

FUNDAMENTALS OF LIGHT TECHNOLOGY

PART TWO

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2.1 Introduction

¹In Part One, light technology as such was in the centre of attention. In the present Part Two, this is shifted to the practisers of light technology.

²Who, then, are those practisers? What characterizes them? A few essential facts:

³The practisers of light technology are either disciples of the planetary hierarchy or aspirants to that discipleship.

⁴The planetary hierarchy is a collective of monads who live with permanent self-consciousness and group-consciousness in the higher four worlds of the solar system, 43–46.

⁵These higher four worlds are worlds of light in relation to the lower three worlds of the solar system, 47–49, being worlds of darkness.

⁶The talk of light bears on that understanding, knowledge, wisdom, unity, gained ability to live in accord with the laws of life, etc., which is reality, the very life, in those higher four worlds, whereas the opposite, the absence, the lack, of all those good things is reality in the lower three worlds.

⁷To express it simply, we can say that the members of the planetary hierarchy are beings of light living in the light, whereas human beings are beings of darkness living in the darkness.

⁸An old name of the planetary hierarchy is the “society of illumined and organized intellects.”

⁹The aspirants and the disciples – of the disciples at least the junior ones – are in a middle position. They are not yet beings of light, have not yet entered world 46, the lowest world of light, self-consciously, but they are not wholly beings of darkness, even if they live in the worlds of darkness.

¹⁰We can say that the aspirants and the junior disciples are individuals who are striving to become beings of light and, in this process, are helping their brothers and sisters in the darkness to become beings of light as well, the aim being that we shall all unite in the light, in the collective beings of higher worlds.

¹¹When this striving is described as a wandering along a steep and difficult path strewn with thorns, attention is unnecessarily directed at external things, as if the hindrances to their ascent were outside the wanderers themselves. But they carry their most difficult and most important hindrances within themselves.

¹²The clearer their conception of these hindrances, the better their understanding of them, the more efficient their work at overcoming them, the quicker and easier their ascent. This Part Two will deal much with these hindrances.

¹³What prevents them from becoming such beings of light as are able to live self-consciously and group-consciously in higher worlds? Not so much the darkness surrounding them in lower worlds as the darkness, the sleep, they are still carrying within themselves and they still allow to rule over the light, the wakefulness, within them: ignorance, lack of under-

standing, wrong attitudes, negative emotionality, lack of essential qualities, and the hatred, fear, egoism, etc. depending on this.

2.2 Problems of Aspirants

¹This chapter is about the problems of aspirants, but not so much their ordinary human problems as their problems in relation to light technology, esoterics – the darkness within that they must overcome not merely to reach the light but also to become it: change slavery to identification with the mechanical and automatic functions of the first self for freedom of being constantly in self-consciousness and group-consciousness.

²The two greatest hindrances of the aspirants are usually their lack of courage to dare and their inability to assess their fellow human beings right.

³Superficiality in assessment: “You must tell the mask (the role), the personality, and the self apart. The personality changes at different ages of life. The mask can be different in different situations of life, in different conditions, among different people. The ‘benevolent’ individual may be implacable in his heart, the ‘hard’ individual may be benevolent at bottom, etc. in infinitum.” *Knowledge of Life Two*, 10.3.3.

⁴Aspirants are usually eager to recruit others to study hylozoics and esoterics generally. However, to be able to introduce others to the study appropriately they must possess sufficient discrimination as to the individuals’ suitability for this study and also master the subject themselves sufficiently. If they do not have this discrimination and do not master the subject reasonably, then there is a great risk that they recruit, not to esoterics but to their own misconception of it.

⁵The aspirant believes he has made a “find” when encountering a person who displays an interest in esoterics and hylozoics. More often than not, however, this interest is of the most superficial description. The aspirant must go deeper, seek to perceive the causes, the motive, of the interest displayed. Ordinary man only sees the effects. The esoterician must learn how to perceive the causes. Two individuals may demonstrate the same degree of interest, their motives may yet be radically different.

⁶Valuation is necessary. Valuation means not to put everything on the same level. Insufficient valuation is due partly to sleep, partly to deficient understanding. The remedy is study, that is, acquisition of knowledge, and work at consciousness. Work at consciousness includes reflection (meditation and contemplation) on the things learnt in study, for the aspirant is enjoined to use hylozoics and general esoterics as objects of meditation.

⁷It is an important realization for the aspirant to see that he does not yet possess the tools he needs for the right assessment of the things he learns in esoterics, or, in any case, that he has such tools only imperfectly developed, so that he mechanically and automatically resorts to the tools he is used to apply in exoteric life, such tools as must lead him astray and engender errors of judgement. He does not have those tools, for if he had them, he would be a disciple already.

⁸Therefore, the aspirant is wise not to invent his own ways of serving mankind and working in it, but instead to make himself useful in the spheres of service already opened up by experienced disciples.

⁹If the aspirant has psychological inhibitions, such as shyness, fear, lack of self-reliance, insecurity, dependence on others, etc., he should regard all such things as hindrances in his work among people and for people. Using “as if” exercises he can overcome such hindrances, if he succeeds in dis-identifying from them sufficiently. A preliminary stage is to look upon them as foreign things, things of the non-self, of the false personality, when doing self-observation. An important rule in this: do what you are afraid of, and you overcome fear.

¹⁰Invulnerability is an absolutely necessary quality. Anyone who is vulnerable, anyone who can be “hurt” gives other people power over him. Invulnerability presupposes physical, emotional, and mental courage.

¹¹The four pillars, or supporting insights, of invulnerability: 1) The insight that the feeling of being hurt is a feeling, thus an illusion, an automatic and mechanical reaction in some impermanent apparent self. 2) The insight that the feeling of being hurt is not a quality that is helping me to develop consciousness; on the contrary, it is hindering me. 3) The insight that the feeling of being hurt is unnecessary suffering. 4) The insight that the feeling of being hurt is not a state of the true self, or the “soul”. Corollary: I cannot be present, awake, or conscious when I feel hurt.

¹²Patañjali: Cultivating four qualities in the face of other people and their various conditions leads to inner peace and serenity: shared joy before their happiness, compassion in their misery, joy in their merits, disregard in the face of their faults.

¹³Confucius: “Is not he a man of real worth who does not anticipate deceit nor imagine that people will doubt his word, and yet who has immediate perception thereof when present?”

¹⁴The important thing is being in the nucleus, standing firm in the inmost part of oneself, the part closest to the self, the part that is calm, quiet, secure, courageous, certain, unshakable. Only laziness and forgetfulness hinder. “Must work hard but why is it so difficult?” Answer: Because false personality hurts. Therefore, it cannot be done without increasing non-identification with false personality, that is, all such things in the first self as are useless for consciousness development; intensifying resolve to “like what it does not like”.

¹⁵By thinking truth, shaping their thinking in conformity with reality and its factors, the aspirants can in their minds overcome their limitations, hindrances they have within themselves.

¹⁶Their study must be made more intensive and effective. Most students are content with study on too low a level of understanding. Pursuing their study in this way, they fail to perceive many real connections between various esoteric and hylozoic facts. By discovering more and more real connections students activate their inactive higher mentality (47:5) and subsequently its contact with causal consciousness (47:3). Understanding of system implies, first, seeing these real connections; later, seeing their logical necessity.

¹⁷Incomplete mastery of the hylozoic mental system entails admixture of fictions, erroneous views. In contrast, our increasingly complete elaboration entails increasing ability to eliminate fictions we previously entertained. This results in our thinking becoming increasingly determined by reality, ever truer. This implies that our contact with causal consciousness becomes increasingly easy. Causal consciousness cannot be activated by the kind of mental thinking that is identified with fictions. In contrast, it can be activated by another kind of mental thinking, that is, that thinking which has learnt how to master the hylozoic mental system and then uses it to weed out fictions self-actively. Proceeding in this manner, mental thinking is in harmony with causal thinking; the two activities are then to be compared mathematically to two vectors running in the same or almost the same direction. Another simile, even more apposite, since it is almost exact, is that of resonance. Resonance is an important general energy phenomenon occurring universally and in the most varied forms. For example, if two well-tuned guitars are placed in opposite corners of the same room and a string of one guitar is struck, a faint tune can be heard from the corresponding string of the other guitar. Analogously, if mental thinking corresponds very closely to causal consciousness, is well-tuned to it, it can without resistance absorb and reproduce its vibrations, this manifesting itself in mentality as the reception of a causal idea.

¹⁸It is part of his preparation that the aspirant is enjoined to study certain things, many things, the significance of which he does not realize and which he may consider unnecessary, burdensome, and perhaps even “boring”. Nevertheless they have a significance which he will understand only later, when he can put them into their right contexts. Therefore he must overcome the ordinary human automatic tendency to value things according to their power of offering instant gratification of desire. He must be able to postpone the mechanical craving of gratification of desire. The ability to do so is part of what is called maturity.

¹⁹Three problems: formatory thinking and formatory speech, negative emotions, and imagination (illusions), negative imagination in particular.

²⁰Problems of the aspirant: subjectivism, self-centredness, egotism, occupation with his own little unhappy self. The solution of all this is the acquisition of the sense of proportion, service of something greater, and constant attention to the higher, to the aim. The aspirant is enjoined to break identification with lower and insignificant things by directing his attention to higher and essential things. That is one of the reasons why the aspirant is enjoined not only to study the knowledge but also to study himself.

²¹Subjectivism also appears in the attitudes held by certain aspirants to school rules: lack of interest in them, non-observance of them, baseless belief in their exemption from their application. The interest in school rules, the will to observe them, is one of the traits distinguishing accepted disciples from aspirants: School rules do not cease to be valid because you neglect them.

²²Since there is no mere theoretical esoterics, but all esoterics must be practice as well, necessarily there is no student of esoterics who is not also an aspirant to discipleship under the planetary hierarchy, for how can anyone who is a beginner in something that he wants to learn all the way to mastery refrain from seeking the tuition and guidance of those who have already attained that mastery?

²³Aspirantship is from the very beginning to be characterized by exercise of self-control, self-study, and devotion to Augoeides.

²⁴The aspirant is the one who comprehends, understands, rejoices in, is attracted by, esoteric teaching. He can correct or discard erroneous views or conclusions to the extent that he has their inaccuracy pointed out to him. But he should strive to attain that state when he can draw the right conclusion thanks to his own insight and knowledge. His question should be: How do I reach this? How do I pass from the passive state to the active one?

²⁵The aspirant's work at himself and in the group using Pythagorean methods of activation is the basis; the application is emotional-essential and mental-causal with a view to the acquisition of the twelve essential qualities and the development of reason implying the overcoming of formatory thinking and the acquisition of perspective thinking (47:5), system thinking (47:4), and incipient causal intuition (47:3). The aspirant must have most of this work done before he can be accepted as a disciple.

²⁶If aspirants are not yet sufficiently stabilized, not yet firmly established in the knowledge to have the right attitude to it, they usually also lack the right attitude of gratitude, humility, reverence. Such aspirants may let go of the teaching because of some irrelevant trifle such as a conflict between people or getting hung up on the teacher's personality. Therefore, aspirants are told to overcome mechanical personality, not to let themselves be controlled by it. They can gain sufficient clarity merely by asking themselves: Whatever wants me to let go, is it in the work personality or in the false personality?

²⁷The Greek word "metanoia" is usually translated "repentance" or "penance", but rather means "rethinking", "change of one's attitude", on the basis of understanding, for this is the only essential thing in this connection. Metanoia means: if you have exalted yourself, considered yourself and your own things more important than the knowledge and its mediators and so turned your back on them, you must, if you want to come back to the teaching, first humiliate yourself, consciously vanquish this harmful self-assertion. Metanoia is an important tool for the overcoming of the first self's stubborn, firmly established quality of self-justification, an overcoming without which nobody will become a second self. The members of the black priesthood in Atlantis lacked the quality of metanoia, and that is why it came to such a pass, not only for them but also for the rest of mankind, except for the few who were on the side of the good ones, made metanoia for the evil ones, and therefore could be saved; this is one of the grounds why the teachers ever since emphasize that metanoia cannot be dispensed with.

²⁸Saying “I”, “me”, and “my” to very insignificant things is not remembering down-scaling, is taking the shadow for the real being.

²⁹When uninitiated aspirants, individuals who are not 46-selves or even causal selves, believe themselves able to practise esoteric healing, esoteric astrology, etc., they demonstrate their inability to see “right time, right place, right person”.

³⁰Criticism of views, erroneous views, is not criticism of the people who happen to hold these views. Anyone who has caught the sight of something higher has a special need of liberating himself from something lower and so of taking this lower in himself to task rather strictly. Such an individual can derive much help and joy from the corresponding criticism, which another individual who is deep in the process of identifying himself with this lower finds repulsive and “impossible”. Different persons are not on the same level and are not in the same phase of the process of identification and liberation.

³¹One difference between junior and senior aspirants is seen in the fact that juniors need constant pushes to work, whereas seniors are self-active without the need of external influence. These seniors therefore can guide, push juniors.

³²The aspirant must be able to take rebuffs. He does so thanks to his realization that it is only exceptionally that he applies all of his best forces when it is the time for doing so, that it is to his own deeper interest that he does his utmost more and more often, for nobody will reach the goal with half-hearted efforts.

³³The aspirant must be able to accept correction. He does so by overcoming identification; in this case, identification with his own faults.

³⁴The aspirant must vanquish self-justification. He does so by siding with the seniors in the struggle against what is worse in himself.

³⁵That time is now past when it sufficed that the aspirant had reached the stage of culture, was a higher emotional self (48:3) but a lower mental self (47:6). In the new age it is required that the aspirant is either a higher mental self or is well on his way to becoming one, that is, at least has understanding of perspective thinking (47:5) and is conquering it. This is connected with the fact that the requirements for discipleship have been tightened up: to be accepted as a disciple the aspirant nowadays must be at the verge of becoming of a causal self, thus possess incipient causal consciousness (47:3), and this presupposes the development of both perspective (47:5) and system thinking (47:4).

³⁶“Before the year 1925 the requirements for discipleship were not very great. During sleep the disciple could in his emotional envelope call on his teacher. It should be pointed out that the notions of the qualifications for discipleship that are still prevalent in theosophical circles are nowadays misleading. The demands were tightened up as a consequence when the planetary hierarchy moved from the causal to the essential world. After the esoteric knowledge was allowed for publication and thus made ‘public property’, cultural people have had the opportunity of liberating themselves from the ruling fictional systems to a greater extent than before, and the number of individuals who have been able to realize their latent possibilities has increased in thousands. This, too, necessitated drastic measures by the planetary hierarchy: the heightening of the requirements for discipleship. The stage of the mystic must have been definitively covered and the aspirant must have acquired sober, objective common sense which considers all the three aspects of reality. He should not just live in the emotional world. No more expansion of emotional consciousness into infinitude. No more assumptions without the necessary facts.” *Knowledge of Life One*, 4.6.14

³⁷Commentary on the above: It is not just that the planetary hierarchy has moved to a higher world. The aspirants, too, must be able to be active in a higher world. If they can be active in the physical and emotional worlds only, they do not distinguish themselves from mankind at large; thus they must be self-active in the mental world as well. If the disciples can be active only in the mental world in addition to the physical and emotional worlds, they do not

distinguish themselves from the aspirants; thus they must be able to be self-active in the causal world, too. If the initiates can be active only in the causal world in addition to the mental, emotional, and physical worlds, they do not distinguish themselves from disciples at large; thus they must be able to be self-active in the essential world (46) as well.

³⁸What does the aspirant's ability of self-activity in the mental world imply? It implies that he self-actively seeks and assimilates true knowledge; that he self-actively weeds out illusions and fictions from his own system; that he self-actively, without being pushed by others, works at his own consciousness activation; that he self-actively, expediently, brings the knowledge to other people; that he makes himself useful in the sphere of service he has chosen; that he does useful work on the third line; and many more things.

³⁹The aspirant must have seen through and overcome moralism, so that he always distinguishes between objective facts and subjective, personal reactions. He must have realized, and act on the realization, that people whom he mechanically, reactively ("spontaneously") dislikes may be right in factual respect and be very able in the job they have to do, and, conversely, that people whom he mechanically likes may be wrong in factual respect and be quite unqualified. The aspirant must also make the effort of overcoming that stage where he sides with one or more members of the group against the others. He must not exclude anyone of them from his loving understanding.

⁴⁰It is the task of the aspirant to build the direct opposite of the false personality, that is, the work personality, which "likes what it does not like" and is characterized by not swerving from the way. The work personality makes him remember the way, the wandering, and the goal, whereas the false personality tries to make him forget them.

⁴¹Man cannot acquire objective consciousness in the more extensive sense until he demonstrates that he really needs it, cares for it. And he does so by turning away from subjectivist ways of looking at things, ideologies, faith-based teachings, by striving after objectivity, and by valuing knowledge of reality far above belief, subjectivism, and emotionalism. This is just one more aspect of the science of invocation and evocation, or "ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened." It is also an aspect of the principle of "the function creates the organ, not vice versa."

⁴²One of the most important of the powers that distinguish the disciple from the aspirant is his having had a glimpse into the plan of the planetary government, and therefore has the will and ability to work in accord with it. This glimpse, this will, and this ability assuredly are small in junior disciples by comparison with their counterparts in senior disciples, initiates, causal selves, 46-selves, and still higher selves, but the important difference is the disciple's understanding that his own desires and commitments must step aside for real hierarchic work. The aspirant still finds it difficult to overcome individualism, subjectivism, separatism, fascination with, and fixation on, his own projects. He prepares efficiently for discipleship to the extent that he vanquishes these hindrances and deadlocks.

⁴³To be eligible for discipleship the aspirant must be in conscious contact with Augoeides. One of the explanations for this is the fact that Augoeides is always the first teacher and that, therefore, conscious contact with Augoeides and conscious reception of his guidance are two of the conditions of contact with the "second teacher", the 45-self in the planetary hierarchy.

⁴⁴The contact with Augoeides presupposes that the aspirant is self-conscious as much as possible. Sporadic efforts of short duration with long times of unawareness and forgetfulness in between are no good. One of the first demands made by the aspirant on himself is defeating that laziness, that lack of power and will which result in his not making sufficient efforts to be self-conscious many times a day and each day several long spells. Augoeides stands no chance of contacting a human being who practically is asleep all the time. Augoeides is a conscious being, is constantly awake; man can contact him only to the extent that he becomes like him, only in states when he is awake. Like is known only by like.

⁴⁵Sūtra 1:29 in Yoga Sūtras: “Thence the acquisition of individual consciousness and the removal of the hindrances.” This refers back to sūtra 1:23: “By devotion to the Lord.” “Thence = by devotion to Augoeides. Means: causal consciousness cannot be acquired without devotion to Augoeides. Note that for Patañjali individual consciousness is at least causal consciousness.

⁴⁶Contact with Augoeides is absolutely necessary to the work at developing consciousness. Accept the guidance, and you will receive help to remove the hindrances to consciousness development!

⁴⁷Always strive beyond your present level! In light technology there is no standstill. Anyone who does not rise must sink.

⁴⁸Gratitude: Every time you remember yourself thank Augoeides, for he made it possible.

2.3 Formatory Thinking

¹Formatory thinking is the most mechanical kind of thinking. Its proper and expedient work consists in registration: of impressions, memories, and associations. This is all that it should do normally, that is, when higher parts of thinking do their work. Formatory thinking should never *reply* to questions better answered by higher thinking, it should never try to solve its problems, and it should never decide anything. Unfortunately, in fact, it is always ready to decide and it always replies to questions of all sorts in a very narrow and limited way, in ready-made phrases, in slang expressions, in political slogans. All these, and many other elements of our usual reactions, are the work of the mechanical part of the intellectual centre.

²It is always possible to recognize formatory thinking. For instance, formatory thinking can count only up to two. It functions mechanically with dichotomies, always divides everything into two: you are either a “worker or a bourgeois,” an “anti-racist or a racist,” a “democrat or an anti-democrat,” and so on. We owe most modern catchwords to formatory thinking, and not only catchwords but all modern popular theories. At all times all popular theories are formatory. You easily recognize people who think in a formatory way by the fact that they always argue by means of slogans and, if encountering real intellectual opposition, can only repeat the same slogans over and over again.

³What identifications are in emotional respect, formatory thinking is in mental respect. Instances are the automatic identification of the part with the whole, the first step with the whole journey, the first impression of a person with the person. Instances can be cited without limit.

⁴Formatory thinking is the “default position”, so to speak, of the mind, which must be rejected ever so often through the intentional mental decisions of the self, the monad. If the monad does not make these intentional decisions, the envelopes will function by default, that is, the person will think in a formatory way.

⁵There is an important emotional element of formatory thinking. This appears when formatory thinking rotates from physical experience to emotional reaction and from emotional reaction to physical speech, in which process intentional mentality is switched out of the circuit.

⁶“Unremittingly demanding of his disciples to use their common sense, the Buddha wanted to train their mental consciousness and their power of judgment, to emancipate them from their dependence on emotionality, to make them independent thinkers, so that they would not become the helpless victims of their credulity, and to teach them to refuse to believe in their own vagaries, a thing most occultists are unable to, since the impulse is too strong for them. According to the Buddha, it is better to be a skeptic than a dogmatic, better to doubt than to believe in things you cannot both comprehend and understand (explain in detail). That is one of the basic propositions of esoterics.” *Knowledge of Life Three*, 6.14.3

⁷Commentary on the above. “The impulse is too strong” implies that the emotional impulse to believe in what feeling finds attractive, suggestive, and fascinating cannot be overcome by mental consciousness as long as the latter is itself emotional thinking, for a lower faculty

cannot be overcome with itself but only with a higher faculty. Emotional thinking and formatory thinking can be overcome only with thinking of a higher kind, perspective thinking fully equipped with facts.

⁸Formatory thinking is characterized by not considering the conditions summed up in “right time, right place, right people.” To the question whether a certain type of society is good or bad it has a ready-made answer, that is, “good” or “bad”, without qualification, without some comment to reflect the understanding that everything must be seen in relation to people, their understanding, ability, stages of development. Formulating thinking would say instead: “With people at lower stages of development, all types of society, even the one that is theoretically the most ideal, are abused and will degenerate; with people at higher stages of development, even a bad type of society will be gradually improved finally to work well in accord with the higher capacities of people.”

⁹Formatory thinking constantly and without cease confuses concepts (ideals) and the realities to which concepts refer. Typical of adherents of all kinds of ideologies and theories, for instance, is their denial of the possibility of crime or abuse within the sphere where their ideology exercises its power: “There can be no violations of the individual’s freedom under Marxism, because the essence of Marxism is the emancipation of the individual from all oppressive powers.”

¹⁰Formatory thinking takes the part for the whole and then usually the most visible, most obvious part, the one that first meets the eye and, therefore, is often the least essential part. For instance it assumes without reflection that the publicized part of hylozoics is the whole teaching.

¹¹All that formatory thinking “throws into the same box” it takes to be the same thing, does not realize that this “throwing into the same box” is just a preliminary sorting and that real thinking begins only afterwards, with considering of the relation of each element to the box and to the other elements and with throwing some things one more time or even several times, namely into other boxes.

¹²A characteristic manifestation of formatory thinking is automatic assumptions. These are dealt with in a separate chapter.

¹³Formatory thinking is also the inability to see that one and the same word may refer to different things and the inability to see the greater context, the tendency to take everything said in isolation, without connection to other things.

¹⁴What is formatory thinking due to? The overwhelming majority of mankind live all their lives with the formatory apparatus only and never touch other parts of their intellectual centre. For all the immediate needs of life, for receiving A-influences and responding to them, the formatory apparatus is quite sufficient. Mechanical evolution has, so to speak, been content to bring man up to the level where he can get along in this kind of life. That individual who wants to reach higher, who wants to develop consciousness, must make intellectual efforts, cannot rely on what has been given to him as a mechanical function. Consciousness can be made to grow out of consciousness only.

¹⁵Formatory thinking is inability to think a thought to conclusion on account of mechanicalness, which does not endure, which interrupts itself in the middle, and which unconsciously, aimlessly wanders to something else. Directed, continuous thinking is the activity of the monad, formatory thinking is the mechanical activity of the envelopes. Consider the pairs of opposites:

immortal	mortal
monad	envelope
directed attention	mechanical, wandering attention
formulating thinking	formatory thinking
light	darkness

¹⁶Why is it necessary to see through, and set oneself free from, formatory thinking? Because formatory thinking is a definite hindrance to the activation of causal consciousness, and for certain people it is the most serious hindrance. Attempts at activating causal consciousness (47:3) starting from formatory thinking (47:6,7) are as ineffectual as attempts at activating essential consciousness (46:7) starting from the lower emotionality (48:5-7).

¹⁷The energy aspect of this must be considered. Energies that are too low in quality are of no effect whatsoever in the activation of higher kinds of inactive consciousness.

¹⁸Why is it necessary to observe your own formatory thinking? Because by observing your own mechanical emotional and mental functions you interrupt them or at least weaken your identification with them and because in order to set yourself free from your own formatory thinking you must first cease identifying with it. As long as you are identified with your formatory thinking, as long as you *are* that thinking, no contact with causal consciousness is possible. The proof that you are in the process of setting yourself free from your formatory thinking is that you have begun to observe it, and if you have begun to observe it, you have already collected a number of examples of it, concrete examples taken from your own experience.

2.4 Automatic Assumptions

¹In our mechanical envelope functions, assumptions are made automatically, emotional and intellectual opinions are formed automatically, things we do not know or even cannot know are accepted as true automatically, and this is happening on a daily and hourly basis. The important thing is to discern this mechanical babble and to silence it. This is connected with what is said in Element 28 of *The Long Thought of Light Technology, Part One*, “Unintentional, mechanical activity in emotionality and mentality is a bad thing as a matter of principle, and should be controlled,” thus when you do not think or feel intentionally or consciously, stillness should reign. These automatic assumptions are the basis of all our mistakes, our misconceptions, false life values, etc. Assumptions arise automatically and mechanically above all through emotional associations, not so much through relationships based on logic or facts.

²When you start observing such automatic assumptions, it means that you are a more conscious observer, that you are not those automatic assumptions, are not identified with them. If you observe them sufficiently much, sufficiently often, you begin to be able to see patterns in them; a few constantly recurring structures that are the grounds and causes of all those assumptions. On entering an esoteric school among the first tasks given to the neophytes is observing those mechanical processes in themselves and by observing them separating themselves from them. Typical such automatic assumptions, which must be brought to stillness already in the very beginning of the esoteric study, include: 1) the neophyte’s assumption that he may dictate his terms for the study, decide himself how, when, where, which parts, in which order he should be taught; 2) his assumption that his interest in, or fascination by, what he believes to be esoteric study is sufficient qualification for it; 3) his automatic skepticism or rejection of certain things he is told but cannot ascertain. The automatic assumptions behind the three are: 1) the intensive self-centredness of the as yet untransformed human being; he really feels as if he were the centre of the universe and as if everything existed for his sake; 2) self-importance or presumption; that is why all esoteric schools emphasize humility, not as a beautiful and becoming virtue but as a necessary tool in the work and for the ascent; 3) the omniscience complex persuading him that if there is something that he cannot know then it could only be something that no one else can know either.

2.5 *Distortion of Esoterics through Formatory Thinking*

¹You cannot pursue esoteric, hylozoic study using formatory thinking. To express it symbolically: you cannot enter the forecourt of the abode of immortality with what belongs to the abode of death. A typical feature of formatory thinking is that it distorts or rejects esoteric ideas. C-influences, that is, direct influences of esoteric teachers, cannot be received by an intellect in which formatory thinking reigns.

²It is a feature of formative thinking to tackle, early in one's esoteric study, the ultimate problems, the greatest secrets ("mysteries"), such as conditions in the highest cosmic world or the question as to how a first cosmos was formed. This is not realizing that esoteric problems do not all belong to the same scale but, on the contrary, are on different higher and lower scales and, consequently, that there are problems on which we cannot even touch in our present state of consciousness.

³The gamut running from darkness to light in respect of – at the dark end – formatory thinking, being stuck with definitions, inability to understand that the same word means different things in different contexts – at the light end – perfect ability to understand symbols independently of the terminology used, a condition where the words are shone through by the light of the intuition. The gamut runs from darkness and literalism to light and intuition. It comprises in the middle the stage of conceptual analysis – a necessary remark, because the first self cannot apprehend the causal intuition, or the synthesis, comprehensibly without previous thorough analysis (conceptual processing) – made on the basis of facts of reality. "Syntheses" without previous analyses are the creations of credulity and the curse of mankind.

⁴With formatory thinking and wandering attention, you care only for the forms, the matter aspect. With attention attracted by the object, you can faintly apprehend the consciousness belonging to the forms. Only with formulating thinking and directed attention, you clearly apprehend both the form and its consciousness content, its conceptual content, and in addition the purpose, the plan (the will aspect).

⁵One example: A low concept of "meditation". With a low conception, formatory thinking, you care only for the external form, "a man is sitting still with his eyes closed", which is a meaningless conception, since what is essential in meditation is not found in the gross physical (49:5-7) and in the matter aspect, but in the consciousness aspect and the will aspect beyond the gross physical: Which realizations, which knowledge and understanding are achieved? Which kinds of will energies are being activated? What is the purpose? Once you have understood that the consciousness aspect and the will aspect are the essential aspects in meditation, you see also that similarities in the gross physical form (the organism) are inessential, for there is no difference as to that material form between a man who, sitting in meditation, has attained a higher consciousness state and another, sitting in the same manner, has fallen asleep and is quite absent or "is fussing about in the emotional world".

⁶"Energy follows thought" is interpreted to mean that the least vibrations of anxiety can cause disasters. Such a conception demonstrates that the sense of proportion is lacking.

⁷The fact of consciousness development, valid on a very large scale, is interpreted to imply that there is constant progress, even on the least scale: "every day in every way I am getting better and better." Such a conception demonstrates ignorance of the fact that the principle of scale must be applied to everything having to do with consciousness development.

⁸The notion that you can "stand in the way of karma", that such and such a person "must be made to suffer", or that "I have a right to this knowledge because I have come in contact with it." These are instances of confusion of being informed about laws of life, which is possible for the first self, with the ability to judge the application of those laws on individual cases, which is impossible for the first self, is found only in the second self.

⁹The inability to understand that there are such individuals as know things that I do not

know or even cannot know. This is unconscious and mechanical certitude that one's own level of knowledge and understanding is the highest possible level. Such a mechanical conception is demonstrated in questions such as: "How can you know that there are 49 atomic kinds?" etc.

¹⁰You have a formatory conception of self-remembrance if you believe that your own first, rather poor experiences of it are "everything that is to it", thus that there are not many, qualitatively ever higher kinds of it.

¹¹System thinking is described as the "ability to think with whole systems and no longer with separate concepts." Emotionalized thinking tends – because it charges concepts emotionally to be either positive or negative – if it learns about this opposite, to charge its concept of system thinking emotionally to be positive and its concept of conceptual thinking emotionally to be negative and so reject conceptual thinking before even having learnt to master it and, not understanding that it is not about rejecting this lower thinking but, on the contrary, start from it, expand it, and make it enter into that higher synthesis which system thinking actually is.

¹²It is necessary to see through and defeat sophisms such as "it is meaningless to speak of attaining immortality, entering the abode of immortality, since there is no death."

¹³The objection to be made to this is as follows. It is certainly true that there is no death in the sense that the self would suffer definitive annihilation, since the monads are eternal and immortal if they wish to be. But there is loss of the continuity of consciousness, and this loss is what is meant by death in the esoteric sense. You cannot reject the concept of death merely because there is no death in the sense of the definitive cease of the self or of consciousness in the entire cosmos. You have to study reality itself, study it such as esoterics shows it to be. Then you will find that there is a clear difference between the first self and the second self where continuity of consciousness and of self-identity is concerned. As long as the monad is involved in the first triad it must lose its continuity of consciousness upon the end of its incarnation, so that in a new incarnation it knows nothing of its previous one. The difference between the first self and the second self in this respect can be summed up in the simple statement that the first self is aware of its mortality whereas the second self is aware of its immortality.

¹⁴Four categories of continuity of consciousness can be distinguished: 1) from the one moment to the other – mechanicalness versus self-consciousness, 2) from day through night to day, 3) from incarnation to incarnation, 4) from globe to globe (manvantara – pralaya – manvantara): "Those were called 'immortal' who can never more lose their continuity of consciousness, neither when they reincarnate nor when the solar system dissolves." *The Knowledge of Reality*, 7.7.7

¹⁵Observe how formatory thinking gets stuck in a subjective construction, in this case about "death", not being interested in connecting with objective reality, whereas formulating thinking studies objective reality, observes its natural distinctions and categories, and, as need arises, specifies and re-defines words in accordance with them.

¹⁶A similar condition of being stuck in a subjective construction in opposition to objective reality is seen in the objection raised by some beginners in hylozoics to what is said in KofR 1.6.5 that "seven is the greatest number of different ways in which three can be combined in succession." Those criticasters asserted that six is the greatest number, referring in this to mathematics, but disregarded the chart presented in KofR 2.2.3, which demonstrated precisely how these seven ways of combination manifest themselves in objective reality.

¹⁷"Just as the great mistake of scholasticism was its superstitious faith in logic, so our epoch suffers from a superstitious faith in mathematics. It is a new sort of scholasticism. Logic and mathematics are only aids. Using them we produce no new knowledge, no new facts, we make no discoveries. Neither logic nor mathematics finds any ideas." *Knowledge of Life Four*, 7.71.21,22 "Both logic and mathematics are methods of processing facts, not methods

of discovering them.” *Knowledge of Life Two*, 9.11.1

2.6 Countermeasures against the Reign of Imagination

¹Our teachers in the planetary hierarchy have with increasing concern observed that the modern movement for the spread of the previously concealed knowledge of reality and life which they started now (2015) 140 years ago (in 1875), has fallen into the hands of non-initiates, unqualified leaders, so that parts of the knowledge have gradually been exchanged for fictions, in a way similar to what happened after the failure in Atlantis. The difference from what happened in Atlantis is that these modern incompetent leaders are not motivated by evil aims, do not challenge the authority of the planetary hierarchy. They are well-intentioned and desire to be loyal to our elder brothers, but they lack too much in knowledge and higher consciousness and, therefore, also in that which is the union of the two, that is, higher understanding. That is why they have misunderstood essential parts of previously given teaching, have not been able to interpret it with the tools we have received for this interpretation, that is to say, the hylozoic mental system; they have even rejected hylozoics, have omitted to study and acquire it. Instead they have accepted teachings that are not based on causal ideas but on imaginings, teachings that are quite inefficient as tools for higher consciousness activation.

²Our teachers emphasize the traps and dangers associated with the cultivation of imagination at the cost of knowledge, understanding, and realization. There is, they say, nothing that emotional-mental imagination cannot falsely suggest to their votaries. Being under the spell of the imagination the devotee believes he increases his knowledge, deepens his understanding, and even acquires ever higher kinds of consciousness. All of this, however, is mere effects of vitalizing but illusion-creating energies from the emotional world. In the emotional world, too, they encounter their “masters” and undergo diverse “initiations”, even visit the “planetary government in Shamballa” – all of it nothing but forms of imagination in emotional matter without connection to the real planetary hierarchy and planetary government.

³Imagination about understanding is such notions as arise through thinking in the mental atoms of the emotional molecules only, not in the mental atoms of the mental envelope. Instances of imagination about understanding: 1) the belief that the activation of consciousness can be replaced with manipulation of matter, such as visualization of energy being supplied to envelope centres, triad units, etc.; 2) the belief that “incoming energies” raise our consciousness so that we are spared all work at doing it ourselves; 3) the belief that the present emergency for mankind, where the forces of chaos are ruling and destroying everything valuable, “is not that bad”, since “light workers”, that is, human beings at higher stages, will incarnate in the future and put things right; 4) the belief that it “is not that bad” if the whole earth is destroyed and mankind is annihilated, since all will be well in the end, because the good final goal is guaranteed; 5) the belief that higher beings can do us particular favours, run errands for us, put the law of reaping out of the running for our sake, etc.

⁴The beliefs just cited are not expressive of understanding of esoterics but just of imagination about understanding. All who want to reach understanding must be able to refute these and similar notions, since understanding is not mere acceptance of something as true but must in addition include the insight that it cannot be otherwise and why, on what grounds, it cannot be otherwise. Without this insight there would be no real, logical, qualitative difference between understanding and ordinary belief.

⁵Not even light technology is protected from the danger there is in imagination about understanding getting the better of real understanding. If this happens, one ground for it may be that light technology is practised without simultaneous work at mastering the hylozoic mental system.

⁶The best countermeasures against the reign of imagination are three: study of the hylozoic mental system all the way to mastery, work at Pythagorean methods for the activation of consciousness – self-remembrance, self-observation, and non-identification – and all the other

work for the activation of higher mentality – perspective thinking and system thinking. These countermeasures are efficient, since they are directed at the acquisition of faculties that are not merely of higher kinds than emotional-mental imagination, but also can be demonstrated in the physical world, so that imagination is not able to imitate them with its typical make-believe versions; in any case those who have some experience and understanding of the three spheres of study and work just mentioned will not be deceived. To this must be added work in the physical world for the expedient spread of the knowledge among people and work for the uplift of mankind in the widest sense. Esoteric students must not allow smugness and a false sense of superiority induce them to isolation in their studies as if they were everything; they must be constantly active for the good, work for the good in the midst of people.

2.7 Clarity of Concepts

¹Clarity of concepts is much about using the right categories, sorting concepts under their right categories. For instance, profane science sorts the concept of human being under the category of animal, “man is an animal species among the others”. According to hylozoics, however, human beings make up a natural kingdom of their own, separate from the animal kingdom. What settles the matter is that the human being, in contradistinction to animals, has a causal envelope and so can be self-conscious. The causal envelope makes the human being.

²Certain concepts must exist on several different scales. “Immortality” is an instance of this. On a lesser scale, and in comparison with envelopes of incarnation soon to be dissolved, the causal envelope is immortal for it persists through the entire sojourn of the monad in the human kingdom. On a greater scale, however, it is mortal, since it is dissolved when the monad passes from individual human evolution to enter the expansion of the collective planetary being.

³In the following, twenty-one examples of distinctions necessary to desirable clarity of concepts will be cited.

⁴1. Mechanical, intentional, and conscious. Whatever happens without the control of an evolutionary monad or evolutionary monads is mechanical, the automatic functions of envelopes, for instance. Whatever happens through the control and directed attention of such monads is intentional. Whatever happens through the control, directed attention, and simultaneous self-consciousness of such monads is conscious. Intentional and conscious are usually mixed up. Most of the actions called “conscious” are not, are at best intentional, that is, if they are done with directed attention but without self-consciousness. Everything conscious is intentional, but everything intentional is not conscious.

⁵2. Emotional and mental. It is extremely common that people confuse emotions with thoughts. They call emotions “thoughts” and vice versa: they call thoughts “feelings”. Keeping the two apart is necessary, above all in the work against negative emotions, for negative emotions are of no use, whereas negative thoughts, that is, negative views, are often necessary.

⁶3. Final and mechanical causes. “It is not true, as the physicalists believe, that finality in nature is a special case of forces of unconscious matter acting mechanically. The exact opposite of this is the case: the energies that act mechanically in the solar system are special cases of those acting with finality: automatized consciousness robots achieving the missions suited to them with unerring precision.” *The Knowledge of Reality*, 2.16.5

⁷4. Cause–effect, ground–consequence, reason. Ground–consequence is a logical nexus, cause–effect is a causal nexus. People very often confuse cause–effect with ground–consequence. For instance, if I am out walking in the woods and see smoke rising somewhere far away, I conclude that there must be a fire. My conclusion is a logical nexus, a connection of the two ideas of “smoke” and “fire”, where “smoke” is the ground and “fire” is the consequence of my reasoning. In the physical world, however, fire is the cause and smoke is the effect. So we see that cause and ground should not be confused. Reasoning, going from

ground to consequence, can work both ways: inferring causes from effects or effects from causes. Or, expressed differently: the ground of my reasoning could be a cause or an effect. Physical world causal action, however, is always a one-way process, going only from cause to effect. From these two, cause and ground, reason must be clearly distinguished. Reason is conception of or statement about the motive for a certain action. We cannot speak of reason where an impersonal event or non-deliberate action is meant.

⁸5. Where causes, grounds, and conditions are concerned, whether necessary and sufficient must be distinguished. Three examples: interest is a necessary but not sufficient condition of esoteric study, study of hylozoics all the way to mastering of the system is a necessary but not sufficient condition of exercising light technology, directed attention is a necessary but not sufficient condition of self-consciousness.

⁹6. Lower and higher emotionality have their bases in the sacral and solar plexus centres and in the heart centre, respectively. Lower emotionality corresponds to molecular kinds 48:5-7; higher emotionality, to 48:2,3 and to the atomic kind, 48:1; the consciousness of the atomic kind is reserved for the 46-self, however. Emotionality of the middle kind, 48:4, represents a transitional form which is apprehended as higher by the lower but as lower by the higher. It usually appears during the transfer of emotional energies from the solar plexus centre to the heart centre and can express itself subjectively and objectively as remorse and metanoia.

¹⁰7. Civilization, culture, humanity, and ideality. These four manifestations represent four successive evolutionary stages of human monads who have risen above barbarism. Civilization and culture belong to the emotional stage, the lower and the higher emotional stage, respectively. Both belong in intellectual respect to the lower mentality, emotional mentality, emotional and wishful thinking. Humanity belongs to the higher mentality, pure mentality, and is in its higher expressions receptive to causal ideas. Ideality belongs to causal consciousness. Since the lower cannot understand and correctly judge the higher, civilizational man is not able to understand culture, humanity, and ideality; cultural man, not humanity and ideality; the humanist, not ideality. Mysticism belongs to the stage of culture; esoterics, to higher stages; hence the ignorant confuse esoterics with mysticism and religion.

¹¹8. Mysticism and esoterics. Their difference is the subject of a separate chapter

¹²9. Concept (thought, conception, idea) and designation (word, expression, term). The two are confused very often. This confusion is of the same category as the confusion of cause and ground on the one hand, and of effect and consequence on the other hand. To mental objective consciousness, the difference between word and concept is obvious, so that the man possessing mental objective consciousness never mixes them up. Why? Because he sees the concepts as forms of mental world matter, whereas he sees the words as forms of physical world matter. Pythagoreans use particular terms for these two realities: *noumena* and *phainomena*. According as man becomes mentally objectively conscious, he realizes that words and concepts are two quite different realities. Pre-formation before consciousness activation in this respect entails the careful distinction of words and concepts. In other words, reflection on their difference is a factor at the activation of mental objective consciousness.

¹³10. Change and development. All development is change, but all change is not development. Development implies heightening of quality, acquisition of better ability or quality, in which what is better is determined by the goal, the next higher stage or level of development. When change pure and simple, without improvement, even with deterioration, is called "development, as is manifest in such expressions as "disease development" and "crime development", thinking demonstrates that it does not understand what quality means.

¹⁴11. Quantity and quality. The worlds of the first self are the reign of quantity. There the important questions are: "What is more? What is less?" The worlds of the second self, beginning in the causal world, are the reign of quality. There the important questions are: "What is better? What is worse?" Understanding of quality always implies insight into

meaning and goal on greater and lesser scales.

¹⁵12. The first self (“personality”) and the second self (“soul”), psychic and spiritual. Conscious contact with Augoeides is the first prerequisite of perceiving their difference in yourself.

¹⁶13. What is part of the new culture, the culture of the sixth subrace and sixth root-race, and what is not part of it.

¹⁷14. Desires and needs. Grown-ups smile when hearing the little child, who has just learnt the word “need”, saying: “I need that lollipop.” But are those grown-ups able to distinguish desires and needs in themselves? Do they desire what they need, and do they need what they desire?

¹⁸15. Interest and suitability. Interest in esoteric study is necessary but is in itself, without further qualifications, insufficient.

¹⁹16. Lower and higher mentality: lower mentality (47:6,7) is emotional mentality, and higher mentality (47:1-5) is pure mentality. The highest mentality (47:1-3) is generally called “causal consciousness”.

²⁰17. Emotional and mental concepts. There are no purely emotional concepts. “Emotional concepts” is the term used to denote mixed forms of emotionality and mentality two categories of which can be distinguished: concepts that are principally emotional but have mental features and concepts that are principally mental but have emotional features; these can be called also “feeling concepts” and “imagination concepts”. Two categories can be distinguished in purely mental concepts as well: those who have some causal element and those who lack it; the former category can be called “mental ideas”.

²¹18. Fiction concepts and reality concepts. Such emotional-mental or purely mental concepts as are not determined by physical reality or causal reality are 99 per cent fiction concepts. In other words, man’s reality concepts must be derived from, and supported by, either physical reality or causal reality.

²²19. Attraction and repulsion. The interaction of mechanically working attractive and repulsive forces in co-action and counteraction characterizes the worlds of the first self but is in the worlds of the second self superseded by the purposive work of forces acting with finality and under laws of life.

²³20. Sense and reason. The difference between sense and reason is the difference between objective and subjective consciousness or, expressed more exactly, objectively and subjectively determined consciousness.

²⁴21. Latent and potential. Whatever we once had but have no more accessible, present, is hidden, latent. Whatever we never had but shall acquire some time is potential. The oak is potential in the acorn, which implies that every oak once began as an acorn. The reverse is not true in this case, however: that every acorn will grow into an oak. In contrast, when it is said that consciousness is potential in the primordial atoms from the beginning, this implies that consciousness will sooner or later become manifest, will be actualized.

²⁵Clarity of concepts is necessary but not sufficient, because concepts may be clear (well-defined) without being true, without being reality concepts. We find examples of clear fiction concepts in the systems of exoteric philosophy. Therefore, concepts must also be real, true. It should be evident from the twenty-one examples cited above that without hylozoics there can be no such concepts as are simultaneously clear and true, that is to say, reality concepts.

²⁶One important issue is that of universal concepts, collective concepts, collective ideas, and their apprehension by mental consciousness and causal consciousness, respectively. Ignorance and lack of clarity as to the nature of universal concepts provoked the struggle between nominalism and realism in philosophy. Nominalists said that universal or collective concepts were (only) names, realists said that they were real things. Extreme nominalism includes statements to the effect that there are no “human beings”, only “Smith, Jones, Potter,” etc.; a position that is described as extreme individualization or atomization. Clear

understanding, determined by reality, of factual conditions is an important tool in the struggle against the kind of formatory thinking represented by extreme nominalism.

²⁷An advanced stage in the process of making concepts clear and determined by reality is a condition of the growth of the higher (mental, non-emotional) telepathy. More about this will be said in Part Three.

2.8 More About Tools for Thinking

¹*Scaling.* It is important, to begin with, to remember at all that everything exists on some scale, for when you are in low parts of centres, where attention is not directed by the monad itself, this memory, this realization, does not exist. Next, it is important to ponder, study, what the scale looks like, what parts it displays in this individual case. Third, it is important to put the various things under discussion into their right places in the system constituted by the scale.

²The principle of scale makes it possible to “know all”, since there are fewer details on each higher scale, there is not the same richness of details on higher as on lower scales.

³By scaling you learn how to see what on a small scale (on a lower level) manifests itself as immensely many different things, small things, on a big scale (on a higher level) proves to be something very fundamental. Example: the dichotomy of word (term) – concept is on a lesser scale what the dichotomy of matter – consciousness is on a greater scale. Many small rays on a lower level become two strong, great rays on the highest level.

⁴The work at scaling is work at enhancing the quality of attention from wandering attention and attention attracted by the object to directed attention.

⁵Scaling as exercise is pre-formation before the apprehension of causal ideas, before the application of causal intuition, since causal intuition puts all things into their right contexts, onto their right scales.

⁶*The dynamic aspect, the principle of change,* must always be considered. Doing so counteracts the tendency of formatory thinking to get stuck in dichotomies such as “has happened – has not yet happened.” Such dichotomies immobilize thinking, make it consider only the moment instead of making it see tendencies, the direction, speed, and force of change. When not considering the dynamic aspect you may hold the view that there is no risk of the boat sinking since the water has not yet reached the rail. In mathematics this corresponds to the understanding of the vector and the derivative.

⁷*The principle of preparation.* Understanding of the principle of preparation counteracts formatory thinking in terms of “has begun – has not begun” as absolute opposites. For instance, our elder brothers call Confucius (Kongzi) and Plato (Platon) “fifth round men”, despite the fact that we are at present only in the middle of the fourth round, that is to say, the fourth eon. The ground for this is that these two have in their consciousness development already reached that stage which the majority of mankind will reach only in the fifth eon. When esoteric students misunderstood this speech about “fifth round men” as though it meant that the fifth eon were already here, the teacher explained by saying, “a few drops of rain do not make the monsoon, though they presage it.” The corresponding is true of the sixth root-race, etherization, the reappearance of the planetary hierarchy, and many other gradual processes.

⁸*Reflection as a means against negative emotionality.* Man can learn how to use his mentality increasingly to work at, and to overcome, negative, inhibitory, destructive emotional complexes. By his own mental reflection he can vanquish envy, feelings of inferiority, of inability, of uselessness, etc. Envy is counteracted with insights such as: “What I see in another person and envy him, such as wealth, social position, fame, etc., are perhaps only apparent privileges. I cannot know what price he has paid for it. Many people suffer behind the smiling mask of health, wealth, and fame.” Feelings of one’s uselessness are counteracted by insights such as: “Not I was a failure, but something I did was. I am not identical with my failure. Else I would not dislike it nor go on in my striving to improve myself. I am that which I strive to reach

rather than that from which I strive to set myself free.”

2.9 *The Real Significance of Invocation and Evocation*

¹In esoterics, there is much talk of the “science of invocation and evocation.” By this is meant that mankind, through right invocation of the aid of higher evolutionary kingdoms evokes those higher powers to give the help desired. People have usually misinterpreted this concept of invocation and evocation so as to believe that mankind, by longing for a “saviour in distress”, reading “invocations” like prayers as the religious do, persuades higher kingdoms to intervene to put things right in our worlds. This is a typical example of how original esoteric ideas are degraded into emotional and sentimental notions. The mental concept of the science of invocation and evocation is something quite different, namely that mankind, or rather its more conscious and awake portion, by intensively seeking an explanation of the riddle of life, of the problems of reality, during this work refutes and rejects all the pseudo-explanations given by theology, philosophy, science, and even occultism, demonstrates to the planetary hierarchy that it is ripe for the study of hylozoics and also receives it as a free gift. Invocation thus consists in the cultivation of the right will to receive an explanation, and evocation, in the lawful giving of it to those who have made an internal vow not to abuse it. In all this work the laws of life must be observed, for example the law of self-realization, which says that higher kingdoms do no such things as mankind can do itself.

²Now perhaps someone says: “But hylozoics has been publicized, so that anyone can study it, also those who make no such vows.” The answer is that the knowledge always has a certain power of defending itself from the unworthy. Such individuals may certainly read published books, but if they lack the right attitude, their understanding will never be the right one, the necessarily deep one.

2.10 *Light Technology: What, How, Why, and for Whom?*

¹Light technology has always existed in the planetary hierarchy, with the teachers whom it sends out to mankind. It has existed as a method the teachers have given their disciples to help them prepare for their transition from the fourth to the fifth natural kingdom in a more efficient, more secure, and better way. There are allusions to the existence of light technology in older teachings, such as the Upanishads, in Patañjali and in Plotinos. You must be very clear about the fact, however, that in older publicized works, that is, writings permitted for exoteric divulgation, there can be no clear and detailed instructions which some reader outside an esoteric school could follow to obtain intended results only using such a procedure. All treatises of that category have been written in schools by their teachers for their own pupils, hence are primarily intended for them and cannot be correctly understood let alone correctly applied without the right “keys”, that is to say, those additional facts and explanations (such as elucidations of symbols and symbolic sayings used) and that individual guidance which only the teacher of the school could give the disciple. The expression, the “key to the mysteries”, much used in occult books, refers to nothing but this necessary complement of facts, explanation, and guidance.

²The old esoteric pedagogy that was applied in the schools of knowledge was based on symbols, which did not explain but rather concealed the knowledge. The disciples received from their teachers a simple and insufficient interpretation of the import of the symbols and were then enjoined to meditate in order to obtain that intuition which alone could reveal the deeper meaning of the symbols. Those disciples who succeeded passably in this endeavour qualified in so doing for the next higher degree of their school. In that higher degree they were given that deeper interpretation at which they had arrived, at least partially by themselves, and they were encouraged moreover to press deeper still with their incipient intuition.

³It is clear that such pedagogy is not suited to esoterics in its present publicized form. Doing as Blavatsky and her disciples and as Bailey did, basing esoteric teaching intended for the

new age on old symbols which the authors – at best – explain incompletely, or – too often – expound in a misleading fashion –, is a procedure that defeats its purpose. We might as well say that this new pedagogy is dysfunctional, that esoterics does not work any longer, that important parts of it are incomprehensible to the vast majority of students, that on account of its lack of clarity it even engenders new fictions in its students. The most serious of such fictions are those which give students erroneous notions of how consciousness of higher kinds is activated.

⁴Since esoterics did not work in the form that theosophists and Bailey furnished, it became necessary to publicize hylozoics. This publication affords us a totally different starting-point for both theoretical understanding and practical work at consciousness activation.

⁵Consciousness development from mental to causal proceeds via the higher mental, and this higher mental must have reality ideas to work at, not fictions, untruths, and moreover must have those reality ideas combined with each other into a system. Hylozoics offers both: reality ideas and a system, reality ideas put into a system. The hylozoic mental system is an object of meditation.

⁶Most esoteric students who possess latent knowledge from previous lives only had the first degree of some knowledge order; a small minority had the second degree. Extremely few possess latent knowledge of the third degree or higher. The lesser latency in this majority is sufficient to keep up their interest in esoteric study somewhat but insufficient to afford them deep understanding of the hylozoic mental system, which in its form now publicized corresponds to much more than was taught up to the second and even third degree. Where the majority of esoteric students are concerned their latency thus is not of much avail to them in most of their study of hylozoics, but they must work hard mentally to gain a clear conception of many of its ideas and facts. The fact that the comparatively insignificant latency possessed by old esotericians nevertheless affords them force that drives them on and understanding of esoteric life view – more than of esoteric world view – that guides them is due to the particular manner in which the knowledge was imparted in the ancient orders, direct contact between the consciousness of the teacher and that of the disciple – a much deeper impression was made possible than the one conveyed through books only.

⁷Thus the mere fact that a person is an old initiate does not imply that he understands everything. How much he understands of esoterics and hylozoics in his new life depends on which degree he reached previously and in which knowledge school, and, as for his present incarnation, how much he has been able to remember anew and how far he has been able to advance in understanding. Latent understanding of the hylozoic mental system is possessed only by initiates of the Pythagorean knowledge order. Other old initiates possess latent understanding of separate facts of the esoteric world view but not of the very system. These old initiates have generally been content with esoteric life view.

⁸These old initiates also need to be taught suitable methods for the activation of higher kinds of mental consciousness, higher kinds of thinking, higher kinds of understanding, because it is through this higher mentality (47:5 to begin with; later and above all, 47:4) that they activate causal consciousness, rouse it from its state of inactivity.

⁹Alice A. Bailey misunderstood the intimations she received from the hierarchy as to the construction of the bridge, light technology. More on this will be said in Part Seven and Part Eight.

¹⁰The planetary hierarchy may appoint a disciple to mediate the knowledge intended for a particular phase in human evolution. It is unavoidable and is part of the human element that the disciple misapprehends part of the communications of the hierarchy, mixes his misunderstandings into the presentation he makes of the hierarchic teaching. When such things happen, the hierarchy never intervenes to correct the errors, for such things are the responsibility of the disciple himself, all according to the law of self-realization. Instead, it will be the task of the next messenger to correct the errors and mistakes of his predecessors to the best of his

ability. In this way, the mediation of knowledge to mankind is an ongoing, never-ending process of approximation to that exact perception which exists in the planetary hierarchy only.

¹¹It is essential that all students understand that time has qualitative attributes. This is connected with planetary, solar systemic, and cosmic epochs. We have left an old epoch in the stellar year cycle and entered a new one, the age of Aquarius. This implies the inflow of energies of new kinds. This is also connected with the formation of new races and with ongoing etherization. Etherization entails in the initial phase increasing numbers of people having innate etheric vision; and in a more advanced phase, the formation of human races having the etheric envelope as their only physical envelope, thus not incarnating in organisms. Etherization and the emergence of the sixth races – first the sixth subrace and later the sixth root-race – require a new method of both theoretical and practical esoterics.

¹²The publication of hylozoics enables us to have a more complete and so better understanding of how consciousness activation from mental to causal is done.

¹³The dying away of religions and the marginalization of remaining Christianity have the effect that the Christian symbolism used in older esoteric literature becomes less and less intelligible to future generations. Such words and expressions as “sin,” “grace,” “atonement,” “salvation,” “damnation,” “justification by faith,” etc., do not stand for anything that modern people find important or even comprehensible. The questions asked by Christianity are not the questions asked by people of our times, and the answers given by Christianity are only the answers to its own meaningless questions. Also, the attempt made by early theosophists at reforming Buddhism was an abortive project. You cannot bring order into a hopelessly muddled terminology unless you start from the exact knowledge system. And if you have the exact knowledge system, you will use that system instead of trying to reform some inexact and inadequate one. Moreover, you will stir up the hostility of the orthodox believers, if you try to give their doctrine once formulated a new interpretation, and even more so if you change the cherished words and expressions for other ones which you believe to be more correct. Then you will be put down for a profaner, an unnecessary encumbrance. Good advice to aspirants studying hylozoics and practising light technology: Do not missionize! Do not try to convert people who are perfectly happy with the older teachings, with occultism, theosophy, the Bailey books, etc., and who do not, from within themselves, sense the need for an exact knowledge system! Let hylozoics and light technology be reserved for those who understand, and leave those who do not understand alone! It is all a matter of stages and levels of development, and if you understand this you understand the necessity for tolerance as well. There is always a streak of intolerance in the missionizing zeal.

¹⁴It is only in a brief phase of transition from the old to the new that there is a real need of clarifying the significance of the old symbols, forms, and formulations in hylozoic terms, for those who have grown up with them and desire help in their liberation from them. In a later phase, after one or two hundred years, several new generations have been born who from their childhood know nothing of the old forms and symbols and so do not need to set themselves free from them. These younger generations can just consider it an unnecessary roundabout procedure to explain the reality concepts with constant references to their interpretation or, rather, misinterpretation through the old forms and symbols

¹⁵Certainly these younger ones are right in saying that the form is in many cases a hindrance. “When understanding of essentials awakens, form becomes an obstacle.” Upon the entry of a new zodiacal epoch in particular, dependence on the forms belonging to the old zodiacal epoch is weakened in a process that goes on until these forms have dissolved. Old symbols die when, first, the understanding of their meaning is lost, whereupon the forms not being understood any more are abandoned by the new generations without much regret. Attempts made at “modernizing” the old forms serve only to accelerate their demise. The new Aquarian energies complete the work of destruction.

¹⁶The teachers are now putting forward light technology to unify esoteric theory and esoteric practice – the work at activating consciousness of higher kinds. The precondition of this unification was the publication of hylozoics. The older publicized esoterics either lacked a practical continuation, such as theosophy, or offered just a weak and insufficient practice, such as Arcane School. Only such practice as is based on hylozoic theory and Pythagorean methods of activation is sufficient for the expedient consciousness development of individuals and groups.

¹⁷The teachers have put forward light technology to better unite initiates and non-initiates – old and new esoteric students.

¹⁸The understanding, appreciation, and strenuous application of light technology will be a general phenomenon only in the sixth root-race, but the beginning is made and the foundation is laid in the sixth subrace of the fifth root-race. Understanding of, and interest in, light technology characterize the individuals of the emerging sixth subrace.

2.11 *Mysticism and Esoterics*

¹Mysticism is necessary but is in itself insufficient. The necessity of mysticism appears in the fact that it is stage of development which the aspirant must have covered before he can wander the esoteric path with success. Mysticism demonstrates its insufficiency in the fact that the understanding it may afford is limited to the lower mentality, emotional mentality, does not reach the higher mentality, pure mentality, which, however, the aspirant must reach and assimilate to be able to acquire the highest mental consciousness, causal consciousness, with its understanding, the highest possible for man.

²The mystic does not desire clarity, something definitive, objective, and determined by law, but is attracted to what is subjective and arbitrary. There are mystics and mystics; discernible are on the one hand a sparse élite, who via the highest emotionality (48:2) contact, and are vitalized by, higher consciousness, causal (47:2,3) and essential (46:7), but not understanding it; on the other hand, a multitude who by far do not reach as high (mostly 48:4, seldom 48:3). The elite mystics become ever rarer, the mass mystics ever more numerous. When mysticism becomes a mass movement, the ideal of permissiveness, easy-goingness, appears – the belief that you may obtain something of value without effort, without payment, without work, without sacrifice. Millions read Coelho's *The Alchemist* but few are prepared to submit to the conditions exacted by the true alchemist's work.

³The mystic, being at the emotional stage, does not like clear concepts but prefers what is vague, dim, indefinite, precisely because the very clarity of concepts attracts him to mentality, and mentality can be only the lower mental in his case (since he is at the emotional stage), which has no contact with superconscious causal consciousness and so appears “unspiritual”.

⁴The mystics object that the intellect is unable to solve the problems of knowledge. The esoterician says to this that they are both right and wrong. The seeming paradox is dissolved through the insight that there is lower intellect and higher intellect. The lower intellect is mental consciousness of four kinds (47:4-7), and it is correct that this cannot solve problems of knowledge, since it cannot ascertain facts in higher worlds, cannot afford us knowledge of reality. And this lower intellect is the only one of which mystics have experience – in fact only the lower two of these four – 47:7 and 47:6 – since the higher two – 47:5 and 47:4 – are normally activated only at the stage of humanity, the mental stage proper following on the stage of the mystic. The higher intellect is causal consciousness in its three kinds, which is able to ascertain facts in all the five worlds of man (47–49) but, as said, this is not the intellect of which they have experience. Mentality is viewed as “unspiritual”, poor, dry, boring, or low only as long as experience is limited to this “unspiritual”, etc. and lower mentality.

⁵From this follows the necessity of developing mental and causal consciousness. The higher cannot be bliss alone. It must also be knowledge, understanding, and ability to realize.

⁶One of the limitations of mysticism, and an insurmountable one, is its dualism, which appears in the talk of “the self and its beloved, the self and god,” etc. Mystics of the higher category are driven by the perception of unity, but dualism is incompatible with true consciousness of unity.

⁷Many seekers cannot tell the difference between mysticism and esoterics, so that they either call both of them “mysticism” or “esoterics” or use both terms interchangeably and indiscriminately of the one and the other. Esoterics is mental, however, and aims at the activation of causal consciousness, whereas mysticism is emotional and strives to contact essential consciousness (46, the experience of unity or of god), a contact that nevertheless does not afford knowledge and mental understanding, but only “bliss”. Esoterics derives from the teachers of the planetary hierarchy and their schools, thus has a superhuman origin, whereas mysticism derives from emotional consciousness, hence has a human origin. The inability to distinguish between mysticism and esoterics in external respect (mankind, history) corresponds to, and depends on, the inability to distinguish between emotional and mental in internal respect (the individual’s own consciousness functions).

⁸The esoterician uses the mystical method (the energy aspect of attraction) but does not allow himself to be carried away by its emotional thinking, which tends to push aside critical mental thinking; he is thus not dependent on the consciousness aspect of mysticism – kama-manas. He uses whatever in mysticism is expedient for this consciousness development. The esoterician uses mysticism, the mystic allows himself to be used by the mystic impulse – a great difference. The esoterician maintains his sovereignty.

⁹Mystical trains of thought and views can occur also in people who are not mystics and are not even interested in mysticism or religion. All such views can be called “mysticism” as arise where the lower mental principle thinking can no longer explain, so that the individual grasps at purely subjective and imaginative things instead. Such mystical views appear for instance in some modern physicists.

¹⁰Also those who consider themselves mentalists and esotericians and lack a personal interest in mysticism should nevertheless seek to understand mysticism and mystics, for they should count nothing human indifferent to them; they must be prepared to assist seekers where the latter are standing, and most of them are standing precisely there, in mysticism; moreover, really prominent mystics reach certain higher layers of consciousness which the mentalist does not reach, even if the mystics cannot explain them.

2.12 All Esoterics is Skill in Action

¹So-called theoretical esoterics is also practical as soon as the student actively masters the system. The explanation for this is that the difference between theory and practice does not lie in the object of the study or of the activity, but in the degree of activation of consciousness. As long as the individual is at those stages of consciousness development where his emotional and mental consciousness is mainly the mechanical and automatic activity of the pertaining envelopes, so long he is mainly active only in a physical sense and to such an individual the words “physical”, “active”, and “practice” must refer to largely the same concept. According as the individual reaches higher stages of consciousness development (the stage of culture and higher), however, and so is increasingly interested in activating his own higher emotional and higher mental consciousness, he becomes emotionally and mentally self-active, and to such an individual the words “active” and “practical” correspond to a wider concept, since they refer to emotional and mental consciousness as well. The individual is emotionally self-active when he intentionally eliminates lower, negative emotions and replaces them with higher, positive ones. He is mentally self-active when he is intentional in his thinking, directs his mental attention, for example eliminates his own fictions and those of other people through right thinking based on reality ideas or uses mental insight and mental will (with or without the

cooperation of the higher emotionality) to sweep away negative emotions (such as fear) out of his emotional envelope.

²There are many causes and grounds of this tendency to physicalize thinking, to limit it to physical reality, which appears in the conception just described of action, practice as being exclusively physical. The deepest view we can take on this tendency is to consider the fact that the entire solar systemic manifestation with its seven worlds (43–49) exists in the cosmic physical world.

³In the new age, aspirants and disciples will have an increasingly better, deeper, more realistic understanding of what practice is. This understanding has to do with “doing”. This better understanding of practice certainly presupposes esoteric knowledge, since “doing” is not only physical but also emotional and mental, and esoterics alone affords the knowledge that emotionality and mentality are realities of their own; to those who are able to perceive them as being as objective as physical reality. Only hylozoics, however, affords the understanding that “doing” is the self-activity of the self, the monad, when it is stronger than the activity of envelopes. The older and other esoteric schools did not have the teaching of the self as a monad, a primordial atom, incarnated and potentially active in the physical world. The most important doing, however, is the mental one. When the mental doing is right, also the physical doing can become right.

⁴It is necessary to have a deeper idea of practice. The word “practice” comes from a Greek word root meaning “acting, doing”. In the hylozoic sense, doing means being self-active, the activity of the monad in contradistinction to the automatism of the envelopes (envelope automatism). And this self-activity of the monad can be carried on in any world whatever: physical, emotional, mental, etc. Thinking by oneself is mental practice. The aspirant must overcome the primitive notion of “doing” as exclusively physical activity. It is true that evolution, consciousness activation, begins in the physical world, so that it is in this world that the human monad at the present general stage of mankind finds it easiest to be self-active. However, self-activity in the higher, emotional and mental worlds, gains increasingly greater significance at the higher stages of development.

⁵Thoughtful, reflective study of the hylozoic mental system, independent thinking with the facts of hylozoics is consciousness activation, self-activity of the monad, and therefore practice.

⁶“Then the instruction in yoga.” Thus Patañjali begins his Yoga Sūtras. “Then” means: after the theoretical study of the world view. That the practical application must follow upon the theoretical study is interpreted in two ways, which are both right: 1) the theory must be followed by practice, since theory alone does not lead to the goal; 2) the study of the theory must precede the practice, since practice without previous learning of the theory does not lead to the goal.

2.13 The New Attempt at Teaching Light Technology Exoterically

¹Earlier attempts made by the planetary hierarchy at teaching light technology have been unsuccessful. They have failed because esoteric teachers have overestimated the ability of disciples to use causal consciousness to receive instruction given in symbols and to downscale it in a form intelligible to mental conceptual thinking. Disciples have mistaken emotional-mental imagination for causal intuition and have subsequently tried to express the creations of such imagination with a deficient terminology and without the support of clarity and order afforded by a mental system having well-defined, unambiguous terms. The result of this vain effort was fictionalism both in the disciples involved in the work of mediation and in the aspirants intended for the tuition.

²Higher-degree initiate disciples of the planetary hierarchy encounter no such difficulties in receiving the teaching on light technology with causal consciousness and understand that teaching causally, that is to say, without mental downscaling. This kind of teaching on light

technology is esoteric in a more proper sense. By this is meant that it is given in the causal world, by means of causal ideas, and is not downscaled by the teachers into mental concepts, but delegate the work at such downscaling entirely to the disciples receiving the teaching. The necessity of this procedure is clear from the fact that the causal world is the exclusive world of the planetary hierarchy, beyond the reach of the plots of the dark forces and the distortions of human ignorance.

³Now, then, a fresh attempt is being made at teaching light technology exoterically, that is, downscaled in words of human language, a form that mental consciousness is able apprehend. The difference from previous attempts is noticeable above all in three respects. First, this fresh attempt is based on and presupposes the Pythagorean mental system, hylozoics. This is the most important difference. Second, in this connection Pythagorean methods for the activation of consciousness are assigned. Third, methods for a more efficient activation of the two higher mental consciousnesses are assigned, since these are the necessary connecting links to the factors of activation of causal consciousness, still being inactive in the majority of aspirants, and without causal consciousness light technology largely is, and will remain, a dead literalism.

⁴The formulation of the esoteric knowledge in a mental system has proved necessary for the activation of the higher mental consciousness, perspective thinking and system thinking. However, such a system either was lacking, as was the case with Blavatsky and Bailey, or it was too primitive, that is, it lacked too many essential facts, as was the case with Leadbeater. It might be said that the system is suggested in the works of Bailey and D.K., even incompletely, sketchily – for it still lacks several essential facts, such as the fact that the self is the monad and the monad is a primordial atom – above all in the most important work, *A Treatise on Cosmic Fire*, but there it is too little adapted to the demands of mental conceptual thinking and has too much presupposed the intuition of the students. Only after Laurency publicized the mental system of Pythagorean hylozoics, there is that solid basis of conceptual understanding of esoterics which makes it possible to teach light technology exoterically. This has made it possible to exchange mystical and symbolic intimations for well-defined, unambiguous terms put into their right contexts, and it has also been possible to eliminate certain fictions. Unclear mental conceptions, imaginative constructions, and fictions instead of exact concepts are no factors for the activation of inactive causal consciousness.

⁵The planetary hierarchy has permitted hylozoics for publication and has in so doing presented it as a gift to mankind. The hierarchy has not done this unconditionally, however. The most important condition attached to this gift is that all students of hylozoics and other esoterics must be aspirants to discipleship under the planetary hierarchy, that is, they must want to become disciples, strive to make themselves worthy of discipleship. This includes service in accordance with the plan of the planetary government for mankind and work at development of their consciousness to make themselves better suited as tools for the execution of this plan. There may be much lacking in the equipment of everyone – this must be allowed, inasmuch as they are not disciples, and even in disciples there are still failings, for otherwise they would be masters and no disciples. One quality, however, must not be lacking: sincere will to perfect themselves according to the laws, rules, and principles given. Everyone who wants to be an aspirant and accepts the conditions is an aspirant.

2.14 The Role of Light Technology in Consciousness Development

¹It is necessary that aspirants ask questions. For a self-active intellect – an intellect emancipated from emotionality – there is no end to questions. This is not to say that aspirants should harass those older in the work with their questions. It follows from the principle of self-activation that they try to answer their questions themselves as far as possible. Too many of the questions aspirants ask are already answered in the literature, so that they had found the

answers if they had studied the literature properly and had been able to draw the right conclusions from their study. It follows from what is said here that the study must be made more intensive, but not in a mere quantitative sense, but also in a qualitative sense, that is to say, higher kinds of consciousness must be activated.

²Why have esoteric books been “taken down”, written, and printed, if not to be read? It cannot stop at the aspirants’ mere reading, however. A qualitatively higher degree of the activation of consciousness is required, activation beyond what is obtained through mere reading. Therefore, aspirants should move on from mere reading the books to thoroughly understanding their idea content and from thoroughly understanding their idea content to finally mastering the system so that it comes alive in their own thinking. The aspirants’ understanding being deepened means, among other things, that they understand why, for what purpose, they should study the world view, that is, the hylozoic mental system. It is true that a deeper understanding of the will aspect – which includes understanding of purpose, intention, and plan – makes itself felt at the stage of the disciple only, but if aspirantship is preparation for discipleship, this implies that the aspirant, too, should make efforts in the direction of understanding purpose, intention, and plan.

³As a unifier of mental thinking and physical manifestation in the construction of thought-forms emotionality is necessary at the early stages of aspirantship but becomes unnecessary according as the mental will is developed at the later stages of aspirantship. In its first phase, light technology is about opening four direct connections: one connection within the higher mentality, that is to say, between 47:4 and 47:5; two connections between causal consciousness and the higher mental consciousness – between 47:3 and 47:5 and between 47:2 and 47:4, respectively; and one connection between the higher mental consciousness and physical etheric consciousness – 47:4 and 49:4 – by-passing emotionality. In a later phase, light technology will be used to open a direct connection between 47:3 and 49:3; this connection presupposes, however, that a stable connection has been established with the essential (46) envelope, which is still only at the first stage of construction (46:7). The connection between 47:2 and 49:2 will not be possible for large groups until in a distant future. For a long time yet, also where most “initiates” are concerned, the two lower molecular kinds of the etheric envelope (49:4 and 49:3) remain the only ones they are able to use consciously.

⁴The talk about “transmutation” of lower consciousness into higher is improper. Just as many other esoteric expressions, also this one is an analogy, in this case taken from the matter aspect. You may say that matter of a lower kind is transmuted into matter of a higher kind when bigger, coarser, more composite molecules of lower kinds are divided into smaller, finer, less composite molecules of higher kinds; and, on a greater scale, when atoms of a lower kind are dissolved into atoms of higher kinds. What occurs in the consciousness aspect, however, is not that consciousness of a lower kind is transmuted into consciousness of a higher kind, but that consciousness of a lower kind is exchanged for consciousness of a higher kind, that this higher consciousness supersedes or pushes out the lower consciousness from the focus of attention. This higher consciousness has existed in the individual even before, but only as inactive, that is to say, the evolutionary monad in question has not possessed the faculty of self-activity in this consciousness, but has been able to apprehend it only with help from without, thanks to temporary inspiration by a higher being. The monad’s acquisition of this higher consciousness is a process of self-activation and non-identification, a process resulting in a state where the monad itself possesses this higher consciousness, is able to produce it without higher assistance and is not identified with any lower consciousness as long as this higher state lasts. The process of activating this higher kind of consciousness implies that the monad maintains itself in this higher state with increasing frequency, makes it last longer and can put more into it as long as it lasts, uses it in a more versatile manner for reflection, processing of knowledge materials, and problem-solving.

⁵The importance of light technology to human consciousness development lies in the fact, among others, that aspirants and disciples are trained in constructing, in higher mental matter, thought-forms which are so closely similar to causal ideas that they can attract such self-active causal molecules as correspond to those ideas, are their carriers. Even if in this manner increasing numbers of people take up causal matter and this is a drain on existing stores of it, yet at the same time evolutionary mental matter is activated so that great multitudes of evolutionary mental molecules can be transmuted (dissolved) into causal molecules, whereupon the latter can become vehicles of causal ideas which contain those elements of truth which were found in the mental molecules (prove to be their “kernels of truth”). In this manner, with time, there will be a greater store of causal molecules available so that in the next phase even more people can be trained in light technology.

⁶Intellectual maturity for the reception of light technology manifests itself in the aspirants’ demands for proper explanation and their rejection of mystifications, pseudo-explanations; manifests itself in their understanding of what rational explanation means and their rejection of irrational belief. Examples of mystification, pseudo-explanation, instead of real explanation are all the attempts made by theosophists, Bailey included, at explaining the permanent self without starting from the hylozoic teaching on the monad. This will not be dealt with here, but readers are referred to the paper on this subject previously published.

⁷Necessary as well is the rejection of publicly proclaimed lies, for the truth cannot coexist with untruths. Students of light technology – aspirants – might as well say to however numerous majorities of believers in lies: “We deem true what you deem untrue, and we deem untrue what you deem true.”

⁸Mentalization cannot be said to be efficient until it leads to, and includes, activation of causal consciousness, hitherto dormant: the lowest causal consciousness, 47:3, through perspective thinking, 47:5, and the middle causal consciousness, 47:2, through system thinking, 47:4. Since system thinking for its complete activation must have the perfect knowledge system, this implies that the individual’s mentalization becomes efficient only through his mastery of the hylozoic mental system.

SPECIAL EXERCISES IN LIGHT TECHNOLOGY

2.15 Seed Meditations

¹The use of seed meditations is essential in light technology and has characterized it from the very beginning. As essential and characteristic is the use of long thoughts. Therefore, the question, “what is the difference between the two?”, comes up quite naturally.

²Put simply the important difference can be stated thus: In a seed meditation the procedure is assigned by the teacher but the content is to a large extent left to the meditators. In a long thought the reverse is true: the content is assigned but the procedure is left to the long thought thinkers themselves.

³This implies that in a seed meditation the meditators always begin the exercise by passing to another state of function. This state is described exoterically as characterized by a much lower brain wave frequency than the one at which they usually operate in their waking consciousness: theta frequencies (7–4 Hz) as against the usual beta frequencies (28–14 Hz) and also alpha frequencies (14–7 Hz). Esoterically and more importantly, it is described as characterized by waking consciousness having left the organism and passed to the etheric envelope; samādhi of the lowest kind. This state is accompanied or preceded by three necessary conditions: expedient control of breathing, withdrawal of the senses from the environing world, and stilling of emotional and mental mechanical functions so that only the intentionality of the self, its directed attention, reigns. Together with samādhi these three conditions make up what in light technology is called the “working table”, the prerequisite of the very work, that is, the meditation

exercise, conditioned by the state of function. This makes the procedure carried out at the preparation of the working table stipulated. In contrast, the very content or object of the meditation is to a large extent the free choice of the meditators themselves. This is clear also from the texts of seed meditations. Those texts give a brief explanation and guidance as to the content, but the intention is that the meditators themselves shall elaborate on it in their own reflections. It may be said that they receive from their teachers a seed to look after and tend, make it grow up into a vigorous plant with branches extending more and more – the nexus of the increasing number of thoughts correctly derived from the basic idea, the seed – hence the name, “seed meditation”.

⁴“In light technology all begins with understanding. Understanding is a union, a joint action, of knowledge and being.” *The Long Thought of Light Technology, Part One*, Element No. 1

⁵It is clear how in their seed meditations light technologists work at both knowledge and being. The more they know, the better they have studied hylozoics, the better and deeper the knowledge content of their meditation, the more they make the seed grow. The better they work at the state of function, achieve control of mechanical envelope functions, produce self-consciousness, the better their being becomes. Greater knowledge in better being implies better understanding. Having sufficient experience of the difference between better and worse states of being they realize that understanding comes in different degrees of quality, so that they also realize why the manner of working at both knowledge and being offered by seed meditations is necessary to a more complete understanding.

⁶Where long thoughts are concerned, there is no demand that the work at them must be done in another state of function than the ordinary one, described exoterically as characterized by beta frequencies. Therefore, it is possible and even desirable that light technologists work at long thoughts, reflect on them, in everyday situations of all kinds, when they do not need to direct their attention at other things. In so doing, they can “live in meditation”, an attitude that makes it easier for them to pass from everyday life to the preparation of the working table for a seed meditation.

⁷This is not to say that they cannot and must not use long thoughts in other states of function, in meditation, in samādhi. Of course this is both permitted and desirable, but, as said, not compulsory.

⁸There is a qualitative difference between doing exercises with knowledge and understanding of the theory on which the exercises are based and without this knowledge and understanding. With understanding of the theory, knowledge and being can be brought into harmonious cooperation also where exercises are concerned.

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