

# FUNDAMENTALS OF LIGHT TECHNOLOGY

## PART THREE

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## TWELVE THEMES OF LIGHT TECHNOLOGY AND THEIR INTERCONNECTIONS

### *1 Theme No. 1: The Etheric Envelope and Etherization*

<sup>1</sup>The importance of the etheric envelope is clear from the following facts among others:

<sup>2</sup>The organism has no consciousness, capacity for perception, or mobility of its own. All physical consciousness and capacity are due to functions of the centres of the etheric envelope.

<sup>3</sup>Most of the diseases from which people of our times suffer are rooted in the etheric envelope. There are not many purely organic diseases. Diseases originate from dysfunctions of the etheric and emotional envelopes.

<sup>4</sup>The radiation from people's etheric envelopes can spread serious psychic and physical contagion. Therefore, a general purification of the etheric envelope will entail a more harmonious and healthy mankind.

<sup>5</sup>Safe and sound superphysical objective consciousness is due to the purification of the etheric envelope.

<sup>6</sup>As long as mankind, scientists included, knows nothing of reality beyond the gross physical (49:5-7), it largely does not understand the decisive importance of the consciousness aspect. With the discovery of etheric matter, etheric energies, man's etheric envelope and its centres, etc., follows also the discovery of the causes and effects of consciousness activation. As this takes place, mankind, or at least its more advanced members, can take a more lively interest in the true meaning of life: the development of consciousness.

<sup>7</sup>The acquisition of physical etheric objective consciousness is the next step in mankind's collective consciousness development. Physical etheric objective consciousness involves first and foremost the ability to see, hear, feel, etc., etherically and to perceive etheric matter.

<sup>8</sup>Man's etherization, the process starting with man's shifting of his focus of physical attention from the gross physical (49:5-7) to the etheric (49:1-4), must begin with his acquisition of objective consciousness in 49:4.

<sup>9</sup>Etherization is in fact a process going on in all natural kingdoms within the planet. In the

lower three natural kingdoms it is only a matter of solar systemic etherization, a process in which monads are increasingly receptive to solar systemic etheric energies, energies of the physical etheric kinds of matter, 49:1-4.

<sup>10</sup>In the first eon of our seven-globe our planet was gaseous; in the second eon, liquid physical matter. In the third eon, a solid crust had formed, which in the present eon has already reached its greatest solidity and thickness with symptoms of incipient etherization. Thus etherization is going on also in the mineral kingdom. As mineral monads are absorbed by plants and experience the process of vitalization in these, the consciousness of the mineral monads learns to receive and adapt itself to etheric vibrations (gradually to ever higher from 49:4:7:7 to 49:4:1), a condition of entering the vegetable kingdom. Also, the task of the human organism is to strive towards etherization, which is facilitated when man leads his life in accord with health rules, eats pure, vital food, avoids poisons and impurities, etc.

<sup>11</sup>Etherization is an individual as well as a collective process. The collective process is the most important one and means for mankind, in a first phase, that increasing numbers of people are born with incipient etheric objective consciousness. This is a preparation for the sixth subrace of the fifth root-race and in a later phase, for the sixth root-race.

## *2 Theme No. 2: The Sixth Subrace of the Fifth Root-Race and the Sixth Root-Race*

<sup>1</sup>The formation of new races is impending: the sixth subrace of the fifth root-race and the sixth root-race. In this solar system, the two remaining root-races, globes, and eons are always synthetic; their function is to gather up and synthesize that which has been acquired in the earlier five. For instance, the sixth and seventh subraces of the fifth root-race will synthesize the acquisitions of the earlier five subraces.

<sup>2</sup>Out of the shattered form of the fifth subrace of the fifth root-race, built up under the fifth ray, the ray of concrete knowledge, with the aid of the fifth law, the law of fixation, will emerge the sixth subrace, the race of brotherly love.

<sup>3</sup>Cataclysms of a world-wide nature will occur during the next nine hundred years; continents will be shaken; lands will be raised and submerged into the sea, culminating in the profound material disaster which will overtake the world towards the close of the fourth branch-race of the sixth subrace. This will usher in the infant sixth root-race.

<sup>4</sup>The influence of the fifth ray died down during the fourth root-race, but has increased steadily during this fifth, or Aryan, root-race. It has not yet reached the zenith of its power in this race. During the coming subraces its cycle will begin to pass out, and the influence of the fourth ray will reach its zenith for this eon.

<sup>5</sup>In the next few centuries, ordered activity will increasingly characterize mankind. This is the intensification of business organization, and the bringing under law and order of the entire life of families and groups of families, cities and groups of cities, nations and groups of nations. This will happen voluntarily and with intelligent understanding of group need. The whole trend of mental effort during the next subraces – fifth, sixth, and seventh, that is, the next 10,000 years – will be towards the synthesis of endeavour, thus ensuring the good of the collective. Many unsuccessful attempts will be made, until expedient, ordered, intelligent activity will characterize mankind.

<sup>6</sup>The sixth subrace of the fifth root-race, and even more the sixth root-race, must say a final goodbye to mysticism, also since for those races mysticism does not require any effort beyond their own being, as they live increasingly in the perception of unity.

<sup>7</sup>That differentiation which is necessary to the formation of the sixth subrace and later of the sixth root-race is not based on physical segregation to begin with, even if such a one will in fact be effected later on, but first and foremost on differentiation in consciousness, thinking, knowledge, and understanding. The coming sixth subrace is distinguished ahead of the older races above all by its self-activation of higher mental and causal consciousness and by that

interest in and study of hylozoics and other esoterics and philosophy of life which is quite naturally connected with this higher consciousness and understanding. The import of what is said here is that individuals possess qualifications for belonging in the future to the sixth subrace or even the sixth root-race by their degree of consciousness development more than by their present racial affiliation; the former concerns qualities and abilities of the monad and the causal envelope, the latter is a characteristic of the organism soon to be changed. Here as everywhere else in hylozoics the matter is considered from above down, not the other way round.

<sup>8</sup>In the sixth subrace, the emphasis will not be so much on the development of mental consciousness, as it will be on the utilization of the mental faculties (47:4-7) for the development of causal consciousness. The outstanding characteristic of sixth subrace individuals will be their ability to think causally (47:2,3), and to use causal consciousness. The mission of the sixth subrace will be to build the collective antahkarana, the bridge between causal (47:1-3) and essential (46) consciousness. This bridge will be of a usable nature especially during the sixth root-race, in which essential consciousness (46:5-7 to begin with) will show real and general signs of existing.

<sup>9</sup>In the fifth root-race, only rare individuals possess essential (46) consciousness, having built the necessary bridge in their individual selves. In the sixth root-race there will be small groups possessing essential consciousness.

<sup>10</sup>The two last subraces of the fifth root-race, the sixth and the seventh, will possess etheric vision to a great extent. Where the sixth subrace is concerned this will begin in its fourth branch-race. That objective consciousness which is in process of developing in the fifth root-race is entirely physical, and this development proceeds under law, for the Aryan root-race is that one wherein man, in this globe-period, attains full self-consciousness. Self-consciousness involves complete physical vision, and the use in perfection of the three physical senses of hearing, touch, and sight.

<sup>11</sup>In the sixth root-race, emotional objective consciousness will be prevalent, though not universal, and thus the people of that race will achieve contact with world 46 more easily. What is meant here is emotional consciousness developed under law and in conformity with nature, not to be confused with ordinary clairvoyance. This objective consciousness is controlled by higher mental consciousness, and the latter in its turn by causal consciousness, which is necessary to preclude the illusionism accompanying ordinary clairvoyance.

<sup>12</sup>Since it is from the sixth subrace that the sixth root-race develops, the sixth subrace must in all respects be regarded as a preparation for this new root-race. This implies that the individuals of the sixth subrace display essential predispositions to all the special qualities and abilities that will characterize the individuals of the sixth root-race. These predispositions include: incipient etheric vision, ennobled higher emotionality, high-grade ideality, higher creative mentality, interest in and understanding of esoterics in general and hylozoics in particular, incipient causal consciousness, and signs of essential (46) consciousness. All these qualities and abilities afford them an innate resistance to the false teachings and ideologies of the earthly powers presently ruling.

<sup>13</sup>In the sixth root-race, between its second and third subraces to be precise, the individual leaves finally the organism and moves to the etheric envelope as his lowest envelope. Hence the third subrace will be an etheric human race properly speaking. In all the races emerging during the remaining globe-period physical man will be exclusively an etheric being, thus in the fourth, fifth, sixth, and seventh subraces of the sixth root-race and in the entire seventh root-race. The period of incarnation, or the life-time of the personality, of the individual in the etheric race equals the age of a branch-race, thus approximately 30,000 years.

<sup>14</sup>Since in the sixth root-race emotional objective consciousness will be increasingly wide-spread, it must be more wide-spread in the sixth subrace of the fifth root-race than in its fifth subrace. The stronger the emotional objective consciousness of the correct, natural kind, the

more mentalized man is, for he cannot be identified with his emotions when he sees them as things, objects, outside himself. When we observe how little mentalized ordinary emotional clairvoyants are, how much identified with their emotional “revelations” they are, we realize that their emotional objective consciousness is not of the correct, natural kind. The most important purpose of emotional objective consciousness, that is to say, its expediency, or finality, in and for consciousness development, is to be a tool for the individual’s liberation from his identification with emotionality; instead it becomes for the ordinary emotional clairvoyants one more tie attaching them to a firmer identification with emotionality! Right emotional objective consciousness: the human monad is active in relation to its envelopes, uses them intentionally. Wrong emotional objective consciousness: the human monad is inactive in relation to its envelopes, the envelopes “use” the monad. Employing right emotional objective consciousness, the individual disidentifies himself from all emotional consciousness functions and therefore has his self-consciousness in mentality in a natural and normal manner. When to the individuals of the sixth root-race emotionality so manifestly is a non-self, objectively material, then this emotionality becomes “darkness” in relation to self-consciousness when the latter is in contact with causal consciousness as “light”. This experience, too, deepens the understanding of light technology in the sixth root-race.

<sup>15</sup>The sixth root-race is the root-race of unity. This means that it will realize unity in social forms. This social unity is based on the acquisition of higher consciousness, higher mental, causal, and even incipient essential (46) consciousness by the members themselves. This unity is qualitatively higher than the unity mystics generally have attained. Mysticism is thereby superseded as being too emotional, individualistic, spiritually egoistic. The older publicized esoterics, being too much coloured by mystic views, is replaced with mental hylozoics and light technology. The work of replacement already begun should, therefore, be seen as preparation for the appearance of the sixth subrace, which in its turn prepares for the appearance of the sixth root-race.

<sup>16</sup>The sixth root-race is later permitted to pass to etheric physical existence, since its members have learnt how to live right as gross physical biological beings of either male or female sex, not in denial of, or rebellion against, their own physical biological nature, as is the case today with too many individuals of the fifth root-race who have let themselves be influenced by perverse ideologies such as “gender theory”, the fiction of the existence of a “third sex”, etc. There is a rule saying that no monad is permitted to pass to a higher world or a higher kingdom to enter into the new conditions of existence obtaining in that world or kingdom until it has demonstrated that it has learnt the lessons that are part of the conditions of existence in the lower world or the lower kingdom; no one can become a physical etheric self until he has perfected the physical biological mode of existence. This rule or, rather, law applies for the collective as well as for the individual and stresses the fact that both must respect the laws of a lower world or kingdom to pass to the next higher one.

### *3 Theme No. 3: Activation of the Higher Mentality (47:5 and 47:4)*

<sup>1</sup>Only higher mental consciousness in its two principal kinds, perspective thinking (47:5) and system thinking (47:4), deserves to be called “thinking” in the proper sense of the word “thinking”. The lower two kinds of mental consciousness, discursive inference thinking (47:7) and principle thinking (47:6), are too primitive, too unskilful, too limited in their procedures, and moreover too much dependent on physical and emotional conditions, views, etc.. Only thinking of the two higher kinds mentioned affords that sovereignty in relation to physicalism and emotionalism which justifies their status of being the proper thinking of the mental stage. The two lower kinds belong to the emotional stage.

<sup>2</sup>The mental stage is that stage where man can become an aspirant to discipleship under the planetary hierarchy, where consequently he can successfully begin studying hylozoics and the

other knowledge of life. The right working of the higher mentality – at least perspective thinking, 47:5 – is a necessary condition of mastering the hylozoic mental system. Also the reverse holds good – to a certain extent for perspective thinking but especially for system thinking – that the higher mentality needs hylozoics, the facts, ideas, and systems of esoterics, to be able to develop in richness and not be stunted in its growth. It will be increasingly manifest that truly intelligent people are interested in hylozoics. In the future, such intelligent people as do not care about hylozoics or do not wish to be aspirants will be regarded as odd exceptions.

<sup>3</sup>Mental understanding of esoterics is the opposite of mere acceptance of what “feels good”. Esoterics is incompatible with irrational conviction, with belief. It appeals, by the concordance of its hypotheses and its explanations without contradictions, to everybody’s common sense. Anyone who believes, who asks “who has said it?”, who needs an authority, and who on the word of authority can accept irrational views, shows by this that he is unable to judge for himself. The esoterician accepts no other opinions than those which logically accord with the rational fundamentals of the system.

<sup>4</sup>The activation of higher mental consciousness is necessary to the activation of causal consciousness, for causal consciousness cannot be activated only through the higher emotionality – the mystic path. Also, the higher mentality is necessary to control of the higher emotionality, which will otherwise be carried away into unreal fantasies, which hinder the reception of causal ideas and so the individual’s development into a second self. Just as the lower mentality is characterized by mostly absolutizing formatory thinking, emotional and wishful thinking, and by the general vagueness of concepts – emotional thinking even relishes such vagueness, since it promotes the unbridled expansion of imagination into infinitude –, so the higher mentality is characterized by thinking that is oriented towards reality, seeks truth, relativizes, is flexible (continuously adapts itself to reality), nuances, is creative, and strives after clarity of concepts. This striving after clarity of concepts is crowned with the mastery of the hylozoic mental system consisting of nothing but reality concepts that have received the highest degree of clarity thanks to their being put into their right contexts. The work of the higher mentality at the hylozoic mental system activates the faculty of contacting the corresponding causal ideas.

<sup>5</sup>In contrast to emotional thinking with its strong attachment to form, emotionally suggestive form in particular, higher mental thinking is receptive to ideas and becomes, as it is being developed, increasingly independent of the forms in which those ideas are temporarily clothed. Therefore, the aspirant must be prepared to receive esoteric ideas, esoteric lessons, without demanding or even expecting them to be presented in a particular form he is accustomed to regarding as “esoteric”. A text that, on the face of it, is only a story and as such is read by most people just because it is exciting, moving, or amusing, may perform its most important function as a vehicle for an esoteric idea or several such ideas. The reverse applies as well: information given in a form that, on the face of it, is “esoteric” and is allegedly esoteric material, may be imagination pure and simple, bereft of reality value, reality ideas. It is said that certain Japanese songbirds that have been hatched in captivity, and so have never heard their parents or other adult birds of their own species singing the song characteristic of their species, nevertheless achieve a passable version of it if only they may hear birds of other species singing. For out of those strange songs they isolate the notes that enter into the song of their own species and also succeed in ordering them in the right sequence. Higher thinking, thinking receptive to reality ideas, works in a corresponding manner: it isolates the essentials, and in the process it discards the form, the façade, that which is part of mere decoration, and is also able to put these essentials, the ideas, into their proper places in the system, if this thinking possesses it previously. To sum it up: The aspirant must overcome all such fixation as prompts him to accept the system only if it is conveyed to him in a particular form he has decided mechanically. He must simply put up with the fact that, according to the school rules, he has no say in the matters of how, where, when, and through whom the knowledge is communicated to him.

<sup>6</sup>There is a huge qualitative difference between such higher mental thinking as has only started its emancipation from emotional thinking and such as has reached so far in this process that in addition it is approaching causal consciousness and Augoeides. It is the difference between the self-glorious human being and the one who has been made humble through the contact with Augoeides.

#### *4 Theme No. 4: Telepathy*

<sup>1</sup>Higher telepathy is higher mental telepathy and is mediated by the higher centres of the etheric envelope (the heart centre being the lowest of them) in contradistinction to lower telepathy, which has an emotional character and is localized in the solar plexus centre. Higher telepathy presupposes clarity of concepts. Clarity of concepts of the requisite quality is obtained by the individual only in the higher mentality and by mastering the hylozoic mental system. The growth of telepathy is a necessary effect of etherization at its incipient stages, and the full working of telepathy is as necessary at the concluding stages of etherization. Because telepathic communication is done through centres of the etheric envelope just as ordinary language communication is done through organs of the organism, and telepathy relates to the centres of the etheric envelope as ordinary language relates to the organs of gross physical language (vocal cords, tongue, oral cavity, nasal cavity, teeth, etc. for speech; ears for the perception of speech; eyes for reading; hand for writing; organic brain for all four language functions). Etheric human races, who are no longer incarnated in the organism but have the etheric envelope as their lowest envelope, of course lack all the gross physical organs and their functions, therefore do not use ordinary human language in speech and writing but resort in their stead to the means of communication based on the centres of the etheric envelope and their functions, telepathy included. It is relevant to note here that etheric vision, etheric hearing, etheric touch, etc., when fully developed, are incomparably superior to the corresponding gross physical, organic functions. The growth of telepathy in the sixth subrace must, therefore, keep pace with etherization; they are two sides of the same process.

<sup>2</sup>The growth of telepathy is also connected with the overcoming of the personality, the first self. For how can telepathy, the consciousness of community, work in a group of people, if it includes members who are still addicted to personality reactions, lawless mechanical consciousness functions, curiosity about the private lives of other people, etc?

<sup>3</sup>Telepathy between individuals who in physical respect live in their etheric envelopes only is a lower correspondence to the consciousness of community between the second selves who do not need lower envelopes than their 46-envelopes. This correspondence is evident from the relation between the cosmic etheric, 43–46, and the solar systemic etheric, 49:1-4.

<sup>4</sup>Telepathy can work only in a group from which personal criticism is eliminated, since such criticism impedes telepathy. From this it follows that telepathy can work only between individuals who do not give each other occasion even to justified criticism. From this it follows, in its turn, that these are individuals who do their duty, who work as they should. In the school they obey conscientiously the school rules; in the good state they obey its laws as conscientiously.

<sup>5</sup>Mental telepathy, the telepathy of the head – not the emotional telepathy through the solar plexus centre – is communication through the mental concept forms, which are raised above the physically and emotionally conditioned differences between the natural human languages. The students acquire skill in the use of those concept forms through their long work at the attainment of clarity of concepts; through their acquisition, thanks to their study of the knowledge of reality, of the reality concepts independent of the mutual differences of languages. The study of hylozoics enables them to acquire reality concepts regarding the superphysical part of reality and regarding existence in its entirety, the meaning and goal of life, the laws of life, etc. The clearer, the more correct, and the more exact the reality concepts

possessed by the individual, the more easily he has acquired clarity of concepts to a certain degree. Only hylozoics enables the best possible agreement between concepts in different individuals. Agreement means harmony, concord, similarity of vibrations. This implies the resonance of vibrations and thus their transference between individuals as telepathy.

<sup>6</sup>The unclear terms of occultists, theosophists, and Baileyists, such as “soul”, “Ego”, “Spirit”, “mind”, “God”, etc. are as many hindrances to that clarity of concepts which is a necessary precondition and basis of the development of telepathy. In exact opposite to this the clear, unambiguous terminology of hylozoics is precisely one of the preconditions and bases of this development of telepathy.

<sup>7</sup>The development of mental telepathy on the basis of the exact terminology of hylozoics and the clarity of concepts enabled through this is a necessary intermediary stage before the conquest of causal (47:2 to begin with) and essential (46:7 to begin with) consciousness of community. This mental stage cannot be left out, which is what the mystics believe. The fact that the development of mental telepathy is a necessary phase in human evolution is clear from the teaching of hylozoics on the stages of human development, namely what is said in it about the necessity of the mental stage (47:4,5) and the causal stage (47:2,3) following after the stage of the mystic (48:2-4, 47:6,7) and before the stage of unity, of essentiality (47:1, 46:1-7). It is clear also from the inner structure of the etheric envelope: the throat centre and the forehead centre are interposed between the heart centre and crown centre, and even if there is a direct connection between the heart centre and the crown centre corresponding to the connection between the higher emotionality and essentiality, yet the full activation of the two intervening centres, corresponding to the mental and causal stages, cannot be omitted.

#### *5 Theme No. 5: Concentration, Meditation, Contemplation*

<sup>1</sup>Concentration is the ability of the monad to direct its attention. Meditation is the ability of the monad to direct its attention continuously. Contemplation is the ability of the monad to direct its attention continuously and to simultaneously move its waking consciousness to a higher envelope.

<sup>2</sup>Concentration can be further developed into right meditation and right contemplation while being nourished with knowledge, self-discipline (elimination of unnecessary desires), self-consciousness, and right attitude which comprises realization of responsibility, gratitude, humility, and reverence for what is higher.

<sup>3</sup>What chiefly distinguishes meditation from concentration is the ability of the monad intentionally to overcome the distracting influence of envelope automatism and in so doing to keep concentration longer. When the vibrations of the monad are occasionally stronger than those of the envelopes, then concentration is obtained. When the monad can keep up that state limitlessly, then meditation is obtained.

<sup>4</sup>In meditation, the control of envelope automatism by the monad is efficient to the extent that the monad is aware that its consciousness is not identical with the consciousness of the envelopes: “I am, but I am not the consciousness of the envelopes. I am, but I am not this confusion. I am, but I am not this unrest. I am, but I am not this fear.” Non-identification is the insight, “I am not this.”

<sup>5</sup>The ability of the monad to apply non-identification, its realization that its own consciousness is not identical with the consciousness of the envelopes, can and should be intensified to that qualitatively higher state, self-consciousness. That is why meditation and contemplation perform their true function only when exercised with simultaneous self-consciousness.

<sup>6</sup>One of the purposes of meditation is to bring about, in the individual’s own being, moments of higher quality, moments at which he realizes that his many everyday states are expressions of the envelopes, the non-self, and so make him understand that “I am not one, I am many.” In such a qualitatively higher state, the individual can compare this with

qualitatively lower states and realize the fact that they are lower and why they are lower. When being in the lower state, however, the individual does not even apprehend that there is a higher state, and if he has once experienced this higher state, he does not usually, when in the lower state, remember that he has done so.

<sup>7</sup>Life in meditation clears away wrong conceptions, that is, undefined terms devoid of thought, and belief in them as well as the convictions of emotional thinking based on group allegiance (social identity), group pressure, and the fears connected with these mechanical collective forces (fear of isolation, fear of expulsion from the community, etc.)

<sup>8</sup>Revelation, which equals insight, cannot be mediated from one individual to another as long as both are reduced to the exclusive use of the first self's consciousness functions. Revelation must in the human kingdom be the fruit of individual effort of reason. The fact that the teacher in the fifth natural kingdom transfers his inspiration to several human disciples simultaneously and the latter receive this inspiration as revelation does not contradict what is said here, for even in this case it is group activity only in the phase of transference from teacher to disciple but not in the phase of reception by the disciples; in other words it is not a mutual exchange between equal parties. Only in the fifth natural kingdom can the corresponding process be the result of group activity exercised by equals.

<sup>9</sup>Esoterics teaches that all members of higher kingdoms live in constant contemplation exercised as group activity and that, consequently, the aspirants should work at contemplation in group formation. Aspirants should consider, however, that they can make a positive contribution to the raising of the group force only to the extent that they are strong each one individually. The group cannot fill up what is wanting in the individual, the group cannot afford him the insight he lacks. The group is strong only if each of its members is strong in himself, is able to work independently, without the external support and help given by the group. Therefore, the aspirants should always think of what they can give to the group rather than what they can receive from it.

<sup>10</sup>Contemplation exists of several different, ever higher kinds according to the lower envelope left by the monad. The lowest kind of contemplation is the transition of the monad from the organism to the etheric envelope, the lowest but one is its transition to the emotional envelope, the third kind is its transition to the mental envelope, the fourth kind is its transition to the causal envelope, and so forth.

<sup>11</sup>The teaching on concentration, meditation, contemplation, and their result, illumination, can also be called the science of attention. In the Pythagorean formulation of this science, also called light technology, the essential insight concerns the fact that the monad is involved in lower envelopes to become self-conscious in them and that this acquisition of self-consciousness is necessary to all higher consciousness development. It is so because all higher consciousness from causal up is permanent and continuous self-consciousness.

<sup>12</sup>In the third subrace of the sixth root-race and in the subsequently formed subraces, in which individuals have the etheric envelope as their lowest envelope and their only physical envelope, individuals live in a state that appears as continuous contemplation in comparison with the state of the individuals of the present races, since the former have their physical consciousness constantly in the etheric. This centring of their consciousness in the etheric physical rather than in the gross physical facilitates their acquisition of causal consciousness and their contact with the consciousness of unity (46).

<sup>13</sup>The connection of the state of contemplation with etherization and with the sixth root-race is consequently obvious. It is made even clearer through the insight that the etheric races, who thus do not have organisms and so live constantly in their etheric envelopes as their lowest envelopes, in so doing live in a state of constant samādhi conditioned by their being, contemplation conditioned by their being, so that concentration and meditation, where those races are concerned, are states they have overcome. If we, who now are members of the older root-



ances (the fifth and the fourth) want to live in the sixth root-race, we should even now train ourselves to live increasingly in contemplation

<sup>14</sup>An important principle of consciousness activation says that when in evolution proceeding under law individuals and groups overcome a lower stage – in this case the stages of concentration and meditation – to live at the stage of contemplation as an almost everyday state –, a new, higher stage is added as a goal to be strived for. This higher stage is illumination. Illumination is that state wherein consciousness becomes truth-bearing. Pre-formation before the reception of illumination is intensive and extensive exercise of discrimination, for “as discrimination is exercised to the utmost, it passes into illumination.”

#### 6 Theme No. 6: The Activation of Causal Consciousness

<sup>1</sup>Prior to the publication of hylozoics, the esoterics publicized thitherto gave aspirants very little practical information, if any, about how they should activate causal consciousness. Not even the information given about the nature and uses of causal consciousness was calculated to afford aspirants clarity as to what was the aim of their striving. It was typical of the general vagueness of descriptions that mental consciousness was called the “concrete mind” and causal consciousness the “abstract mind”, whereas in reality even the lowest kind of mental consciousness but one, 47:6, is abstract. Simultaneously as this vagueness as to the aim of man’s consciousness development prevailed, the requirements for discipleship were tightened up, so that beginning in the year 1925 no one is accepted as a disciple who is not a higher mental self and has at least incipient causal consciousness. But how were aspirants supposed to reach this preparatory stage? Arcane School, founded by Alice A. Bailey, claims to train aspirants for discipleship in the new age, and Alice A. Bailey herself presented in the book, *The Rays and the Initiations*, pp. 441–530, a “science of the antahkarana”, containing a six-step-method which, however, is not in the least efficient for the purpose of activating either causal consciousness or still higher consciousness. This inefficiency is apparent in several respects, one of which being the fact that during the 66 years of activity that have elapsed since Mrs Bailey’s passing not even one causal self has emerged from, or worked within, the Bailey movement. In contrast, the study of hylozoics – that is to say, the work at the knowledge – and the work on three lines – that is to say, the work at being according to Pythagorean methods of activation – is a fully efficient method for the activation of causal consciousness.

<sup>2</sup>The activation of causal consciousness is connected with the emergence of the sixth subrace and later of the sixth root-race and therefore must be assigned a prominent place according as the sixth subrace makes itself felt. The members of the sixth subrace are above all characterized by their ability to self-activate causal consciousness. This self-activation is connected also with esoteric statecraft, since the good state of the future will be governed by 46-selves or at least by causal selves having 46-selves as their advisers.

<sup>3</sup>One of the most important of those factors which raise consciousness from mental to causal is thinking nothing but truth, nothing but reality ideas. Therefore, those individuals who have begun self-activating causal consciousness are characterized by their lively interest in, their attraction to, reality ideas, truth ideas, esoterics in general and hylozoics in particular, and by their lack of interest in the lying ideologies ruling present-day mankind, conventional views of all kinds.

<sup>4</sup>During the work at acquiring a higher kind of consciousness the aim must be directed also at the next higher kind, for the acquisition of this is necessary to overcoming the limitations, one-sided approaches, drawbacks there are in the higher kind first aimed at, which in comparison with the still higher kind is a lower kind.

<sup>5</sup>For example, it can never be the case that the disciple acquires causal consciousness only, but it is always the case that alongside of causal consciousness he also acquires essential consciousness (46-consciousness) of the lower three kinds (46:5-7), consciousness of unity,

consciousness of community, group consciousness, as a necessary counterpoise to the individualizing and isolating tendency of causal consciousness, the emphasis on the consciousness aspect there is in essentiality as a counterbalance to the emphasis on the matter aspect there is in causal consciousness (especially in 47:3).

<sup>6</sup>Understanding of causes is essential to the activation of causal consciousness. There are causes of four kinds: material causes, formal causes, efficient causes, and final causes. Final causes, causes of purpose, or of aim, are the most important ones and therefore the most difficult to find, for they are part of the esoteric, often of the higher two of a septenary. Two examples: In the ancient schools of knowledge, it was only in the highest degree but one, generally the sixth degree, that the real aim of the school was revealed, that the general symbols taught in the first degree were given the particular interpretations relating to the aim. Only in the sixth root-race will the majority of men live in accord with the laws of life and in so doing fulfil the purpose of life and do their part of the plan of the planetary government; a fortiori this applies to the seventh root-race as well.

<sup>7</sup>At the final stage of the activation of causal consciousness even superessential consciousness and the third triad (Protogonos) begin to be contacted. 45-consciousness balances both causal consciousness and 46-consciousness by emphasizing the will aspect and realization in physical life. The organ of this balancing is the centre of the causal envelope with the petals of knowledge representing what is the most characteristic of causal consciousness, the petals of unity mediating the contact with the 46-atom of the second triad and facilitating the acquisition of 46-consciousness, and the petals of will (the petals of the will to sacrifice) mediating the contact with the 45-molecule of the second triad and the third triad.

<sup>8</sup>The concerted effort by a dozen causal selves may suffice to correct the erroneous views of hundreds of millions of emotional selves and mental selves. When those few causal selves appear in public, much will be possible which now seems impossible.

#### *7 Theme No. 7: The Contact with the Consciousness of Unity (46)*

<sup>1</sup>Just as the fourth root-race has its accentuation on emotionality, and the fifth has its accentuation on mental-causal consciousness, so the sixth root-race will have its accentuation on unity (46); this brings out the connection between the sixth root-race and essentiality (46). In physical respect, the sixth root-race will be mainly etheric, and the solar systemic ether, 49:4, has an analogous relation with the cosmic ether 46, the world of unity. This analogous relation appears in the fact, among others, that the individual will not have access to 49:4-energies until he has 46-consciousness somewhat activated, just as he will not have access to 49:3-energies until he has 45-consciousness somewhat activated.

<sup>2</sup>In the fifth and sixth natural kingdoms, etherization is cosmic, that is, entails increasing sensitivity to ever higher energies in the cosmic etheric world, 43–46. Cosmic etherization goes on in the human kingdom, too, although as yet only in the elite few in number. However, physical mankind participates unconsciously in the ongoing solar systemic etherization.

<sup>3</sup>Thus the term “etherization” as a designation of the further evolution of the human monads has a double import: solar systemic etherization and cosmic etherization. Solar systemic etherization also means that objective consciousness is acquired in the solar systemic ether, 49:1-4, in 49:4 to begin with. Cosmic etherization means the acquisition of consciousness in the cosmic ether, 43–46, at first subjective consciousness only, but later objective consciousness as well, beginning in 46.

<sup>4</sup>The analogy of cosmic and solar systemic ether obtains so far that man acquires etheric objective consciousness to the extent that he reaches beyond the worlds of man (47–49) and acquires essential (46), superessential (45), etc., subjective consciousness. Also, the strongest possible protection against abuse is contained in this. Without the acquisition of the “qualities of the heart” (46) and “impersonal will in the service of unity” (45), the temptation to abuse

the “magic” powers connected with etheric objective consciousness would overwhelm the individual. The development of etheric vision and the ability of magic without a parallel endeavour to acquire consciousness of unity (46) and will of unity (45) is a path on which the aspirant runs the risk of eventually ending up in the black lodge.

<sup>5</sup>Simultaneously as the lowest ether (49:4) is now being investigated by scientists, world 46 is gradually becoming known to those advanced beings who are individually able to cognize their place in the planetary collective being. The energies of world 46 are beginning to make themselves felt in the causal envelopes of men simultaneously as the energies of the fourth ether, 49:4, are starting to be utilized by man for mechanical purposes, for transportation, for illumination, and for healing. These four domains of utilization of etheric energy have their parallels in the use of essential (46) energy: the use of tools for essential perception, movement within the seven-globe, essential consciousness expansion, and essential vitalization of lower envelopes.

<sup>6</sup>The solar systemic etheric world, 49:1-4, is the lower world of unity, a down-scaling of the higher world of unity, the cosmic etheric world, 43–46. Just as in the worlds of unity, 43–46, there is no point of observation, in consciousness no self-centredness, in the etheric world the corresponding is true in a material sense, the sense of objective perception. Starting from one’s own separate self in everything, not being able to decentralize, mechanically and automatically always starting from one’s own selfish desires, all of this is characteristic of the worlds of darkness, 47:4 – 49:7. One further manifestation of this is the discursive conception starting from what is lowest, what is closest to oneself.

<sup>7</sup>The etheric consciousness of unity concerns the matter aspect, the consciousness of unity of world 46 concerns the consciousness aspect, and the consciousness of unity of world 43 concerns the will aspect.

### *8 Theme No. 8: The Mastery of Hylozoics*

<sup>1</sup>We have received hylozoics from the planetary hierarchy not only to enable us to understand reality but also because the individual and collective work at mastering the hylozoic mental system is the definitive method for the activation of higher mental and causal consciousness. It is not merely the case that man needs perspective thinking and system thinking to understand hylozoics in depth, but it is also the case that perspective thinking and especially system thinking for their full activation need hylozoics as a material to work at, since other existing mental systems (scientific, philosophic, and occult systems) are not of the requisite reality content and so are not fit tools for the work of bridging from mental consciousness (47:4,5 ) to causal consciousness (47:2,3).

<sup>2</sup>Gaps in the mastery, in the memory, of the hylozoic system are holes through which alien thoughts, erroneous thoughts, thoughts incompatible with hylozoics, or thoughts obstructive to the understanding of hylozoics penetrate into the thought processes of the student.

<sup>3</sup>One side or function of the gradually progressing mastery of the system thus is mending those holes and in so doing protect the student from erroneous thoughts hindering his understanding and, on a greater scale, the development of his consciousness.

<sup>4</sup>The gaps mentioned above are of four kinds, being divided according to the causes by which they have come about: 1) ignorance, 2) forgetfulness, 3) misapprehension, 4) insertion into the wrong context.

<sup>5</sup>Or described more explicitly: A gap has come about 1) because you have not read or learnt it and thus are ignorant of the fact in question, or 2) because you have indeed read or learnt it but have since forgotten it, or 3) because you have indeed read or learnt it and not forgotten it but misapprehended it, that is, you have read or learnt erroneously, or 4) because you have indeed read or learnt it, not forgotten it and not misapprehended it but you have nevertheless been unable to put that which you apprehended right by itself into its greater, its right context.

To sum up: it must be apprehended right, remembered right, and put into its right context.

<sup>6</sup>Consider a future state of affairs in which hylozoics is accepted as a working hypothesis by the general public and confirmed by the elite in their own experience. In this position hylozoics will be studied and applied in thousandfold more ways, in thousandfold more spheres than today. Then it will not be a case of mankind being dominated by its physicalist, mechanist views and opinions and the hylozoic outlook ruling only certain few, very limited and marginalized spheres, but on the contrary: the hylozoic outlook will permeate everything and so make many interests and activities now prevalent impossible, among others those which war against the laws of life.

### *9 Theme No. 9: The Seven Laws of Life and the Twelve Essential Qualities*

<sup>1</sup>The teaching on the laws of life and the teaching on the twelve essential qualities are two teachings exercising a particular attraction on those who (mostly unknowingly) are members of the emerging sixth subrace, two teachings commanding their particular interest. It can even be said that this attraction and this interest distinguish the members of the sixth subrace. This does not imply that all who feel this attraction and entertain this interest can consider themselves members of the sixth subrace without further ado. It does imply, however, that those who do not feel this attraction and do not entertain this interest are not eligible for membership of the sixth subrace, no more than they are aspirants to discipleship, because these three qualifications are logically and factually connected.

<sup>2</sup>When understanding of the laws of life and of the twelve essential qualities increases, genuflection to, and fawning on, those who unjustly wield power in our gross physical world decrease correspondingly. Because the respect for the laws of life and for the twelve essential qualities and the respect for those who tread those same laws under foot and neglect those same qualities cannot coexist except in totally confused brains. The respect for or, rather, the fawning on, those who wield power in our gross physical world ultimately derives from the fear of losing things of which those in power may deprive the individual – his money, his job, his organism. But the power of those bad and evil leaders does not in reality extend beyond the gross physical world, and those leaders therefore cannot deprive the individual of other things than those which he possesses in the gross physical. The individual's fear of those leaders is conditioned by his identification with gross physical existence, with his organism, and with those things which the organism needs to survive. To the extent that the individual is etherized, to the same extent his identification with gross physical existence is diminished and so his fear of, and respect for, those bad and evil leaders are diminished as well.

<sup>3</sup>Therefore, it is a pre-formation before etherization to begin, even now, in gross physical life, laying aside all such fear as is exclusively the outcome of identification with gross physical life and the organism.

<sup>4</sup>Trust in life, trust in self, and trust in law are three expressions of one and the same trust. The life being trusted in the trust in life is the collective of the higher selves who have entered unity and become the Law. Trust is one, because in unity there is no division.

<sup>5</sup>The need of the aspirants and the disciples to exercise and express the essential quality of obedience to law is satisfied only in the school to begin with. From this we understand the vital importance of school rules. The rules make the school (it is not the other way round: that the school is supposed to make the rules). Later, as the essential quality of obedience to law gains strength, the good state is needed for the perfect expression of that quality. In the manner corresponding to that of the school rules, the principle says that the laws make the state, not the other way round.

<sup>6</sup>The essential quality of uprightness needs the good state to become fully manifested, to be realized in the individual and the group alike.

## *10 Theme No. 10: Esoteric Statecraft*

<sup>1</sup>In the good state, the individual and the state are not in opposition; quite the contrary: they benefit one another, because the declared and effected aim of the state is to further the individual's consciousness development, and the individual naturally contributes to this aim to the best of his ability. In this good state the individual is able, for the first time, to find an all-round outlet for his creative urge to action, his good qualities and abilities. In the bad states of the present time, individuals at higher stages are stunted in their consciousness development precisely because they cannot assume the leading posts which they naturally should have in the good state. The good state presupposes leaders who have attained the stage of unity (46), legislators and executives who have attained at least the stage of ideality (the causal stage, 47:2). The good state is led by people who have arrived at a deep understanding of the laws of life. The good state can be realized only by the sixth subrace and, a fortiori, by the sixth root-race. The good state is at the same time a condition and a result of human collective higher consciousness development (mass expansion in the sixth root-race) or, expressed differently: when sufficient numbers of simultaneously incarnated individuals have attained the stage of ideality, they must take over also the political leadership of a mankind which would otherwise be disoriented.

<sup>2</sup>In the fourth and fifth root-races only a few individuals cared for esoteric teaching. Being few they were generally reduced to a condition where they trained themselves in solitude in self-realization, exercised the art of living, usually in an environment that did not understand them and was hostile to them. In the sixth root-race, in the good state, such enforced individualism and isolationism are superseded by collective, concerted aspiration, characterized by compassion, mutual helpfulness, and loving understanding, all of it being underpinned by the awakening consciousness of unity and further promoting it. The separate self is widened gradually into the communal self with increasing numbers of members. The individual's self-realization enters into and is strengthened by the group's self-realization, the individual art of living is superseded by the collective art of living, the community of the good state in which all and everyone have their meaningful tasks in consciousness development, find outlet for the creative power of their individual characters at the furthest limit of their capacity.

<sup>3</sup>Ponder a state of affairs where those mere human powers now ruling us – inflated personalities without contact with Augoeides and the second triad – have no real influence, not even that subtle influence which they wield on our ways of looking at things, our formation of concepts, and suchlike, as if we were living on the far side of the moon, where the Earth can never even be seen. In such absence of all the influences that have hitherto pressed us down and distorted our feelings and thoughts, a whole new culture, humanity, and ideality can blossom.

<sup>4</sup>How much of our lives, our thoughts, or feelings, our self-images, etc., are marked by that slave labour we are forced to do in order to live from the one day to the next, that is, our gainful employment? As long as we are forced to do this, we usually do not notice how identified with the views and aims of the company, the agency, the boss we are, how much we have imbibed opinions that are not our own, and have accepted them mechanically as if they were our own.

<sup>5</sup>The question of how to realize the good state has occupied the prominent thinkers of mankind, the true humanists, ever since Confucius (Kongzi) and Mencius (Mengzi), Platon and Aristoteles. Like all questions concerning form, the problem of the right form of government is of secondary importance. The never-ending disputes about democracy (the rule by the majority) versus aristocracy (the rule by the best), aristocracy versus monarchy (the rule by one), etc., come to an end for anyone who has realized that the primary question is about the degree of developed consciousness in the citizens, thus their understanding, insight, knowledge, and ability. When all citizens are found at higher stages, their democracy, their mutual consent, equals aristocracy, since it is simultaneously the rule of the best, and it also equals monarchy, since they voluntarily follow the advice and suggestions of the one who has

attained the highest stage, the one who knows best, the leader, the avatar.

<sup>6</sup>When the supreme leader is at least a 46-self, his advisers are 45-selves, his ministers and the elected representatives of the people are causal selves, and the citizens are at least mental selves, disciples, and aspirants, then the good state must become a reality in the physical world, not only in the world of ideas.

<sup>7</sup>There are seven kinds of human relations, five exoteric and two esoteric ones. The good state is good in virtue of all these seven relations everywhere being good, being characterized by mutual loving understanding and benevolence. As is emphasized in *The Great Teaching* (*Daxue*, a Confucian classic), all good relations in public life begin with good relations within the family: between parents and children, between husband and wife, and between brothers and sisters.

<sup>8</sup>The hope that the good state will finally be realized is kept alive by the understanding that there have always been and, therefore, there will always be incorruptibly upright people, such as are equipped with both the will and the ability to govern justly.

### *11 Theme No. 11: The Work on Three Lines*

<sup>1</sup>Work on the first line is the individual aspirant's work at and for his own consciousness development. The basic methods are self-observation, self-remembrance, and non-identification, the purpose of all three being to further the activation of higher emotionality and higher mentality for the conquest of causal consciousness. Work on the second line is exercise in the formation of groups for the emergence of the sixth subrace, exercise in the elimination of "sharp edges" in the personalities, the removal of violent personality reactions counteracting the growth of telepathy and of consciousness of unity. Work on the third line is all such work as human beings can do and as is necessary to the possibility of the appearance of the school. It is not a matter of course that third line work should lead to the emergence of a school, but the reverse is true: if the school is to come about, its appearance must necessarily have been preceded by work on the third line, for the members of the planetary hierarchy do no such work as human beings can do and so should do; this is realized by all who have understood the law of self-realization and the law of activation.

<sup>2</sup>The following relations should be considered: first line work and the first self, second line work and the second self, third line work and the third self. There is also a relation between the work on three lines and the three rows of petals of the causal centre: first line work and the petals of knowledge, second line work and the petals of unity, third line work and the petals of the will to sacrifice. From this we understand why work on the first line appears easiest and work on the third line seems the most difficult; the petals of knowledge unfold first and the petals of the will to sacrifice unfold last.

<sup>3</sup>On all three lines, the most difficult hindrance to many aspirants is their imagination about work, which pushes aside their understanding of the work or renders it impossible altogether. This hindrance to the work occurs particularly on the third line. The work on the third line proves the most difficult on this account, too.

### *12 Theme No. 12: The School*

<sup>1</sup>The school is that part of the planetary hierarchy's activity which is aimed at the consciousness development of mankind. In a narrower sense, the school is the collective of the so-called ashrams, that is to say, the collectives of teachers who are members of the hierarchy and their direct disciples. In a wider sense, the school is all such initiatives taken for the training and development of people in respect of consciousness as have issued from the planetary hierarchy, have been inspired by it and – this is essential – are under conscious guidance by it so that higher impressions can be expediently transferred from self-conscious and group-conscious beings to human beings to the extent that the latter are temporarily self-

conscious. School in the sense here indicated can never be a dead thing, an association of ordinary people who are keepers of a doctrine they have more or less misunderstood and go on misinterpreting. School is live hierarchic initiative, a channel from above down for hierarchic influences.

<sup>2</sup>The “ancient wisdom” is an expression used by theosophists to denote the esoteric knowledge. This use is based on a misconception, however. The “ancient wisdom” does not mean the knowledge, not esoterics, but the collective of the “exceedingly wise”, the collective of the good superintelligent, just as Laurency uses the word “ignorance” to denote the collective of the ignorant.

<sup>3</sup>The esoteric group, the school in formation, shall be like a down-scaling, an elementary attempt at emulation of the society of the good superintelligent.

<sup>4</sup>The most important task of the school is to be a meeting place and an educational establishment for the members of the sixth subrace and the coming sixth root-race. The direction of the school is in its entirety determined by these future goals. The school is necessary since group strategy trumps all individual strategies. Also, awakening consciousness of unity must manifest itself in the coming together of people not only of like mind but also of like striving, and this manifestation must be a locality in the physical world as well. It is also to the school that the saying “right time, right place, right people” refers. The work with, for, and in the school is moreover an exercise preparatory to the formation of the good state.

<sup>5</sup>That ancient pair of opposites, the “doctrine of the eye and the doctrine of the heart,” is worth studying. It corresponds, but usually on a higher scale, that pair of opposites, “comprehension and understanding.” By “doctrine” is not meant the esoteric teaching as such, the knowledge as it is possessed by the teachers, but “learning,” the ability of aspirants and disciples to apprehend what they are being taught. The doctrine of the eye is that comprehension which is still dependent on the form, and the doctrine of the heart is that understanding which is independent of the form, in which “eye” and “form” and their opposite, “heart”, must be taken on several different scales for deeper understanding. The doctrine of the eye is theology, orthodoxy, the inability to distinguish between essentials and inessentials; the inability to distinguish between original esoteric ideas (reality ideas) and the colouring and distortion of them wrought by the human mediators. The doctrine of the heart transcends the form, reaching the idea beyond it, the origin of the form. A school that does not possess a living tradition upheld by such as are able to exercise the doctrine of the heart must die in “spirit” (45:4–47:1) as well as in “soul” (47:2,3), even if the organization can long remain as a soulless body. What the idea of the doctrine of the heart teaches us is that a school, in order to truly live, must be led by a member of the planetary hierarchy (at least a 46-self) or, in his absence, at least by a disciple who is in regular, conscious contact with his teacher in the hierarchy.

<sup>6</sup>The school and the good state are two manifestations of the same idea. They are different only in scale and in certain external conditions. In the fourth and fifth root-races, disciples have been scarce and the school, therefore, has been small in a quantitative sense, in comparison with hundreds of millions and billions of people ignorant of the school. In the societies of those races, the majority of people regarded everything but school and consciousness development as more important in life. In the sixth root-race, the reverse condition will obtain: all are disciples or teachers, all belong to the school, the school belongs to all, and they all have consciousness development as their most important activity and transition to the next higher natural kingdom as their most important goal. There, the school and the good state are one and the same, the rules of the school and the laws of the state are one and the same, for the meaning of life is to learn, to develop consciousness, and the school as well as the good state exists first and foremost for that purpose.

### 13 *The Synthesis*

<sup>1</sup>These twelve themes described above attract increasingly, now and ever after, the attention of the thinkers in mankind, since these themes concern twelve sides in the impending phases of the collective consciousness development of mankind.

<sup>2</sup>It is important to understand that these twelve themes are twelve causal ideas not only individually but also, and principally, constitute parts of one and the same causal idea. It is only discursive, lower mental thinking that must apprehend these twelve ideas one by one. Even system thinking in 47:4 is able to apprehend them all synthesized into one single thought or as a system.

<sup>3</sup>An exercise, not only valuable but even necessary and finally efficient, in and for the activation of system thinking is, therefore, the recurrent effort of reason to apprehend these twelve ideas all simultaneously and in their both factually and logically conditioned interconnections. When the aspirants do such an exercise right, it entails both the increase of their knowledge and the strengthening of their being. They increase their knowledge by doing the preparatory work of assimilating increasing numbers of facts belonging to these twelve themes. They strengthen their being to the same extent that they are able to apprehend ever more real connections, connections determined by reality, between these twelve, for such apprehension of interconnections activates the higher mentality and purifies to the same extent the lower mentality from its faults and failings.

<sup>4</sup>In the above twelve accounts of these twelve themes enough has been given for persevering aspirants to work more on their own at the task of finding further connections and relations between the twelve and through that work to confirm, in their own reflection and meditation, that these twelve at bottom and essentially constitute one single idea. In so doing they facilitate the contact of their own consciousness with the original causal idea, an efficient factor in the activation of their own causal consciousness.

## DISCIPLESHIP

### 14 *From Aspirant to Disciple*

<sup>1</sup>The transition to the fifth kingdom implies that the monad, hitherto centred in the first triad, moves to the second triad. This process is effected during a series of incarnations, in which the monad centres into one after the other of the three units of the second triad: as a causal self in the mental atom (47:1), as an essential self in 46:1 and later in 45:4. The number of incarnations required for this depends on the individual's conscious purpose, stamina, and will to unity.

<sup>2</sup>Originally the transition implied that the monad in the first triad mental molecule (47:4) passed, via the inmost centre of the causal envelope, to the second triad mental atom (47:1), in the process becoming a second self after having been a first self. The planetary hierarchy considers that this is not theoretically impossible without a teacher from the hierarchy, but that such a procedure is without precedent. The pertaining processes of activity and consciousness require such a methodical approach that the individual lacking personal guidance cannot avoid making serious mistakes with catastrophic consequences.

<sup>3</sup>Therefore, the individual must become a disciple of some member of the planetary hierarchy. The minimum requirement for acceptance is that the individual, after his incarnation as a saint (in which he has acquired consciousness in the highest emotional molecular kind, 48:2), has acquired perspective consciousness (47:5) and devotes his life to the service of mankind and of evolution. He has seen through the illusions of power, glory, and wealth, has realized man's inability to solve the problems of reality (of which the philosophers think themselves able), has realized the immense limitation of science also in physical respect (since it knows nothing about the etheric envelope and its four principal kinds of matter). By



his service to others than himself he shows that he possesses the conditions of acquiring the consciousness of community, essential consciousness, and entering into group consciousness.

<sup>4</sup>From now on it becomes increasingly difficult, since the knowledge they must acquire in addition will be the result of their own research and meditation. No more cramming or stuffing, no more mere idle study, no more parrotry. The important thing is independent thinking, the acquisition of perspective consciousness, system thinking, and finally intuition. You do not get that for nothing. Aspirants shall no more live in their feeling or imagination but only in their mentality. Emotionality has to sink down into the subconscious. The “will” shall no more be emotional but mental, the energy shall be directed by mental motives. Human beings shall be directed to consciousness development and so have quite other interests. That will put an end to the interest in personalities and all manner of gossip displayed by groups and individuals (even so-called researchers). A great thing!

<sup>5</sup>If the aspirant is to succeed in being accepted as a disciple, forces or factors of three kinds must cooperate. The first force is his own qualitative effort. The second force is the assistance given by the planetary hierarchy. This is sometimes called “grace”, since discipleship is a gift of which the newly-accepted disciple generally cannot show himself deserving or which he cannot reciprocate yet for many lives, but on the contrary he must long remain a burden. For example, as a newly-accepted disciple he cannot be of any great use to his teacher or to other members of the planetary hierarchy until his etheric envelope has been entirely reorganized, so that it can receive energies from the centres of the causal envelope expediently. The third factor is the sum total of the forces, all the objective conditions that are outside the control of the aspirant and the hierarchy: right time, right place, reaping, etc. Some one of those conditions, such as the aspirant’s reaping, may constitute a definite hindrance to discipleship. Other factors that may become hindrances are his duties in the physical world. Therefore, the aspirant is advised not to assume unnecessary duties. It is a mistake to neglect necessary and real duties, such as those to our next of kin, for imagined and unnecessary ones.

<sup>6</sup>If you are a student of hylozoics, you must be an aspirant to discipleship, and if you are an aspirant to discipleship, you must work, be active in accordance with the plan of the planetary government.

<sup>7</sup>The foremost contribution of aspirants and disciples in the world will be teaching, and so it is because the principle holds good saying that nobody should do a job that another one having a lesser equipment can perform. This teaching will be estimated as superior to the one given by the exoteric system of education, and increasingly so as this exoteric education decays and degenerates more and more. This decay, this degeneracy of the older as paralleling the growth of the new is a process that is taking place under law and can be observed in many more fields. This process is an inevitable result of the fact that the vitalizing inspiration from higher worlds is increasingly directed to the new sixth subrace now emerging and increasingly bypasses the older races and the forms built by them. According as the new ones, the truly chosen ones appear, the claims raised by the older, self-alleged chosen ones will stand out to increasing numbers of people as false and absurd.

<sup>8</sup>Formerly it was sufficient for discipleship that the aspirant had reached the higher emotional stage, was a higher emotional self. Nowadays, after the requirements have been tightened up, he must have reached the mental stage, be a higher mental self on his way to becoming a causal self. Only at that stage does he possess the faculty of distinguishing true contradictions, for example in the older esoterics authored by H.P.B. and A.A.B. Before that stage there will either be indiscriminate acceptance of everything said on the word of authority or equally indiscriminate “finding” of seeming contradictions. Common sense is demonstrated also in the degree to which this faculty has been developed

<sup>9</sup>At the emotional stage, the individual cannot distinguish between explanation and mystification. Mystification is vagueness and indefiniteness in a form that is attractive to emotional

thinking. Examples of this are the non-explanations given by theosophists and A.A.B. of the self, of the meaning of life, and of the three aspects of reality. When the fundamental concepts have not been clearly grasped even by the writers themselves, then their “definitions” tell us nothing, such as: “The soul is neither spirit nor matter, but is the relation between them.”

<sup>10</sup>Interest in mystification instead of reality ideas reveals interest in the attraction of the mere form, unresponsiveness to causal ideas and responsiveness to emotional suggestion. Only at the mental stage does the individual have discrimination enough to reject what is emotionally suggestive but deficient in ideas and reality, to understand that hylozoics affords a true explanation and to see the mystifications of theosophists for what they are.

<sup>11</sup>The aspirant has to overcome his emphasis on understanding at the expense of realization. Example: his belief that it is sufficient to understand that a certain thought and action is wrong at the moment this is pointed out to him. This belief is connected with his belief in his own unity, lack of insight that he “is not one but many” and, consequently, his lack of insight that the understanding possessed by a better apparent self at the one moment is extinguished with this apparent self at the next moment when a worse apparent self has arisen. Realization implies making the insight so lasting that the wrong thought and action in question are eliminated, are replaced with right thought and right action.

<sup>12</sup>The aspirant must see the uselessness of permitting emotional reaction to hinder his correct conception, his conception determined by reality, of some essential thing. In a state of emotional reaction, with a strong identification, he has no control, he is not a rational being, he is a robot controlled by his envelopes, he does not control them himself. “What I want is control,” is the motto of the disciple and should, therefore, increasingly be the motto of the aspirant, too.

<sup>13</sup>Those emotional reactions are absolutely useless. They afford us no knowledge, teach us nothing, do not increase our understanding, do not raise the level of our consciousness. And our indignation, however strongly it may be felt at the moment, adds no use to what is already useless.

<sup>14</sup>Moreover: indignation, the emotional shock, the reaction pattern, etc., may be wholly induced from outside, by public opinion, may be unthinking adhesion to “political correctness”, “group think”, social identity, etc. Personality is everything that is not our own. Personality is particularly susceptible to suggestion by external impressions, impulses.

<sup>15</sup>Only the causal self activates consciousness in the will centre of the causal envelope, only the causal self acquires causal will. The causal self must subsequently demonstrate his acquisition of causal will by putting aside all fear and risk his life for the Cause. If not, he cannot become an essential self, a 46-self.

<sup>16</sup>The wide, in certain cases very wide, distance between aspirantship and discipleship appears in the fact that the disciple must be prepared to sacrifice his life for the cause, whereas the aspirant may still hesitate when called to sacrifice his comfort, hesitate when faced with what is unpleasant but necessary.

<sup>17</sup>All school rules can be summed up in three words: *Do nothing unnecessary!*

<sup>18</sup>Therefore, aspirants are enjoined, as a particular exercise – an exercise they always do individually and without glancing at how other aspirants do it – to write a list under the heading, *My Unnecessaries*. Into this list they enter their notations of all such things in their own life as are unnecessary, especially mechanical emotional reactions and mental thought patterns that hamper their self-realization, hinder them in their work, make them violate the laws of life, delay their winning of discipleship. Starting from this list they work at eliminating these unnecessaries systematically.

<sup>19</sup>The aspirant must learn how to exchange mechanical, unnecessary suffering for necessary, willingly received, conscious suffering

<sup>20</sup>The aspirant must participate in the work for the spread of the knowledge among people.

Far from all of those whom he contacts in this endeavour are ripe and worthy to receive it. Some of those unripe and unworthy ones must, unfortunately, demonstrate their unripeness, unworthiness, and ingratitude by expressions of hatred against the aspirant, such as slander, persecution, and attempts at counteracting his work. The aspirant must not respond to those expressions of hatred, but must endure them, *consciously* receive them without negative reaction, and transform in his envelopes their energies from negative to positive, turn hatred into love. This is necessary suffering, this is voluntary suffering, this is conscious suffering. When faced with such opposition, the aspirant, of course, should not give up his work or even slacken it; on the contrary, he should intensify it.

<sup>21</sup>Nothing activates the love centre, or unity centre, of the causal envelope as powerfully, as thoroughly, and as correctly as necessary, voluntary, and conscious suffering with simultaneous sacrifice of unnecessary and mechanical suffering. Unnecessary, mechanical suffering comes from the individual's baseless demands and expectations of life and of other people, that erroneous attitude which implies that other people are supposed to pay attention to him, help him, support him, reward him, entertain him, amuse him, etc.

<sup>22</sup>The will to, and the ability of, necessary suffering – even unto death if required – comes from the experience of one's own immortality.

<sup>23</sup>From what has just been said it should be clear that the aspirant is wise in striving to acquire the quality of the will to sacrifice as a preparation for his acquisition of causal will.

#### *15 The Aspirants' Discrimination between Causal Vitalizing Energies and Causal Ideas*

<sup>1</sup>"In order to pass from a lower to a higher natural kingdom, the monad has to learn to receive and adapt itself to the vibrations from ever higher molecular kinds. At first these vibrations fulfil the necessary functions of vitalization in the monads' envelopes." *The Knowledge of Reality*, 1.33.4

<sup>2</sup>Aspirants must learn how to distinguish between such mental or emotional-mental conceptions as arise in them when downpouring causal energies vitalize centres in the mental envelope, and such mental conceptions as are expedient downscalings of causal ideas in higher mental consciousness (in 47:5 at the lowest). The former are not expressions of the consciousness aspect of causal ideas but only of their motion aspect (energy aspect), and so their reality content is on the average not greater than that of any mental fictions, that is, about 1 per cent. The latter are correct ideas, that is, expressions of the consciousness aspect of causal ideas, and so they agree with reality as far as they go and as faultlessly as they have been downscaled. The difference between the two causal expressions is that between the motion aspect and the consciousness aspect, the difference between A and U in AUM as a symbol explaining the sequence and order in which the factors of consciousness activation appear (*Fundamentals of Light Technology*, 1.18.8-10), but not this difference only, but also the difference between the lower mental and the higher mental, in such a manner, however, that in many cases even perspective thinking (47:5) must be relegated to the lower mental and only system thinking (47:4) to the higher, since only the latter's connection to causal consciousness constitutes that alignment with, that far-developed mirroring of, or obedience to, the causal which makes the downscaling obtained sufficiently expedient, a sufficiently faithful expression of the causal idea.

<sup>3</sup>Aspirants need to be particularly on their guard not to confuse these two causal expressions. The necessity of this guard is explained thus. In their thought (pure mentality) and in their imagination (emotional mentality), they frequently deal with various conceptions they have formed of "higher things", and even if these conceptions are in important respects fictitious (because of the aspirants' inability of constant causal self-consciousness), yet their reality content is often sufficient for them to attract causal energies and so be vitalized by them. The aspirants sense this vitalizing energy as elevating, inspiring, enthusing, etc., far

beyond their everyday consciousness expressions, and so take it as proof that their own mental or emotional-mental conception in question is a causal idea. This mistake is the more common as it is only at a later stage of their aspirantship that aspirants in addition to these experiences of the energy aspect of causal ideas also may experience their consciousness content and subsequently can make their own comparisons of the enormous difference in respect of truth and reality.

<sup>4</sup>Preformation before understanding the difference between the two expressions, understanding that is based on their own experience and so is practical, is the theoretical understanding aspirants can obtain by practising *reductio ad absurdum* here: If it were sufficient only to let causal energies vitalize our own mental fictions and mental-emotional fantasies without our experiencing the causal ideas as such, that is, their consciousness content, then we should not need to learn how to downscale causal ideas and, strictly speaking, we should not need to develop causal consciousness at all. Since this is absurd, we realize that we need to proceed from merely letting our self-made fictions be vitalized by causal energies to learning how to apprehend causal ideas, and as long we cannot keep ourselves self-conscious in causal consciousness permanently, we must learn how to downscale it, as far as possible, to the highest mentality (47:4).

### *16 The Waking Up of Causal Intuition*

<sup>1</sup>The word “waking up” is preferred to the word “awakening”, since the process discussed here presupposes that the human monad is self-active, produces or arouses the higher consciousness itself, rather than just passively receives inspiration from *Augoeides*, and this active attitude appears particularly at the later stages of the process. Since causal intuition exists from the beginning as a potential in man (as he possesses a causal envelope with passive causal consciousness), the process is about his actualization of this potential; thus what is from the beginning only a possibility he makes actual, into something that actually works.

<sup>2</sup>How does this causal intuition express itself when woken up? It expresses itself in two quite different ways. The one expression, which at the mental stage (the stage of humanity) is rather rare, occurs in the humanist once or twice in his incarnation as a mighty revelation of a reality idea or a complex of several such ideas. This expression has been described by *Laurency* in *The Philosopher’s Stone*, 2.33.4,5. The second expression becomes increasingly frequent as the individual raises himself up to the higher levels of the mental stage. The mentalist must be very attentive to expressions of this category, so that he exercises increasingly better discrimination, learns how to better distinguish them from ordinary mental “brain-waves”, which may appear as revolutionary insights and “intuitions”, but whose content of reality ideas is not appreciably higher than what is the average in the lower mentality (47:5-7), that is, only about 1 per cent.

<sup>3</sup>This second expression can be defined as right valuation of a possibility, that is, valuation determined by reality. Two steps in the process must be distinguished here. The first step is to apprehend at all that the possibility in question exists in the multitude of other possibilities. The second step is to distinguish this very possibility as the only right one. Usually the first step is more difficult than the second step. What is regrettable is that most aspirants on most occasions do not even apprehend the possibility, do not even see it or reflect on it precisely as a possibility. The fact that the second step usually is easier than the first step means in practice: if the aspirant only apprehends the possibility, does not pass it by in his sleep, there is for him a real opportunity of taking the process a step further, that is, of deciding that this possibility is the right one or rejecting it as wrong and in both cases having right understanding, thinking truth, thinking reality. Frequently enough it is sufficient that he pays attention to this possibility in the mass of others for it to make itself felt in his consciousness, so that he immediately realizes that this possibility is right or real. Thus possibility is transformed into

fact for him, potentiality becomes actuality. The transformation of causal intuition in him from potentiality into actuality consists precisely in great many such opportunities of, firstly, apprehending a possibility among others and, secondly, of discerning it as factual.

<sup>4</sup>Just as permanent self-consciousness is finally conquered as the moments of self-consciousness appear more and more often and, when appearing, last longer and longer with increasingly higher quality, so something similar obtains as to the waking up of causal intuition: the apprehension of possibilities comes increasingly often and the discrimination of them as factual or non-factual becomes increasingly sure, true, determined by reality.

<sup>5</sup>*Examples of such apprehension and discrimination of possibilities.* The aspirant apprehends on a certain occasion the possibility of his being tested by the elders and also discerns that he is in fact being tested on this very occasion. Then he pulls himself together, makes a supreme effort from within his own being, and passes the test. On another occasion he does not apprehend that this possibility exists, let alone reflects on it, and of course he cannot discern whether that which at first sight would have appeared possible is factual this time. On a third occasion he again apprehends that the possibility of his being tested exists; he *remembers* that the possibility exists, directs his attention to it, and discerns that this time he is not being tested.

<sup>6</sup>In such a manner causal intuition can function as a tool for discrimination between possible and factual, false and true, unreal and real. It is emphasized once again that causal intuition is concerned exclusively with what is true, real, factual. It cannot be led astray by what is untrue, unreal, false, however attractive, fascinating, mystifying, elevating, exciting, ravishing, or enchanting it may appear to the individual aspirant. Therefore, anyone who wants to wake up the causal intuition should in everything care only for its truth content, its reality value.

<sup>7</sup>Question: What hinders this kind of causal intuition from appearing in the aspirant? Answer: His sleep, lack of self-consciousness, forgetfulness, mechanicalness – four terms for the same condition. It may further be said: His outer and inner babble, self-centredness, and complacency – but these are not causes but effects, manifestations of the basic condition: sleep. And all of this is the basic condition of the three kinds of functions (physical, emotional, and mental) of the first triad, since wakefulness, self-consciousness, memory (in the esoteric sense) exist only in the three kinds of consciousness of the second triad and therefore in causal consciousness as well. These hindrances to the waking up of causal consciousness are so powerful precisely because they are part of the modes of function of the first triad, are their default settings, so to speak. Only, the monad has not made those settings, but they are the default settings for the very reason that this matter of lower kinds (47:4–49:7) cannot be the vehicle of self-consciousness.

### *17 Causal Consciousness as Consciousness of Plan*

One of the most important characteristics of causal consciousness is its ability, with a supreme effort, to contact superessentiality (45). Even if causal consciousness cannot understand superessentiality, which is impossible, since the lower cannot understand the higher, yet it receives at this contact immense stimulation of energy and vitalization which serve to strongly activate causal will further and, in particular, causal understanding of everything having to do with the will aspect of existence, such as intention, fixity of purpose, finality, alignment with plan. This deeper understanding of the will includes the realization that the will of the individual self, the separate self, has practically no weight in comparison with the collective will, the will of the planetary government manifested in their great plan. This realization, which makes causal consciousness also consciousness of plan, entails in the causal self an intensive will and determination to make an utmost contribution in line with the plan. This realization is also connected with deeper understanding of the twelve essential qualities, understanding in which these twelve increasingly appear as twelve manifestations of

will rather than of consciousness. This realization promotes a more rapid and more efficient acquisition of those twelve qualities. In particular, the causal self must be completely permeated by the will to sacrifice in order to be able to abandon the causal envelope, let it be dissolved, for the monad to pass to the second triad and become an essential self, a 46-self.

<sup>2</sup>Minimize chance happenings by producing ever longer spells of self-consciousness.

<sup>3</sup>The planetary hierarchy works with causes. The disciples in the worlds of man are enmeshed in the effects of these causes hidden to them and cannot therefore judge them right. Not until the disciple has achieved a constant contact with his causal consciousness will he be able to liberate himself from the illusions and fictions and discover the causes of events. It is the very ability to see the causes that makes prevision possible, the “prevision of the future.”

<sup>4</sup>Before a project launched by the planetary hierarchy has its intended shape in the right direction and under the right guidance, it happens that worse, that is, less expedient projects are started. These may nevertheless in certain cases serve as connecting links, bridges, or precursors to the right hierarchic projects. They may also, however, become hindrances to the manifestation of the right projects, if they are led by individuals who from wrong motives or lack of judgement counteract the right hierarchic projects when they are manifested later. This phenomenon is due to the fact that hierarchic ideas, which must sooner or later be realized, can be received with various degrees of purity and clarity by different individuals and groups. Regrettably, the most energetic individuals and groups are seldom the same as those having the best understanding, and those having the best understanding are seldom the same as the most energetic ones. Aspirants must seek to understand these facts in order not to block the way to the execution of the plan. In this they must consider the fact that it is not sufficient that they are “well-intended”. They must know, too, which in this case means that they either have some knowledge of the plan of the planetary hierarchy or submit themselves to the guidance of those who have such knowledge.

### *18 Essential (46) Consciousness as Will*

<sup>1</sup>It is an error to conceive of 46-consciousness as if it were without will or deficient in will merely because the next higher kind of consciousness, 45-consciousness, is said to be eminently the expression of the will aspect and so is called “spiritual will” by theosophists, Bailey, etc. The absurdity of denying 46-consciousness will is manifest to us at once when we consider that there is causal will. Is will supposed to exist in 47 and 45, we ask ourselves, but not in 46? Moreover: the three aspects of existence exist in all kinds of atoms, thus the will aspect also in 46-atoms. “If you had faith like a grain of mustard seed” (*Knowledge of Life One*, 3.7), where there is mention of the will aspect of 46-atoms.

<sup>2</sup>More about the fact that will exists in 46-consciousness as well, that 46-will is actually stronger than causal will: “To the essential self, the lowest four atomic kinds appear to be just robot matter, obeying the least hint of essential consciousness.” *The Way of Man*, 11.1.12, also in 11.4.2.

<sup>3</sup>In fact, 46-will surpasses causal will more than causal will surpasses emotional will. To understand these things better it is necessary to consider the three aspects of existence, which exist in all worlds, all atomic kinds, and also use the gradation inherent in perspective thinking, its understanding of scales: will in 49 is not will in 48, will in 48 is not will in 47, will in 47 is not will in 46.

<sup>4</sup>The monad cannot conquer 46-consciousness, become permanently self-conscious and group-conscious in its 46-envelope, without destroying its causal envelope. How could the monad having only causal understanding destroy its causal envelope? A higher kind of understanding must be added, and this higher understanding is precisely the understanding there is in 46-consciousness. A higher kind of will must be added, too, and this higher will is 46-will.

<sup>5</sup>The monad acquires a higher kind of consciousness through its first attempts at this higher

consciousness, and its first attempts at this higher consciousness appear in the very understanding of this higher consciousness, understanding of its necessity in ongoing consciousness development.

<sup>6</sup>This is one more illustration of the truth of “in light technology everything begins with understanding.”

### 19 *The Development of Intelligence*

<sup>1</sup>Intelligence, and human intelligence in particular, is mainly characterized by three faculties: discrimination, ordered activity, and adaptability.

<sup>2</sup>*Discrimination.* There are three kinds of discrimination: discrimination between the self and the enviring world (including other individuals), discrimination between the self and its envelopes (between self-consciousness in the causal envelope and the consciousness of the envelopes of incarnation), discrimination between self-consciousness in the second triad and in the third triad.

<sup>3</sup>*Ordered activity* means intelligent purpose, pursuing a fixed and settled plan, originating from the causal-mental world, ultimately the cosmic causal-mental world (29–35).

<sup>4</sup>*Adaptability* is that faculty of intelligence which adapts matter to the will, forms to the aim, purpose, plan.

<sup>5</sup>To pass to a higher kingdom: adaptation to the vibrations that are the normal ones in that higher kingdom.

<sup>6</sup>The fundamental law of evolution says that the individual must seek by himself, find by himself, understand by himself, and realize by himself.

<sup>7</sup>Only as mental consciousness is superseded by causal, and causal consciousness, in its turn, is superseded by essentiality (46), will man be able to understand the significance of intelligence. This is so because it is in the cosmic causal world (29–31) and cosmic essential world (22–28) that the solar ruler formulates his intelligent purpose. This intelligent purpose in due course of evolution is scaled down to the solar systemic causal world (47:1-3) and assumes concrete form in the mental world (47:4).

<sup>8</sup>From world 29 (the cosmic correspondence to 47:1) are initiated the impelling force and purpose of the manifestation of man; in world 29 the idea is formed which eventually produces his physical form. First the idea, then the medium, and, finally, the physical form. It is the same process for gods and for men, conditioned by the nature of intelligence itself and its place in evolution.

<sup>9</sup>Man passes into the fifth natural kingdom by raising the intellect, the discriminative faculty, from mentality into causality, into intuition, and from causal consciousness into essentiality, love–wisdom. Just as instinct is the key opening the door into the fourth natural kingdom, so intelligence is the key to the fifth natural kingdom.

<sup>10</sup>Intelligence can be defined also as the purposive, expedient will of every self-conscious being. In that sense intelligence is a principle of the solar ruler and the planetary rulers, and necessarily therefore exists in all those lower self-conscious beings which are enclosed in the envelopes of those rulers, and is allied especially to their throat and head centres.

<sup>11</sup>Intelligence is the ability to expediently use a form or an envelope, build faculty into the causal envelope, work up experience into understanding, expand consciousness, make progress towards a specified goal, discriminate between two poles, choose the direction in which their activity shall trend, perfect the form as well as use it, obtain control of matter and turn its forces into desired aims, coordinate the different kinds of matter and envelopes, so that they express simultaneously the will of the monad.

<sup>12</sup>At the emotional stage, the accumulative side of intelligence, its ability to acquire and store knowledge and information, is being developed. The man then gathers facts and fictions without much discrimination. He learns to apply what he has gathered, and starts chains of events for the

results of which he must take responsibility according to the law of reaping. If he subsequently learns to exercise greater discrimination as to what he accepts as true, he makes progress towards the mental stage. Later, at the mental stage, he can develop the faculty of discrimination without the need of making mistakes. The man then learns to discard most of what he has hitherto accepted as true and real, a necessary condition of his entering the causal stage later.

<sup>13</sup>As seen from the human kingdom, the process implies that the present human monads – the second selves in becoming – simultaneously as they acquire the higher intellect also acquire incipient group-consciousness. This work is done through discipleship and the initiations. It is done through the higher mentality (47:5 and 47:4) being superseded by causal consciousness (47:3 and 47:2), and causal consciousness being superseded by essentiality (46), then by superessentiality (45). Three stages can be distinguished: aspirantship up to the first initiation – the higher mental stage, or the stage of humanity; the lower discipleship up to the third initiation – the causal stage, or the stage of ideality; the higher discipleship up to the fifth initiation – the stage of unity, or the essential stage. After the fifth initiation (as a 45-self), the monad is self-conscious and group-conscious in worlds 45–49 and also in the planetary centre of which it is a part.

<sup>14</sup>*Discrimination, recognition, insight.* Intelligence works with discrimination and recognition, using them to arrive at insight. Discrimination does the necessary work at the concepts, keeping what is different apart and bringing what is similar together. Recognition connects the concepts to the individual's experiences in concrete reality. If the corresponding experience is lacking, discrimination must either “run idle” or try to fill up the lack of experience with intellectual constructions or (usually) creations of the imagination, which, both of them, are fictions in 99 per cent of the cases. On the other hand, if the corresponding experience exists in the individual or the group, recognition is in many cases able to make much also out of pretty scanty material, such as meagre theoretical descriptions in abstract language, since this is the way recognition works when at its best. Then it is able to fill up what is lacking, concretize what is abstract, individualize what is general, also (and above all) in what concerns the individual and the group themselves. Hence the saying, “a word is enough for the wise man” (wise = experienced). Example: It is said in *The Long Thought of Light Technology, Part One*, “The pupils also need to observe their own automatic assumptions and then the assumptions behind their assumptions.” There are those who when reading this at once understand what is meant and can cite their own examples of it, and there are others who do not understand but must have explanation and illustration to comprehend. In the case of the former, there is already understanding thanks to their previous experience and observation of this phenomenon and reflection on its both general occurrence and particular manifestations. The latter may arrive at their own understanding of the phenomenon in question by starting from the comprehension they have reached through the explanation and illustration by another, and proceeding from there to make their own observations and to reflect on them.

## 20 *Light Technology and the Planetary Hierarchy*

<sup>1</sup>Light technology has long existed in the causal world, its idea (form) in a particular centre of that world, but the possibility of downscaling this idea to mental concepts has not existed until now. The publication of hylozoics was a necessary precondition of this downscaling.

<sup>2</sup>Light technology is not a new teaching, but thanks to the publication of hylozoics it has become possible to bring light technology down into the mental world and from there to the physical world for verbalization and so for exoteric presentation. With the older, theosophical mode of presentation and the older terminology and lack of system, this was not possible. Causal consciousness manages without system, but mental comprehension must start from a system. The mental formulation of light technology is a natural and perhaps necessary effect of several causes: the publication of the hylozoic mental system, the ongoing mentalization of



mankind, the increasing domination of the seventh ray, etherization, the appearance of the sixth subrace and later, of the sixth root-race.

<sup>3</sup>The planetary hierarchy is a great centre of light, a collective of monads radiating light. “Radiating light” means that the self-activity of its members, of the monads themselves, is stronger than the envelope activity, self-consciousness dominates over the mechanical function consciousness of the envelopes, wakefulness over sleep, light over darkness, day over night, which is all the exact opposite of the condition prevailing in mankind. We shall be able to enter that centre of light only when we have (as monads) ourselves become points of light, are self-conscious, self-active, give more than we take.

<sup>4</sup>To the planetary ruler we do not even exist until we have become points of light. This means that we have begun radiating light, that is, etheric energy, more precisely cosmic etheric energy even if of the lowest kind, thus essential (46) energy.

<sup>5</sup>The whole of light technology and its revelation is preformation before the appearance of the sixth root-race. Light technology is now especially intended for the sixth subrace, which is to be the mother of the sixth root-race.

<sup>6</sup>The founding of the planetary hierarchy and the establishment of the initiations were the conscious anchoring of the light (43–46) in the physical world. The initiations are the entry into the light, conscious entry divided into degrees, for except than consciously this cannot be done. Just as aspirantship is preparation for discipleship, so discipleship is preparation for the initiations. Therefore, it is essential to understand light technology as preparation and preformation for initiation as well. The word “initiation” is derived from the Latin *inire*, which means “enter”.

<sup>7</sup>Being guided by his teacher, the disciple is made to perform all manner of experiments in emotional matter – shaping gods and goddesses, entire worlds with their hierarchies of devas, all such things as the mystic in his ignorance and identification adores. Doing this the disciple learns non-identification. The mystic is like the individual who is fascinated by, and identified with, a drama he is watching on the screen, whereas the esoterician, the light technologist, is like the director who at will makes films, criticizes them, cuts them, appraises their degree of realism, etc., and does all this without identification, nay even realizing that the result of his work would be worse if he were in any way identified with it. It is all about how deep his knowledge of the illusion and of its power over his senses is. It is about the degree of identification versus the degree of control and consciousness. The initiate in the causal world at the lowest, from the third degree, the first initiation proper, has his first contact with 45-consciousness and its will aspect, which affords freedom and control, control over the illusion included. In contrast, the mystic is controlled – by the illusion.

## SPECIAL EXERCISES IN LIGHT TECHNOLOGY

### *21 Expansion of the Light Body*

<sup>1</sup>From the energetic point of view the etheric envelope may be said to possess three functions: the bioenergetic, the purely energetic, and the expansive energetic. The bioenergetic function is that of affording life and mobility to the organism, of supplying every cell of it with an etheric envelope of its own. The purely energetic function is the one performed by the energy centres (chakras) of the etheric envelope itself. The expansive energetic function is the purely energetic one when exercised in that raised energy state which ensues as the attention has been moved to the etheric envelope, the latter has partially released itself from the organism, and has expanded into a large ovoid.

<sup>2</sup>That exercise in light technology which is called expansion of the light body is three exercises done in proper sequence or, more exactly, is one exercise done in three stages. Of these three stages, the middle one is aimed at producing the expansion of the etheric envelope. The first stage of the three is a combined breathing exercise and meditation on light, and its

aim is to strengthen the establishment and continued presence of self-consciousness in the etheric envelope, in addition to what the introductory breathing exercise and body relaxation (the “working table”) have effected, and also to facilitate the subsequent stage, the expansion of the etheric envelope, to smoothe the transition to this state. This middle stage is, in its turn, aimed at facilitating the third and last stage. In the expansive energetic state, the functions of the etheric envelope are the most efficient, in particular where the possibility of direct contact between the etheric envelope and causal envelope is concerned.

<sup>3</sup>The third stage involves precisely the establishment of contact between the causal envelope and its consciousness with bypassing not only of the organism but also of the emotional and mental envelopes. The method consists in the individual’s effort to exercise continuous self-remembrance while being with his self-consciousness in the etheric envelope, in the state of samādhi or contemplation of the first degree. This state is ideal for the exercise of self-remembrance on several grounds. The centring of self-consciousness in the etheric envelope gives the individual access to energy and consciousness resources of higher quality than the ones that are at his disposal as long as he is centred in gross physical existence (has his attention directed at this reality). Also, when in this state it is possible for him to utilize the direct consciousness and energy connection there is between the etheric envelope and the causal envelope. In light technology, this connection is called the “straight path”, and is indicated in the secret symbol of the new group of world servers. This is in fact a Pythagorean symbol, which is clear from its strictly mathematical character and also from other characteristics, some of which have already been explained (see FofLT 1.6.4) and others of which will be explained later.

<sup>4</sup>The third stage thus is the very purpose for which the previous two stages were mere preparations. Light technologists who exercise assiduously will find in time that they can shorten and simplify the first two stages considerably to reach the third stage the more quickly. This is preformation before the acquisition by the causal self of the faculty of being conscious in his causal envelope in physical waking consciousness, a faculty enabled by the fact that the causal envelope of the causal self is not divided into a greater envelope (the collector envelope) and a lesser envelope (the triad envelope), but has incarnated whole and undivided

<sup>5</sup>As is said in WofM, 3.12.1, self-consciousness requires objective consciousness, at least in the organism, and contrasting subjective consciousness in a higher envelope. The higher envelope need not be the emotional envelope, because applying a special method man can become self-conscious in the etheric envelope, and in such a case he apprehends the organism as a non-self. In the place referred to, Laurency did not mention the etheric envelope, because in his discussion he started from the ordinary samādhi obtained mechanically in the emotional envelope, during sleep for instance. Etheric samādhi produced intentionally will be increasingly important in the future, however, since it precedes 1) individual etherization effected systematically and 2) universal etherization emerging in the new racial formations. Focussing in etheric consciousness promotes the development of self-consciousness. Contrast etheric consciousness with organismal death ensuing in the absence of the energy of the etheric envelope. Contrast also the organism, being mortal, with the etheric envelope, being relatively immortal. The etheric envelope may be said to be relatively immortal in the etheric races, for in those races the etheric envelope is the lowest envelope and so exists without the organism, and in those races the incarnation of the individual, his physical life-time, amounts to thirty thousand years on the average.

## 22 *The Long Thought of Working at Becoming a Causal Self*

<sup>1</sup>The exercise called “The Long Thought of Working at Becoming a Causal Self” sums up in the form of a long thought such essential qualities and abilities of the causal self as the aspirant can understand. It is important for the aspirant to realize that beyond the qualities and

abilities described there are others which he cannot understand even on the highest level of the mental stage. And even of the qualities and abilities described there are such sides or aspects as remain not understood by the mental self. It is a matter of course that lower consciousness cannot fully understand qualities and abilities that belong to higher consciousness.

<sup>2</sup>Of course this is not to say that the aspirant should not seek to understand. It is also through this effort of reason that he finally arrives at understanding. “In light technology all begins with understanding.” A necessary additional factor is the striving after realization. By trying to realize, failing, and trying again, again, and again, by never ever giving up, we arrive at certain insights which are indispensable to final understanding. Many essential things are such as we cannot understand them through the consciousness aspect only, but are such as we must arrive at insight about them also through the will aspect, in our work at realization. The disciples work and realize, but not because they know. Quite the contrary: they know because they work and realize; that is an essential difference.

<sup>3</sup>Most of the elements enumerated in *The Long Thought of Working at Becoming a Causal Self* are derived from the same fundamental idea of the activation of causal consciousness, namely this one: Since the quality or ability mentioned in the element distinguishes the causal self, its consciousness and will, one method of conquering the quality or ability is the effort of demonstrating it, applying it here and now, on the level where you are. Laurency gives the following instance of that method: “Causal consciousness is joy. The cultivation of joy is a way to conquer causal consciousness.” *The Way of Man*, 7.15.7 The fact that the qualities and abilities of the causal self in important respects transcend our understanding does not imply that we cannot work at acquiring their first elements, which are also the necessary pre-conditions of perfection.

<sup>4</sup>One important feature of the work at as-if-exercises is their ability to eliminate in the individual hindrances to his demonstration in physical life of such qualities and abilities as further the activation of causal consciousness. In many aspirants those hindrances are fear, uncertainty, shyness, and similar mechanical manifestations in their envelopes of incarnation.

<sup>5</sup>The long thought of working at becoming a causal self ends with a thanksgiving to the elder brothers. No one can become a causal self without the active assistance and help given by those elders. That is why the right attitude of reverence and gratitude to them is absolutely indispensable. Feelings of gratitude and reverence are necessary but not in themselves sufficient. They must also urge us to action, service, will and ability to sacrifice ourselves for the greater cause.

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