechanical. The enhancement of the quality of thinking is self-activation of thinking. Only thinking of a lower quality can be passive and mechanical. Perspective thinking in the true sense (47:5) works only as self-active thinking, through self-directed attention, attention directed from the mental centre.

<sup>3</sup>Directed attention in mentality means that thinking is self-initiated, reflecting, actively discerning, not passively receptive. For instance, thinking performs tests as to plausibility by using *reductio ad absurdum* and similar instruments of discrimination. Also the individual's own work at mastering the hylozoic mental system is self-initiated thinking.

<sup>4</sup>That higher kind of thinking which is called perspective thinking overcomes the faults and failings of the lower mentality, such as two-valued thinking (thinking in two absolute opposites: identity and non-identity). Instead of the pair of opposites identity–non-identity, perspective thinking uses the category: relation.

<sup>5</sup>System thinking is the highest kind of mental thinking, forming the transition to causal consciousness. It is the ability to think with whole systems, just as lower thinking thinks with concepts. According as system thinking is activated, the individual requires systems of knowledge for his orientation in reality, is not satisfied with unsystematic teachings. Finally, he will find the most superior system, the hylozoic system of knowledge. The mastering of the hylozoic system activates causal consciousness, since the facts of hylozoics are mental down-scalings of causal ideas, reality ideas.

<sup>6</sup>That thinking of a higher quality, that self-active thinking, which the practice of light technology presupposes, also demonstrates in the fact that it sees through the false “truths” disseminated by power and interest groups in the physical world, the false propaganda being instilled into us from many quarters but having only one aim: to make us all march in the same direction, opposite to the direction of consciousness evolution. In states of self-active, qualitative thinking, the individual does not allow this propaganda to influence his own positions. A thinking of a lower quality, however, is precisely such a one for which this propaganda has been devised, not the purely mental élite thinking, but the emotional-mental mass consciousness. Propagandists know which emotional buttons they should press to activate the robots of manufactured consent and have them march in the direction planned for them. Anyone who wishes to develop a higher kind of thinking should devote particular attention to what may be called “self-propagandization”, that is, the individual’s uncritical acceptance and unthinking regurgitation of the publicly proclaimed lies: “you only live once,” “the war on terrorism,” etc.

<sup>7</sup>The higher the quality of thinking, the closer it is to causal consciousness. And the closer it is to causal consciousness, the more of its qualities it possesses, thus the truer, the more real, the more intent on seeking knowledge, the more apt to reject fictions and illusions. That is why the highest kind of mental thinking, system thinking (47:4), can become a carrier of down-scaled causal ideas. And that is why a higher kind of thinking must be given the ideas of hylozoics to work at.

<sup>8</sup>The understanding of hylozoics and the development of higher kinds of thinking are mutually stimulating. The better you understand hylozoics, the more you develop a higher kind of thinking. And the more you develop a higher kind of thinking, the better you understand hylozoics.

#### *10 Intentional Thinking versus Mechanical “Thinking”: Reductio ad Absurdum*

<sup>1</sup>Not doing important things on the impulse but only after careful deliberation is an example of directed attention in the mental centre, also called “intentionality”. This means that you do not allow “them”, the robots, to act instead of the observing self, the more conscious self. The use of *reductio ad absurdum* in the field of esoterics is an example of intentional thinking in contradistinction to mechanical “thinking”. It is active reflection, application of directed attention in the mental centre.

<sup>2</sup>Reductio ad absurdum means that you eliminate a proposition (an argument, an option) by demonstrating its absurdity. Man attains to truth only by steps, by refuting lies, erroneous conclusions, absurdities step by step. The right use of reductio ad absurdum is an efficient tool in his striving at reaching the truth.

<sup>3</sup>A few examples of reductio ad absurdum are cited in the following.

<sup>4</sup>If it were possible for man to reach the fifth natural kingdom without the aid of Augoeides, then he would not be needed and he would not be there. But since he is there, he is needed for man’s ascension. The proposition that man does not need Augoeides to reach the fifth natural thus is demonstrably absurd and is eliminated.

<sup>5</sup>If mysticism were sufficient for attaining the fifth natural kingdom, then we should not need esoterics. Since esoterics exists, however, it is obviously necessary, and hence the proposition that mysticism suffices for the ascension can be eliminated.

<sup>6</sup>The same is true of clairvoyance: if clairvoyance were sufficient for us to gain knowledge of all higher worlds, then we should not need esoterics, should not need the guidance of superhuman minds, since man can acquire clairvoyance by himself, without guidance. Esoterics exists, however, schools and teachers have existed as long as there have been thinking people, and so clairvoyance is demonstrably insufficient as an instrument for the acquisition of knowledge.

<sup>7</sup>Someone wrote that the esoterician is a practical mystic. Question: Is it sufficient for the

mystic just to become more practical, more active and energetic in the physical world, to tread the esoteric path all of a sudden? Answer: No. Additional physical activism does not in itself raise the mystic up to the mental stage where those stronger powers of thought, deeper understanding and insight are acquired which the wandering of the esoteric path requires. The acquisition of the higher mental faculties necessitates its own hard, long, and devoted work, and that work is not done at the stage of the mystic but only at the subsequent stage of humanity.

<sup>8</sup>Some people believe that they achieve “salvation”, that is, liberation from human existence, from the necessity of incarnation, etc., by refraining from action. This fiction is usually based on another one, namely the belief that you sow a bad sowing exclusively by what you actively do and so avoid sowing a bad sowing by refraining from acting at all. But we are responsible not only for what we actively perpetrate but also for what we passively allow to happen when we could and should have intervened. Evil people had not been so strong and successful, if so-called good people had not been so lazy and passive. The offices of the planetary hierarchy are not held by former human lazybones and shirkers.

<sup>9</sup>Many new-age people believe that they have the fifth natural kingdom within close reach or, as they say, will soon “make their ascension”, just as the “masters” did before them, and that they now live their last incarnation in the human kingdom. If they took an honest and sincere view on themselves, their emotional and mental capacities, they would realize that they are not better, smarter, or more capable than many of their fellow human beings. They should ask themselves: Is my ability to control negative emotions, to constantly live in higher consciousness states, my capacity for reasoning, knowledge of facts, discrimination, judgement, and general skill in action immensely greater than those of many millions of people who do not think that highly of themselves? Moreover: How much have I advanced during this life which is supposed to be my last incarnation as a human being? Is it really so much that it resembles the final spurt for the tape?

### *11 Tools for Thinking*

<sup>1</sup>To use tools for thinking means to use thoughts intentionally in such a manner that you combine them into a greater whole, a chain or a scheme of thoughts, for a preordained purpose such as solution of problems, special tasks in consciousness development, refutation of fictions, seeing through of fictions. To use tools for thinking means to make a definite thought, idea, superior to other thoughts; to make an idea of a higher order control ideas of a lower order. This implies self-observation; it means that the monad, temporarily occupied with a higher idea, observes its thoughts of lower kinds, orders those lower thoughts, puts them straight.

<sup>2</sup>It is, therefore, apparent that the idea of tools for thinking is connected with the idea of intentionality, thus the self-active consciousness and will of the monad in contrast to the automatic and mechanical activity of the envelopes. To use tools for thinking with increasing understanding and intentionality is to counteract formatory thinking, automatic and mechanical “thinking”, affording it less scope.

<sup>3</sup>One tool for thinking is the idea of scales. If you make the idea of scales control all your thoughts on what you can do and what you cannot yet do as to consciousness activation, for example, then you need not yield to unintelligent feelings about your own inability, uselessness, etc.: “On a big scale I am not advanced at all, on a small scale I have reached a certain level,” etc.

<sup>4</sup>Another tool for thinking is fourfold thinking to replace thinking in categories of “yes or no”, “either-or”. Fourfold thinking thus consists of “yes”, “no”, “both yes and no”, and “neither yes nor no”. “Both yes and no” expresses understanding of the fact that different scales can be used when looking at one and the same thing. “Neither yes nor no” gives you the freedom of refraining from answering or even relating to the question if it is, for example: “Have you quit boozing (beating your wife, taking bribes)?”

<sup>5</sup>There is also a certain tool for thinking that you use to counteract the strong tendency there is in principle thinking towards identification,  $A = B$  (implicitly, A equals B, and *only* B), to promote instead the understanding of the fact that B can be a part, a side, or an aspect of A and that there can also be other parts, sides, or aspects of A. This tool for thinking can be called “understanding of *etc.*”, “understanding of *also*”, or “understanding of *not only*”. Examples: In hylozoics it is said that “all is matter”. However, this statement must not be conceived as though it implied that “all is only matter”, that is, not also, and simultaneously, consciousness and motion. The statement, “all is matter”, on the contrary means: “all is matter, etc.”, or “all is also matter” (not only consciousness and motion) or “all is matter but not only matter”. KofR 4.1.1

<sup>6</sup>Always seeing things, qualities, events, processes, etc., in their relations to other things, etc., is a very important tool for thinking. We call this “relativizing thinking”. It pervades all perspective thinking and is its perhaps most important characteristic. Questions such as “is it good?”, “is it bad?”, “is it useful?”, “is it harmful?”, “is it dangerous?”, etc., must be met with counterquestions such as good (useful) or bad (harmful or dangerous) for whom, for what, in which conditions, at which time, in which place? One and the same thing may be simultaneously useful for something higher and harmful for something lower. For example, laws of life, school rules, school discipline are vital food for the “soul” and mortal poisons for false personality. By the “soul” we generally mean the causal envelope but also those parts of the higher mentality and the higher emotionality which can be in contact with causal consciousness and participate in its activation. By “false personality” we mean those parts of the first self which cannot be in contact with causal consciousness, cannot contribute to its activation, and cannot at all develop into something higher or even useful.

## *12 By the Aid of Hylozoics We Can Reach a Fuller Understanding of Light Technology*

<sup>1</sup>The older esoterics lacked the teaching on the monad as a primordial atom. By the “older esoterics” we mean here that esoteric teaching which existed before Pythagoras formulated his mental system, hylozoics, and which subsequently lived on besides hylozoics and in our times (after 1875) has been partially publicized in the form of theosophy and the teaching of Alice A. Bailey. Hylozoics alone teaches that the monad is the self, the true, permanent, (in the cosmic sense) immortal self, and that the monad is a primordial atom. The older esoterics, theosophy, etc., never gave any correct or even clear answer to the question: what is the self? The self was placed in some higher world far beyond any possible human experience. The theosophists at first placed the self in world 45 (“nirvana”) and the corresponding envelope (“atma”). Later Besant said that the “monad” belonged in world 44, which she consequently called the “monadic world”, two inventions that Bailey copied. To theosophists the self was always something else and somewhere else. KofL2 1.3.13, 6.4.4; KofL3 3.1.10, 5.24.1

<sup>2</sup>In hylozoics, the problem of “where is the self?” is solved in the simplest, clearest, and only correct manner. We start from the basic fact that everything in existence has three inseparable aspects – matter, consciousness, and motion (which manifests itself in matter as energy and in active consciousness as will); or, expressed differently: all matter has consciousness, always of some kind, and everything is in motion.

<sup>3</sup>According to hylozoics, the self is in material respect a primordial atom, called monad by Pythagoras. In consciousness respect, the self is the consciousness of the monad, the primordial atom. In will aspect, the self is the ability of the active monad consciousness to control the inherent energy of the primordial atom, its own primordial force. The incomparably most important manifestation of the will is the intention and ability of the monad to control, direct, master the energies in those material envelopes which the monad must use during its consciousness evolution from the physical world (49) up. KofL2 5.1.14

<sup>4</sup>The self as matter, that is, the primordial atom – the monad, cannot be ascertained by us

human beings. In contrast, the self as consciousness can be ascertained by us, because the self as consciousness is directed attention and, especially, directed attention combined with self-consciousness. The self as will can be ascertained by us as well; the will of the self appears in the most distinct manner every time we intentionally and self-consciously direct attention and manage to keep this attention of the highest quality – against the inherent tendency of the envelopes of incarnation (47:4–49:7) to interrupt the self-activity of the monad. This inherent tendency of the envelopes is automatic, mechanical, and very strong. Very hard and very long work is required of the monad to overcome it so that the self-active will of the monad in every situation is stronger than the mechanical energies of the envelopes. All esoteric training, the whole of light technology, is ultimately about this: the monad, in self-conscious contact with the causal envelope (or, at higher stages of development, with a still higher envelope, the 46-envelope, the 45-envelope, etc.) directs, controls, dominates the envelopes of incarnation.

<sup>5</sup>In the human kingdom, for every human being, the self is the monad in the first triad (47:4, 48:1, 49:1) in the causal envelope (47:1-3).

<sup>6</sup>For man, the first self, self-consciousness – however brief, however soon the automatism of the envelopes wins over the monad – is light. Compared with the monad, the envelopes are darkness.

<sup>7</sup>“Light is a higher kind of matter with a higher kind of consciousness and a higher kind of energy.” Since the monads, the primordial atoms, are matter of the highest kind with potentially consciousness of the highest kind and energy of the highest kind, in the ultimate sense the monads are light and all lower, composite matter is darkness. Whenever the monad is self-conscious in its envelopes, it is light, and the envelopes, consisting of composite matter, are darkness. Only hylozoics with its teaching on the monad can furnish this explanation.

<sup>8</sup>Directed attention indicates the presence of the monad – the self. KofR 1.15.4 You cannot ascertain the material existence of the monad but you can ascertain your own conscious presence. The ascertainment of your own conscious presence – “I am here now” – is self-consciousness, is the consciousness aspect of the monad.

<sup>9</sup>In all natural kingdoms, the monad is a permanent material unity; but only in the super-human kingdoms, the fifth natural kingdom (in worlds 45 and 46) and in the sixth natural kingdoms (in worlds 43 and 44), it is a permanent self in the sense of permanent self-consciousness and permanent will. “Permanent” means that the continuity of the monad’s consciousness is not interrupted by mechanical forces acting from without, such as for example the automatic and mechanical activity of the envelopes.

<sup>10</sup>Upon being taught methods – exercises – and then by doing those exercises, man can learn how to ascertain his own self-consciousness

<sup>11</sup>However, this self-consciousness ascertained by himself can never become permanent as long as he remains at the emotional stage or the mental stage in the human kingdom.

<sup>12</sup>Permanent self-consciousness is possessed only by the causal self. Permanent self-consciousness with simultaneous group consciousness is possessed only by the 46-self.

<sup>13</sup>Intuition, will, permanent monad consciousness or self-consciousness, wisdom, determination, love, etc. – we must understand that these are developed faculties of supernormal individuals, not of ordinary human beings. The corresponding faculties of ordinary human beings are the mere first, faint beginnings, but not the true faculties.

<sup>14</sup>These first, faint beginnings, these first, frequently poor experiences of self-consciousness, etc., are usually taken by people to be the whole of it, as if there were not a long series of qualitatively higher kinds of self-consciousness, etc. It should be pointed out that man evinces a manifest tendency mechanically and automatically to assume that the first faltering steps in some process are the whole journey.

<sup>15</sup>With its right teaching on the monad, hylozoics affords the perspective from above, the way of looking at things used by second selves (45:4–47:1) and third selves (43:4–45:3).

With its teaching on self-remembrance as the method used by the monad to produce self-consciousness, the fourth way provides the perspective from below, an extensive adaptation to the way of looking at things possible to the first self (47:4–49:7), using divisions and definitions made according to what man is in a position to verify. Man cannot verify the monad, but in a state of self-remembrance he can verify the consciousness of the monad, self-consciousness. Both perspectives in combination afford us human beings a depth of understanding sufficient for our expedient ascension.

<sup>16</sup>All the time we live identified with the mechanical and automatic functions of the envelopes is life in the darkness. The brief moments we live self-conscious or at least self-observing are life in the light.

<sup>17</sup>The monad, the self-atom, is “a point of light eternally present”, observable even in the first triad in the mineral kingdom. When it has left the third triad and in its 43-atom has liberated itself from involvement into solar systemic molecular matter (43–49), it appears to a 44-self, who is able to observe it, “to shine like a sun”. *Knowledge of Life Two*, 2.8.11

<sup>18</sup>Soul and spirit are envelopes of the self, the monad. The soul is the causal envelope, the spirit the submanifestal envelope. The self, the most secret of all secrets, is never mentioned save as the “point of light, eternally present”. As an emancipated primordial atom in the highest cosmic world the self is a cosmic sun. *The Way of Man*, 8.27.6

<sup>19</sup>Ponder on the following logically and factually necessary relations:

Darkness	Light
Organism, 49:5-7	Etheric envelope, 49:1-4
Death: mortal envelopes of incarnation 47:4–49:7, cosmic gross physical	Immortality: the monad in its causal envelope 45:4–47:3, cosmic etheric
Mechanical consciousness functions	Self-consciousness
Wandering attention or attention attracted by the object	Attention directed by the monad
Short thoughts	Long thoughts

### *13 Light Technology is not Manipulation of Matter, but Development of Consciousness*

<sup>1</sup>You cannot enhance your consciousness in a qualitative sense by manipulating the matter aspect, by meditating on your envelope centres; for instance, by visualizing a general increase of light in them or a particular increase of certain colours in them. If the light in some centre increases or if some colour representing a better quality or ability starts to predominate, this is an effect of a qualitative enhancement of consciousness, not a cause of this enhancement. The student should not confuse effects and causes in his thinking. Nor should he confuse consciousness and matter, which are eternally different aspects.

<sup>2</sup>Such methods as are used in occult sects, yoga schools, etc., do not lead to achieving contact with the centres of the causal envelope, and so miss the goal. In these sects and schools they teach methods that are positively misleading. They introduce their pupils to psychological exercises designed to produce sensations in certain centres of their etheric envelopes and encourage them to study the effects of such exercises. Then they urge their pupils to try to contact the corresponding centres of their emotional envelopes, possibly also the centres of their mental envelopes. The only right method, however, is to contact causal consciousness, to have its energies influence the centres of the lower envelopes. The energies to be used are not those of the matter aspect but those of the consciousness aspect. There is a huge, qualitative difference in action between the energies of the first triad, which are carriers of the mechanical functions of the envelopes of incarnation, and the energies of the second triad, which are carriers of self-consciousness and unity consciousness (46-consciousness), and so have a final, not a mechanical action. Consciousness in the second triad, and hence in the causal envelope, can never be mechanical, but is always self-conscious, and therefore its energies are final, not

mechanical. If the centres of the etheric envelope are vitalized in an erroneous manner, then this will re-act upon the organism, disease being the result. KofL3 15.11.3

<sup>3</sup>The work to be done at the centres of the etheric envelope must start from the consciousness aspect, from self-consciousness, causal consciousness, even if of the lowest kind. The lower three centres, those below the diaphragm, are connected with the first self. Self-consciousness cannot be kept in these lower three. The higher four centres, those above the diaphragm, can convey energy from the centres of the causal envelope and from the second triad, later from the third triad, too. Self-consciousness can be kept in these higher four. Self-consciousness should above all be kept in the head, in the forehead centre and in the crown centre.

<sup>4</sup>Light technology is not directed intentionally at the matter aspect, but at the consciousness aspect, thus does not deal with visualization of material forms, but with activation of consciousness. Activation of the higher mentality has three aspects, like everything else: the matter, consciousness, and motion (or will) aspects. The matter aspect of this process is that the mental envelope is set free from its state of coalescence with the emotional envelope and is instead attached to the causal envelope (the incarnating part, the triad envelope). The consciousness aspect of the same process is that concepts, ideas, and thought processes become increasingly mental, are emancipated from dependence on emotionality, abandon imagination, simultaneously as the concepts, thanks to the study of hylozoics, become determined by reality ideas, causal ideas. The motion or will aspect of the process is that, to the extent that self-consciousness increases and mechanical envelope consciousness decreases, consciousness energies acting with finality supersede mechanical envelope energies (material energies). Accordingly, light technology is not about visualizing how your mental envelope is being set free from its coalescence with your emotional envelope, but about methods of mentalizing your concepts and thought processes; nor is it about visualizing how your mental envelope is being attached to your causal envelope, but about purging fiction concepts, largely emotionally motivated, and replacing them with reality concepts, which are downscalings of causal ideas. E 9.6.16

<sup>5</sup>Consequently, there are two steps or processes: the birth of pure mentality (47:5) from emotional mentality (47:6), and the birth of causal consciousness by the aid of pure mentality (47:3 by 47:5 and 47:2 by 47:4).

#### *14 Is Creative Imagination Part of Light Technology?*

<sup>1</sup>Is visualization or creative imagination – the two are largely the same – part of light technology? Visualization, or creative imagination, serves to bridge the gap there is between emotionality and mentality (since imagination is thought coloured with desire, KofR 1.19.3), whereas light technology principally serves to bridge the gap between mental and causal consciousness, serves to build the antahkarana. Visualization, or creative imagination, is concerned with the building and directing of forms, emotional-mental forms, whereas the building of the antahkarana is principally done in causal matter, thus in what to man's faculty of perception is the formless. Light technology is principally aimed at producing moments of self-consciousness, which is an expression of causal consciousness, causal intuition. It is not so much aimed at working in less conscious, more mechanical emotional and mental states. Only if visualization is done with self-consciousness can it be said to be part of light technology. One example of such use of visualization is conscious control of the etheric envelope and, with it, the organism, through the emotional envelope, for the etheric envelope understands visualized images or forms better than words being thought. WofM 5.5

<sup>2</sup>A clear understanding of the theory of consciousness development is a powerful instrument for the practice of consciousness. Reflection, that is, independent thought on esoteric truths by means of the clear concepts of hylozoics, develops higher mental consciousness, which becomes a bridge to causal consciousness. To visualize images of unclear content only develops the ability to visualize, that is, emotional-mental imagination, which is not a bridge



to causal consciousness.

<sup>3</sup>The bridge between mentality and causal consciousness is being built through the understanding of reality ideas, not through the creation and viewing of imaginative pictures. The argument for what is said here is as follows: Understanding can exist and be efficient also without the viewing of pictures. In contrast, mere viewing of images cannot replace understanding. This demonstrates understanding to be essential and indispensable, the viewing of pictures, in contrast, to be inessential and dispensable. “When understanding of essentials awakens, form becomes an obstacle.” PhS 2.32.14

### *15 Creative Imagination and Related Exercises*

<sup>1</sup>You cannot use creative imagination to acquire whatever is higher than it, or beyond it, not higher mental faculties (47:5 and 47:4), least of all causal consciousness and faculty (47:3 and 47:2). If you increase your imagination about the faculty of better thinking, then you increase your imagination only, not your capacity for thinking. If you increase your imagination about causal (47:1-3) faculties, then you increase your imagination only, not your causal faculties. This is so because what raises the level of consciousness is not the object of attention, but the quality of attention.

<sup>2</sup>Creative imagination should not be directed to what is higher than itself, or beyond it, not to mental, causal, essential (46) consciousness, but only towards what is below it, that is to say, the physical world, physical life, physical action. Laurency mentions as instances the use of creative imagination in developing qualities to be demonstrated in physical life and action. PhS 3.72.17

<sup>3</sup>The method of “as if” and related exercises cannot be applied in an unlimited fashion; for example they cannot be used to acquire real, higher abilities and qualities. Man is a causal being and shall strive to become a causal self. WofM 10.2.3 The causal self has objective consciousness in the worlds of man (47:4–49:7). A man who is not a causal self cannot apply the method of “as if” to acquire this causal faculty. He cannot live and act as if he possessed emotional and mental objective consciousness, for he does not possess them, and such an exercise of imagination will not bring him even one step closer to them. What he can do, however, is to try to assimilate some of the insight and understanding that corresponds to, originates from, higher objective consciousness. One example of such insight and understanding is non-identification with one’s own emotions and thoughts. Because just as it is relatively easy not to be identified with one’s organism, since possessing physical objective consciousness (sense perception) one is able to observe it as an object external to the self and separate from it, so it is easy not to be identified with one’s emotions and thoughts when one has acquired emotional and mental objective consciousness, because this means that one observes one’s emotions as emotional objects and one’s thoughts as mental objects, that is, material forms external to the self and separate from it (so called “thought-forms”). Another example of the insight and understanding required is learning to desist from expressions of personal curiosity, from meddling with the private matters of other people, since this is an ability of not-doing that one must have acquired before one can be trusted with higher objective consciousness, since otherwise this would be misused. In fact, this kind of not-doing is part of the pre-formation to be practised before the acquisition of the higher objective consciousness.

<sup>4</sup>The method of “as if”, which is a special application of creative imagination, actually should be used only as a reminder about insights already had but easily forgotten in everyday life. Insights, understanding, are the only important things here. If the method of “as if” or other creative imagination is used to promote conceit in the matter of one’s own status, one’s own abilities and qualities, then it will miss its aim and will in fact be abused.

<sup>5</sup>Exercises and instructions that were given to some disciples somewhere some time in the past may have been picked up by outsiders and been described in exoteric writings. Then

people interested in esoterics may have tried to apply the exercises, as if the teachers would have given them in the intention of making them generally applicable, by all people in all situations. But teachers never do so. Also where exercises and instructions are concerned, the three must always be duly considered: right time, right place, right people. What is right at a certain time, in a certain place, for certain people need not be so under other circumstances for other people. Exercises and instructions given with a certain intention are always accompanied by conditions and reservations, limitations and warnings. Strong energies are involved, and safety regulations must be issued for the prevention of dangerous results, and these regulations are necessary to the right practice of the exercise. “The antidote is always administered together with the poison.” The additional instructions mentioned are given orally by the teacher and are never divulged to outsiders. Thus exercises are much more limited in application than beginners in esoterics usually think.

## SPECIAL EXERCISES IN LIGHT TECHNOLOGY

### *16 Self-Observation and Self-Consciousness*

<sup>1</sup>The close connection between directed attention, or intentionality, self-observation, and self-consciousness should be clearly realized. Directed attention (intentionality) can occur, and does occur, in countless contexts also outside esoteric study and work. Self-observation in the esoteric sense is an exercise that must be based on, firstly, knowledge of man’s nature (constitution and divisions), such as the difference between the monad and its envelopes, the observing self – the monad consciousness – and the apparent selves – the consciousness functions of the physical, emotional, and mental envelopes; and, secondly, understanding of the purpose of the exercise. Self-observation is a particular application of directed attention, that is, its application on the apparent selves. Expressed differently: directed attention can occur – and actually occurs more often than not – without self-observation, but self-observation cannot occur without directed attention.

<sup>2</sup>Self-observation is about the improvement of the tools – that is, of the apparent selves, the functions of consciousness. The first step is the intentional choice of the right tool for the opportunity or the task at hand, just as the skilful craftsman always knows how to choose the right tool. Thereupon follows the process of gradually improving, refining the tools themselves, exchanging those of a lower quality for other ones of a higher quality; for instance, a lower kind of thinking (47:7 and 47:6) for higher kinds (47:5 and 47:4).

<sup>3</sup>The condition of improving the tools, exchanging lower for higher ones, is non-identification with them. For the skilful craftsman is not so enamoured of his worktools that he is not able to be separated from them for better ones. And the condition of non-identification is the insight: I am not these tools but I use these tools for the time being. This is close to self-consciousness.

<sup>4</sup>Always advance from attention directed with insight to self-consciousness! This requires an additional, qualitative effort, “right effort” according to the noble eightfold path. Let your wordless insight, “I exist”, penetrate all your being! This is not out of your reach. Do it then! Many times a day! What is hindering you? Only forgetfulness, sleep.

<sup>5</sup>Imagination about possessing intuition is not intuition, no more than imagination about possessing knowledge is possessing knowledge. The belief that imagination equals ability, knowledge, etc., can only arise where there is no right self-observation.

<sup>6</sup>There is no imagination (false view) so absurd that it cannot be accepted as truth by those who do not observe themselves right. There is no mere imagination, however right it may appear, however attractive to self-esteem, that cannot be seen through for what it is by those who are able to observe themselves right. Expressed differently: when right self-observation is exercised systematically, it extinguishes the individual’s conceit of possessing special

abilities, belonging to the “select few”, being not far from the goal, etc.

<sup>7</sup>The purpose of self-observation is to demonstrate how little we are “at home”, how little the self, the consciousness aspect of the monad is present, to what great extent the envelopes control and to what little extent the monad controls by its self-activity, self-observation, self-consciousness; to what great extent we are identified with our envelopes. Only having this insight do we have sufficient motivation to do the huge efforts from within our being that we must do to rise for real.

<sup>8</sup>This teaching, therefore, is based on knowledge, being, understanding, in contrast to such teaching as is based on imagination, fantasy, wishful thinking.

### *17 Use of Long Thoughts is Pre-Formation in Practice*

<sup>1</sup>The method of using long thoughts is an instance of pre-formation in practice. Provided that all the individual thoughts (called elements) composing a long thought are true, are reality ideas, the long thought in question can be used as a sequential representation of a causal intuition, of a causal idea. What, then, is meant by “sequential representation”?

<sup>2</sup>First, “representation” means that this is not the real thing but always an incomplete reproduction; in this case, mental thinking is not causal intuition. However, when mental thinking is exclusively occupied with truths, with reality ideas, it shares because of this an essential resemblance with causal intuition; expressed differently: mental thinking is then in that respect a downscaling or dimensional reduction of a causal intuition or (usually) a part of it. Causal intuition, that is, the apprehension of causal ideas, implies exact perception of reality without the possibility of distortion, fiction or illusion. To that extent, therefore, it may be said that mental thinking, when exclusively determined by reality ideas, represents a causal intuition. The representation never mirrors or renders reality exactly, however.

<sup>3</sup>Second, “sequential” means that the many thoughts (elements) composing a long thought are pondered on by mental consciousness one at a time, in sequence, whereas causal intuition apprehends instantly and simultaneously all the parts or elements of reality comprised by the intuition and as instantly and simultaneously sees their mutual relations of cause and effect, the ways in which they are sub-, super-, and co-ordinated. Causal intuition (47:3) can be compared to apprehending, by illumination in a flash, of a whole landscape of concepts, with simultaneous perception of it all as a whole and of every detail in its relation to all the other details. PhS 2.33.4,5 Not even the highest mental thinking (47:4) is capable of this except as a faint, unsatisfactory correspondence: much more limited in its extent and, above all, without guarantee against fictions slipping into it. Nonetheless higher mentality (even perspective thinking in 47:5) is able, when supported by facts and concepts of hylozoics, to begin to understand certain expressions of the modes of perception used by causal intuition. The better and deeper this mental understanding, the more often the individual rises to it, and the longer he dwells on it, the more he approaches to the very causal intuition.

<sup>4</sup>Mental thinking thus lacks the ability of causal consciousness to eliminate fictions, misconceptions, and also the ability to perceive all relevant relations instantaneously. Since mental thinking lacks the latter ability it must instead avail itself of sequential representation, that is, instead of perceiving all the elements simultaneously perceive them in a long sequence.

<sup>5</sup>The qualitative difference between causal and mental perception in this respect can be made comprehensible by an analogy taken from information technology concerning the difference between perception by a human being of a concrete object in the physical world, say a coffee cup, and the recording of the same object by a computer. A human being perceives such an object instantaneously as a whole, a three-dimensional cup, with its relations in space, etc., whereas the computer can record it only one-dimensionally as a sequence of signs in binary code – such as 1101 1010 0111 0010, etc. – a sequence of signs that by the aid of suitable software can be rendered as little coloured squares (pixels)

composing, collectively and in great numbers, a two-dimensional image of the object in question. A reality of a higher dimension is presented to the observing self instantaneously, as if illuminated in a flash, and alive in many dimensions, but can be rendered in the form provided by a lower dimension only as a one-dimensional sequence.

<sup>6</sup>When working at a long thought, this cannot be done merely as a repetition in one's thinking of a number of catchwords; such a procedure is just mechanical and so is useless for consciousness development. On the contrary, one should attach to each of these catchwords one's understanding, however faint, of the idea expressed and formulated in the text of that element of the long thought, and from then on work at widening and deepening one's understanding of that idea. At the outset of one's esoteric study one cannot put much into each catchword, or element; to express it differently: one's concept of the catchword then is relatively poor. But with time, as knowledge and understanding increase and deepen, one will be able to put more into each catchword, that is, one's concept of it will have a wider and deeper sense.

<sup>7</sup>"Wider and deeper sense" means, among other things, that one understands more and more of the relations, connections, between the many real things, qualities, beings, processes, etc., to which each catchword, or element, individually refers, and also more and more of the relations existing between all the realities indicated by the long thought as a whole. Only this ability to apprehend relations on two scales – between the elements of reality belonging to each catchword and subsequently between the realities of the catchwords, each one apprehended as a whole – leads to system thinking of a higher order. In other words it is about, firstly, apprehending the conceptual content of each element as a system of relations, a wholeness of relations; and, secondly, of apprehending the relations between these elements, systems or wholenesses, the relations within the long thought as a whole.

<sup>8</sup>The procedure just outlined could be illustrated by an example taken from *The Long Thought of Light Technology, Part One*. Element No. 1 of this long thought says: "In light technology all begins with understanding. Understanding is a union, a joint action, of knowledge and being." To understand relations on the first scale is to understand the various relations there are between the realities discussed in this Element: the relation between light technology and understanding, the relation between knowledge and being, etc. To understand relations on the second scale is to understand the various relations there are between Element No. 1 as a whole – while not losing sight of its parts (light technology, understanding, knowledge, being) – and other elements of this long thought, such as Elements No. 2–8, which also deal explicitly with knowledge and being, or Element No. 43, where it is said that the aspirant should "constantly work at strengthening and improving on his being, widening and deepening his knowledge," thus connecting again with Element No. 1. A deepening study of, and work at, the long thought mentioned will reveal increasing numbers of possible relations within each of its 43 elements and between those elements.

<sup>9</sup>This work may seem very big and very hard; too big and too hard to the average aspirant. This is true; it really is too big and too hard to those aspirants who misunderstand it to the point of believing that they must do it perfectly and on the level of the highest quality from the very outset. No such effort is required of them, however, because it is unfeasible at that stage. The choice is not between doing it perfectly or not doing it at all; there really is not much use for such absolutizing, "it's all or nothing" thinking (47:6) in esoterics. On the contrary, aspirants should apply the understanding of scales, levels, gradations that is in perspective thinking (47:5), and the teacher encourages them: Do what you can! A little is better than nothing. But try later to rise a little, and after some time a little more! Just do not give up your work, your study, and your exercising!

<sup>10</sup>The quality of one's work at a long thought depends on how much one knows, how many facts one possesses, not merely has assimilated passively but also masters actively. The

understanding of each “short thought”, or element, that goes to compose the long thought together with many other elements becomes better the more facts one can put in each such “short thought” and the more clearly one conceives and thinks of these facts.

<sup>11</sup>Long thoughts emulate causal ideas also in the respect that they retain in memory all essential relations, facts, principles, etc., belonging to certain domain of thought. Ordinary mental thinking finds it very difficult to keep its attention directed at all these things; it forgets almost all of them for the time being, remembers only one or two. Causal consciousness, however, never forgets, because forgetfulness means the mechanical transition of the consciousness content from waking consciousness to subconsciousness (active consciousness, directed attention, is unable to keep the consciousness content and so “drops” it into the subconscious), and there is no causal subconscious, but in causal consciousness everything is either waking consciousness or superconsciousness (causal consciousness never “drops” anything).

<sup>12</sup>You remember by understanding, that is, by putting it in its greater context. Once you have put it in context and seen how it relates now to the one, now to the other thing, you will not forget it as easily as before. It is the aim of reflection to find those contexts, to ponder their mutual significance.

<sup>13</sup>The work at long thoughts is an excellent illustration of what is meant by simultaneously increasing one’s knowledge and strengthening one’s being. The more of the facts and ideas of hylozoics one assimilates individually and in group formation, the richer in content of thought each element of the long thought becomes and the more one’s knowledge increases. And the better and longer one is able to keep one’s attention steadily directed at reflection on the one element after the other and also – as one’s skill increases – between several specially related elements simultaneously, the more the monad consciousness is strengthened, and this is what is meant by “strengthening of being”.

<sup>14</sup>Pythagoras gave us the knowledge in a systematized form. Question: Why did he do so? Answer: So that we should use the knowledge *as a system* in our meditation to achieve system thinking (47:4), and so bridge the gap there is in our consciousness between perspective thinking (47:5) and causal consciousness (47:3).

### *18 Use of Form when Meditating on the Formless: the Sacred Syllable AUM*

<sup>1</sup>When meditating on Augoeides or on his body of manifestation, that is, the causal envelope, we should not use visualization of any form as support for our meditation, since every form that normal human beings are able to visualize can only be either physical or emotional. To normal human beings, even the mental world is formless (since mental objective consciousness, mental vision, is never innate in our current eon, the emotional eon), and then of course the causal world is formless to us as well. To a supernormal human being, however, an initiate who possesses objective causal consciousness, the causal world is filled with causal forms, that is, reality ideas.

<sup>2</sup>Thus no form should support our meditation, but rather sound, namely the sacred syllable AUM. Patañjali says in *Yoga Sūtras*, Book 1, Sūtra 27: “His designation is the sacred syllable AUM”, and “he” means the Lord, Augoeides. In the following Sūtra 28, he says that the yogi shall both sound the AUM and meditate on its meaning; implicitly: only sounding a sacred mantra while not understanding what it means is not using the mantra correctly.

<sup>3</sup>The sacred syllable AUM is a symbol with many meanings. In the following, some of them will be explained. The fundamental meaning is: A = the motion or will aspect, U = the consciousness aspect, and M = the matter aspect.

<sup>4</sup>Since the motion or will aspect dominates in the third triad, the consciousness aspect principally makes itself felt in the second triad, and the matter aspect is the most important one in the first triad, A = the third triad and Protogonos, U = the second triad and Augoeides, M =

the first triad and the human monad in it.

<sup>5</sup>Other meanings, all of which are related to the fundamental meaning:

A = the planetary government, U = the planetary hierarchy, M = mankind.

A = the crown centre, U = the heart centre, M = the throat centre.

A = being, U = understanding, M = knowledge.

<sup>6</sup>The sacred syllable AUM also indicates the time sequence of the process of manifestation. In a cosmic scale: A = will, dynamis, creates the monads; U = the monads develop consciousness; M = consciousness shapes material forms. In a solar systemic scale: A = the will of the solar ruler creates the solar system; U = the monads in the solar system develop consciousness; M = conscious monads shape material forms.

<sup>7</sup>With particular reference to the causal envelope and Augoeides: A = the will centre (also called the centre of the will to sacrifice), U = the unity centre (the centre of love), and M = the knowledge centre.

<sup>8</sup>The sacred syllable AUM also explains the sequence and order in which the factors of consciousness activation appear, that is to say: motion, energy, comes first; then consciousness, and last the perception of forms.

<sup>9</sup>This means that in every consciousness expansion – major or minor and irrespective of the natural kingdom concerned – the monad does not apprehend at once all three aspects of the new domain of reality in which it expands its consciousness, but always first the motion aspect, then the consciousness aspect, and last the matter aspect. Or to explain it somewhat differently: when the monad contacts a higher kind of reality previously unknown to it, to begin with the monad does not perceive that higher reality as consciousness at all, but only as radiant energy, vitality, stimulation. Later, often much later, the perception of these higher energy impulses is accompanied by a subjective consciousness content, that is to say: ideas. Later still, this consciousness will become objective, so that the monad then, but only then, perceives this new, higher domain of reality as a world of its own, with its own material forms, etc.

<sup>10</sup>What has just been described here is the procedure in the acquisition of causal consciousness. To begin with, the self (or monad) perceives causal energies, as they pour down into the envelopes of incarnation, as stimulation, vitality only, but not at this early stage as consciousness; later the self perceives those energies as causal ideas affording causal knowledge, causal understanding; and later still it perceives them as objective material forms. Note that the word Platon (or, Latinized: Plato) used to denote the causal ideas was *eidōs* (older Greek: *veidos*), meaning “form”.

<sup>11</sup>What is said above is also an example of the fact that traditional symbols never have just one meaning, or, to say it in another way, the interpretation can always be made on several different scales, and even should, for somewhat fuller understanding. Anyone who possesses the knowledge always knows which scale or scales should be applied in any given context. Anyone who does not possess sufficient knowledge either interprets a symbol on a wrong scale or does not understand that he must think on different scales for the different contexts in which the symbol is used, the different domains of reality to which the symbol is applicable.

<sup>12</sup>The so-called different meanings of a symbol such as AUM are not different in reality, that is to say, they are not different to higher consciousness, consciousness determined by reality. They are different only after the consciousness content of the symbol has necessarily been scaled down from causal to mental consciousness with the latter’s sequential and separative perception of reality (in contrast to the instantaneous and unifying perception of causal consciousness). The ability to apprehend all these meanings at once – not sequentially (or discursively, taking them one at a time), but instantaneously, not separatively (with each meaning apprehended in isolation), but in a relativizing manner (with each meaning apprehended in its relation to, and connection with, all the others) – is an expression of the consciousness of unity.

<sup>13</sup>The student could formulate a long thought, which in sequential form summarizes all

these meanings of AUM, and use this long thought in his meditation. One of the principal aims of the work at long thoughts is the training of this faculty of instantaneous apprehension, since such apprehension is pre-formation used by individuals and groups intent on the acquisition of causal consciousness.

### *19 Being with Self-Consciousness in Your Etheric Envelope*

<sup>1</sup>Move your self-consciousness from the organism to the etheric envelope and then keep it around the higher four centres of the etheric envelope: heart, throat, forehead, and crown centres. Since it is about self-consciousness, it is a process characterized by intentionality, directed attention. Attention is directed from one or more of these centres. Observe the formulation carefully: Attention is directed *from* these centres, *starting from* these centres. It is not directed *at* the centres, for such directing can entail the undue and even harmful stimulation of the centres. Attention is directed at other things than the centres themselves and in two directions simultaneously: at the object or objects intended from the outset of the exercise (when planning it) and at your own consciousness, the presence of yourself, so producing self-consciousness by means of self-remembrance.

<sup>2</sup>You should not think of the centres, you should not direct your attention *at* any centre, but instead direct your attention *from* a centre, *from within* a centre, when you are self-conscious. Expressed differently: I, the monad, am self-conscious in a higher centre; I, the monad, am self-conscious and in this state I direct my attention from within this centre. This difference cannot be understood only intellectually, conceptually; you must experience it. Experience alone will teach us the difference between thinking of a centre, that is, directing our attention at a centre, and being in a centre with self-consciousness, directing our attention from within the centre. It is in states of engendered self-consciousness, in states of self-remembrance, that you centre yourself in some one of the higher centres, preferably in the head or in the head and the heart in the order mentioned. It is much better, it is more right and more *straight*, and less risky, to engender self-consciousness and be carried spontaneously by it into a higher centre than doing it the other way round: first intentionally centring oneself in a higher centre and then engendering self-consciousness. Start from self-consciousness, let it spontaneously, without any impulse of the will, seek its way to a higher centre as its abode and place of work, for self-consciousness cannot be kept in any one of the lower three centres! The import of the statement, “The work to be done at the centres of the etheric envelope must start ... from self-consciousness” is precisely this: we start from, we begin with, self-consciousness; we do not start from, we do not begin with, the attempt at moving our directed attention to a higher centre. Deep understanding of it comes only through experience.

<sup>3</sup>Consequently, it is important to understand the difference between keeping consciousness in a centre and directing attention at a centre, for in this case it is the difference between what you should do and what you should not do.

<sup>4</sup>Where centres in the head are concerned, you should not separate crown centre and forehead centre in your practice, so as to perceive your presence now in the one, now in the other centre. You should only be “in the centre of the head”, at the point of intersection between the horizontal axis through the forehead centre and vertical axis through the crown centre, and when established there radiate and expand your self-consciousness to include the whole head and beyond, letting it descend to include the heart centre and the throat centre, in the order mentioned. Strive to persevere in this exercise as long as you can keep self-consciousness, and then stop. This exercise should not be kept up for long; only a minute or so at a time is quite sufficient to begin with. If you sense the least heaviness, fatigue, or the entering of a strange force, as if something “opened” in your head, stop at once and direct your attention at something else.

## 20 *The Causal Envelope and the Etheric Envelope – Tools for the Transformation of Man*

<sup>1</sup>The human monad is not conscious in its causal envelope but must incarnate in order to be conscious at all. WofM 3.28.3

<sup>2</sup>The ultimate purpose of the long series of incarnations in the human kingdom is that the monad acquire self-consciousness in its causal envelope. Only then can the monad acquire incipient self-consciousness in its 46-envelope, so that it can pass to the fifth natural kingdom.

<sup>3</sup>The purpose of our present solar system is that its monads reach the fifth natural kingdom, to become self-conscious in the second triad and reach up to 45-consciousness. Therefore, the acquisition of self-consciousness in the causal envelope is a first step towards that goal. It is not the intention that the monads remain in the fourth natural kingdom, for the fourth natural kingdom was the goal of the evolutionary monads in the previous solar system. Correspondingly, the sixth natural kingdom is the goal in the next solar system, the third and last one in succession. PhS 2.49

<sup>4</sup>All good, unselfish thoughts have their higher correspondences in the causal envelope. All true thoughts, reality thoughts, have their higher correspondences in the causal envelope.

<sup>5</sup>These higher correspondences, causal correspondences, already exist in the causal envelope. Why is it said “already”? Because the causal envelope is older than the mental and emotional envelopes.

<sup>6</sup>These higher, causal correspondences exist in the causal envelope either because – at higher stages of human development – the human monad has acquired them, or because – at lower stages – Augoeides alone possesses them.

<sup>7</sup>The higher, causal correspondences of good, unselfish feelings and true reality ideas are summed up in the twelve essential qualities.

<sup>8</sup>The good deeds, deeds performed by the etheric envelope through the organism, are summed up in the noble eightfold path.

<sup>9</sup>Anyone who is centred in the causal envelope and in the second triad rather than in the envelopes of incarnation and the first triad is conscious of his divinity, his immortality. He can therefore put aside fear and courageously fight for what is true and right. The man who shows cowardice and fear in so doing demonstrates that he still lives in the first triad. WofM 5.47.6, 8.9.10, 9.6.11; KofL4 1.46.6

<sup>10</sup>The will centre of the causal envelope is in contact with the crown centre of the etheric envelope; the unity centre is in contact with the heart centre; and the knowledge centre is in contact with the throat centre. These centres of the etheric envelope are roused to activity through vibrations that harmonize with the “cosmic” vibrations (atomic vibrations), true facts, the facts of reality, not through illusions and fictions. In other words: as soon as the individual learns how to think in accord with reality, these centres are vitalized. An interaction is then produced. True facts vitalize the centres of the etheric envelope as well as the centres of the causal envelope, so that it becomes possible for the individual to receive vibrations directly from the causal envelope. As people at the stage of civilization receive esoteric knowledge, it will thus become possible for them to think in accord with reality and reach higher stages relatively quickly. For this possibility to become a reality, however, it is required that the individual does not merely accept the facts given him but also uses them, and this he does through “meditating” on them, working them into insight and understanding. L3 15.11.14

<sup>11</sup>For example, the heart centre of the etheric envelope has twelve petals. This centre is a reflection of the centre of the causal envelope, which also has twelve petals. The latter are vehicles of the twelve essential qualities which every aspirant to discipleship strives to acquire. The petals of the etheric heart centre are organs of physical realization, those of the emotional heart centre are organs of emotional understanding, and the petals of the mental heart centre are organs of the intellectual understanding of these qualities. The petals of the



centre of the causal envelope, a centre consisting of four parts, is the organ of causal understanding of those qualities as well as of the complete realization of them. From this you may understand why the causal and etheric envelopes are said to be man's most important envelopes and, indeed, the only indispensable ones.

<sup>12</sup>It is very important to understand that the centres are activated through the acquisition of the corresponding qualities and abilities in lives of service and self-sacrifice, not through meditation or concentration on the centres and their energies. The centres are brought into proper action automatically by right living, by cultivating consciousness, by right thinking, and by loving activity.

<sup>13</sup>“Work without neglect at your perfection!” (The last words of Gautama the Buddha to his disciples)

### *21 Why Contemplation, or Samādhi, Can Be Efficient*

<sup>1</sup>In states of samādhi, the monad consciousness passes from the organism to the etheric envelope and may then be in a position to establish, in the etheric envelope, a direct contact with the causal envelope and its centres. (In light technology this path of contact is called the “straight path” or the “straight line path”, and hence the term, “alignment”, as a designation of all methods aimed at establishing such a direct connection the result of which is that lower envelopes are subordinated to the control by the causal envelope.) Therefore it is essential in all exercising of light technology to achieve such states of samādhi. There is a huge difference between the monad consciousness as restricted to the organic brain, limited to gross physical matter (49:5-7), and the monad consciousness as intentionally and methodically transferred to the higher centres of the etheric envelope: the heart, throat, forehead, and crown centres. The direct contact of the etheric envelope with the causal envelope is evident also from hylozoic numerical principles (which are the reality behind the talk of exoteric scholars about the “Pythagorean mystical interpretation of numbers”, a reality which those learned men could never understand, of course): 49:3 with 47:3, 49:2 with 47:2, and 49:1 with 47:1. It is particularly important that the monad consciousness be kept in the forehead and crown centres.

<sup>2</sup>However, having once reached the state of samādhi, if you cannot keep self-consciousness, you risk falling asleep or into trance (the inactivity of consciousness in a higher envelope), so that, upon returning to ordinary waking consciousness, you have no memory of what happened. KofR 7.17.9 That is why the keeping of self-consciousness or at least of directed attention is indispensable in samādhi. From the viewpoint of higher consciousness activation, it is useless as well to be carried, in this state, involuntarily, without your own control, hither and thither to the viewing of all manner of “visions”, for such things are manifestations of attracted attention, not of attention directed by the monad itself. Just as everywhere else in light technology it all depends on whether the monad is able to bring its own energy, dynamis, to bear on the energies of the envelopes acting mechanically and automatically. If the monad is able to do so, it is able to be self-conscious, too.

<sup>3</sup>In hylozoics, “directed attention” always means “attention directed by the monad – the self”. The same in a different formulation: the expression “directed attention” is an abbreviation of the full expression, “attention directed by the monad – the self”. In themselves, the envelopes cannot direct any attention, but only the monad – the self can do so. The self may shout one more “hooray!” if, in the state of directed attention, it moreover makes the effort of achieving self-consciousness and succeeds in this.

<sup>4</sup>Self-consciousness can by nothing be replaced.

L.A. 2015-08-31.

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