

# THE LONG THOUGHT OF LIGHT TECHNOLOGY, PART 1 WITH COMMENTARIES

1. In light technology all begins with understanding. Understanding is a union, a joint action, of knowledge and being.

Commentary: Understanding is the most closely related to the consciousness aspect; knowledge, to the matter aspect; being, to the force or will aspect. Understanding, knowledge, and being are a triune force or, rather, the whole of all triune forces in all worlds and in all seven-worlds of the cosmos: there are physical, emotional, mental, causal, etc. understanding–knowledge–being. The opposition of knowledge and being in a lower triune force is overcome in the next higher one, where a new, higher opposition arises, and so on. The opposition of knowledge and being in the first self is overcome in the second self, who synthesizes knowledge into understanding. The third self synthesizes the second self's understanding in his own being. In cosmic selves, being corresponds to omnipotence, and knowledge to omniscience.

2. Knowledge is hylozoics. Knowledge is also such correct facts as human beings have gathered in the physical world and have put into their correct contexts.<sup>1</sup> Hylozoics is more important, however, since it alone affords the requisite knowledge of the meaning of life, that is, the consciousness development of the monads,<sup>2</sup> the rationality of existence,<sup>3</sup> and the necessity of action.<sup>4</sup> Hylozoics affords the knowledge of the fact that man has higher envelopes with passive consciousness which can be activated, in which process he himself can be transformed into higher states. Only this knowledge affords a motivation<sup>5</sup> for the work at developing consciousness, since striving is then directed at real existing factors.

Commentary: (1) “Knowledge is possible in the physical world about such things as do not depend on superphysical material reality or superphysical realities for a rational explanation, you might say: everything purely physical. Knowledge is impossible about everything that depends on emotional and mental matter and their pertaining energies for its explanation. Knowledge is possible in the causal world (the world of Platonic ideas), for the reality content of the ideas is an exact representation of permanent reality.” KofL2 1.8.5 “Knowledge is not only hylozoics and the knowledge of the laws of life but also an all-round orientation in the physical world. Such an orientation must of course be based on facts.” WofM 9.143.4 (2) Hylozoics alone affords the requisite knowledge of the meaning of life, since the older esoterics appearing before Pythagoras did not afford the knowledge of the monads and the self-activation of their potential higher consciousness as being the meaning of life, but spoke instead of man's “lower self” (“personality”) and “higher self” (“soul” or “spirit”), so that the “higher self” was assumed to have existed from the beginning and so the development of the “lower self” to something higher, and even the existence of the “lower self”, must appear meaningless. See also Element 35. (3) Existence is rational because it is ruled by laws which also human beings, using their reason, can understand and accept. We human beings are made in such a way that we can understand laws of nature and laws of life. It is like this because the intention is that we shall understand these laws. Next a few quotations from KofR and PhS follow to show that esoterics, and hylozoics in particular, teaches the rationality of existence, of life: “In its boundless sympathy for disoriented, suffering mankind, the planetary hierarchy made two attempts to awaken man to see the rationality of life and to counteract the dreadful hatred between people which can only increase suffering in the world. In India Buddha incarnated into what was then the most intellectualized nation, in an attempt to impress it with what has been called the “religion of wisdom”. And Christos incarnated into the Jewish nation to awaken it to understand what has been called “the religion of love”. KofR 3.1.11 “Alfred Percy Sinnett (1840–1921) was for many years editor-in-chief of the English newspaper,

*Pioneer*, published in India. He made the acquaintance of H.P.B. in 1880 and invited her to his home. After he had for several weeks been the witness of genuine magical phenomena and been informed of esoteric facts about the rationality of existence, H.P.B. arranged for him to correspond with the then 45-year-old K.H.” KofR 3.4.1 “A thinker like Bertrand Russell has managed to keep his common sense as for his life view, but the same cannot be said of his epigones. (It is by no means unimaginable that they could be reincarnations of Greek sophists.) They do not even know what common sense is, believing as they do that the perception of universal human experience is wrong and not surmising the rationality of existence.” KofR 5.38.15 “The fundamental divergence of Pythagoras’ hylozoics and Shankara’s pantheism is that advaita assumes that consciousness can exist without a material basis, whereas according to hylozoics consciousness cannot have a separate existence independent of matter, but is always and necessarily bound up with matter. According to pantheism, life must be without a rational purpose. The universal soul separates from itself the individual soul, which after meaningless wandering about (metempsychosis) through the four natural kingdoms, finally succeeds in attaining nirvana, and is annihilated by being reabsorbed into an eternally immutable universal soul that works blindly and automatically without a purpose. It is understandable that self-consciousness, if thought as having no firm point for its own existence, must be assumed to merge with the primordial soul once it is freed from matter.” KofR 7.2.24f “The number of laws appears unlimited. The more the boundaries of consciousness expand and the vaster our knowledge of reality becomes, the more laws we discover. And this gives us greater and greater confidence in the rationality of life. If laws were lacking, we would be victims of arbitrariness. If we lack knowledge of laws, we fall victims to fictions and superstition. Just as the knowledge of the laws of nature grants us power over nature, so the knowledge of the laws of life shows us how we can shape our lives.” PhS 3.2.4 (4) Here follow a few quotations from KofR about the necessity of action: “We do not achieve freedom through quietism, through omitting to act. No development will be brought about through inactivity, idleness, through begging the deity to do what it is our dharma to do. We free ourselves by acting, by taking a positive attitude to everything we meet with, by letting the divine powers act in us and through us, which they unfailingly will do as soon as we remove the obstacles to their reception.” 7.9.7 “In the Bhagavad-Gita, which can be called the gospel of karma yoga, the necessity of action is given the strongest possible symbolic expression in the description of inner life as a struggle between two armies drawn up and prepared for battle. The poem was a reaction against the tendency to slackness, idleness, quietism, a protest against indolence and passivity. This apathy has also been fostered by the superstition that one can ‘stand in the way of karma’ (rather like standing in the way of the law of gravity). The yoga of action has always been regarded by the planetary hierarchy as the essential one, because insight that is not put into action becomes an obstacle in the future, according to the law of karma. Therefore, it can be said that karma yoga is as old as hatha. It is only that it presupposes the insight of the necessity of action. As self-initiated and purposeful activity it will perhaps be general only when mankind has reached the stage of culture. At lower stages, the incitements of compulsion are sometimes needed, for example in emergencies or, in the case of apathetic nations, now and then a so-called dictatorship.” 7.20.11,12 (5) Precisely this kind of motivation derives its strength not only from the individual’s own resources, such as his own will, determination, understanding, etc., but also from those higher energies which the individual calls down into his envelopes, mostly unknowingly, through the contact of consciousness – reflection, study, meditation – with the qualitatively higher realities described in hylozoics. See also Element No. 25.

3. Being is all we are minus what we know, minus knowledge. Being is all good qualities and abilities, everything that helps us develop consciousness.<sup>1</sup> If knowledge is increased, being does not grow automatically. And if being is made to grow and become stronger, knowledge does not increase merely because of that.<sup>2</sup> But if both knowledge and being are made to grow, understanding is increased.

Commentary: (1) The term “being” is used in two partially opposite senses: in the sense of “all we are minus what we know”, thus both good and bad qualities, both what helps us and what hinders us in development; and in the sense of “all good qualities and abilities, all that which helps us develop consciousness”. This seeming contradiction is an esoteric paradox intended to highlight that way of looking at things which starts from the understanding of what is qualitative, the esoteric perspective of from above downward: the true being, which belongs to higher states of consciousness, is nothing but good qualities and abilities; that being which appears in lower states as bad qualities and abilities is a down-scaling, coarsening, and deterioration of that true being. Compare this with the Platonic teaching on the ideas. (2) The sharp distinction of knowledge and being applies only to the kinds of consciousness of the first self (47:4–49:7). As early as in causal consciousness (47:1-3) the dividing-line between the two begins to be blotted out, disappears more and more in essentiality (46), to be completely removed in (higher) superessentiality (45:1-3), where knowledge and being, ability and will, are one when it comes to the worlds of man (47–49). See also Element No. 7.

4. Where man is concerned, there are two main kinds of being: the being of the first self (47:4–49:7) and the being of the second self (45:4–47:3). At mankind’s present general stage of development, the being of the first self is actual and the being of the second self is largely only potential.

Commentary: The terms “actual” and “potential” will be explained: The oak is the actual tree, the acorn is the potential oak. Not every potential being is actualized, not every acorn grows up to become an oak. But every being that is now actual existed once as a potential only, just as every oak existed once as an acorn only. Every monad consciousness that is now actual with self-consciousness in the human kingdom was once only a potential in an unconscious primordial atom in primordial manifestation and later in involvation–evolution, to be actualized only in the process of involution.

5. The fact that these two kinds of being are radically different is connected with the fact that the first self is wholly limited to what is cosmically the coarse physical world and the second self belongs wholly to what is cosmically the etheric physical world. The coarse physical is termed both symbolically and factually “darkness”, and the etheric is termed “light”. Light technology is the technique of making the second self grow out of the well-developed first self.

Commentary: That the first self is well-developed means that it is developed expediently, developed in accordance with the purpose of the first self, and the purpose of the first self is to become an instrument of the second self. Thus it is about development in the direction of the second self, the beginning of that process in which the first self learns how to become an instrument of the second self. The first self takes the first steps towards this by emotional longing for, love of all that has to do with the second self. See also Element No. 37.

6. It is in the being of the first self that the problems exist: suffering, the hindrances to consciousness development, and in particular these hindrances are emotional illusions and mental fictions. At the same time, however, the being of the first self – its envelopes of three kinds and their consciousness – is the only actual being of the human monad, its only possibility and instrument to acquire the consciousness and will of the second self. Only by rightly using the resources there are in the lower does the monad reach the higher.

Commentary: It is true that the human monad has a causal envelope as a possibility and an instrument to acquire the consciousness and will of the second self. But the causal envelope is not part of the first self, but of the second self, and it can hardly be used intentionally and consciously by the monad until the monad is in a fair way to being transformed into a second self. Moreover, the

methodical activation of causal consciousness must be done under the guidance of a teacher from the planetary hierarchy, which further underlines the fact that the causal envelope is part of the second self and belongs to the fifth natural kingdom. “If we did not receive help ‘from on high’, we could not even exist. Without help from higher kingdoms the monads would not pass from a lower to a higher kingdom.” WofM 9.72.2

7. It is in the being of the second self that the problems find their solution. The human being, that is the monad, will become a causal self, then – no longer as a human being – a 46-self and a 45-self. As a causal self the monad overcomes life ignorance; as a 46-self, isolation; and as a 45-self, lack of power and of will. The causal self attains omniscience in the worlds of man.<sup>1</sup> (47–49) The 46-self is one with all living beings, has a common and shared consciousness with all life within the planet, a state called unity or love–wisdom.<sup>2</sup> The 45-self expands this state to the solar system and in addition attains omnipotence in the worlds of man.<sup>3</sup> Thus having become a second self the monad has solved all the problems of the isolated first self: ignorance, suffering, isolation, lack of power and will.

Commentary: The transformation of the monad from first self to second self is the whole aim of esoterics and so of light technology. See also Elements No. 36 and 41. (1) KofR 1.20.9,10; (2) KofR 1.35.5; (3) CI 7.9.7, 15.13.1, 18.5.29.

8. How does one improve being, how does one raise the level of being? Answer: By the study of esoterics (hylozoics) and the activation of mental and causal consciousness connected with this study, by work on three lines, right attitude, service, striving to acquire the twelve essential qualities, contact with Augoeides in meditation.

Commentary: “The purpose of meditation is to activate the superconscious. This vitalizes the centres above the diaphragm, which process in its turn brings about an activation of the passive consciousness in higher kinds of matter. The superconscious is activated through correct ideas, causal ideas, Platonic ideas, reality ideas, a correct world view and life view. Still more effective, however, is the activation of the emotional attractive consciousness, since this leads to action, to living the life. And it is by experimenting that man sees the problems, finds the solution and thereby experiences the ‘revelation’. Mistakes are of great importance, being inevitable and therefore necessary. We learn by making mistakes. The researcher in his laboratory has countless failed experiments behind him. He learns that ‘this is not the way to do it’, and by elimination he finally arrives at the right method.” KofL1 1.8.10

9. The work must be done on three lines. **First Line:** Work at oneself; to remember oneself means to remember the second self, to be the second self if only for a moment. It is an aspect of forgetting oneself, if “self” means the first self. It is not only about remembering oneself, but also about observing oneself, and practising non-identification. **Second Line:** Work with and in the group, necessary for de-centralization and learning to show consideration, also to share experience with others. **Third Line:** Work in, with, and for the school. The school works not only for the consciousness development of the pupils but also for that of mankind.

Commentary: Consciousness development will not be efficient in anyone who thinks that he can work alone, thus on the first line only; or that he can work at himself and in the group but not for the school, thus on the first and second lines only. On the first line the individual may choose to work at the speed and in the direction as he sees fit, go by his own interests, and need not consider other people. That is precisely why this work alone can never be efficient. There are several reasons for this: towards yourself you tend to be indulgent, not firm enough. You do not see your own faults very easily, and even if you see them you tend to play them down, find excuses or even justifica-

tions for them, and at the same time exaggerate the importance of your own merits and successes. You tend to study your own convenience in everything. In a group that is working properly you receive the help necessary to overcome many of these wrong attitudes. Mistakes you make are kindly but nevertheless clearly pointed out to you. Sharp edges are rubbed off in intercourse with other people. You may see yourself in others, for we are like mirrors to each others, and so get a clear idea of your own faults and failings. You receive help to overcome some of your egoism, for in the group you cannot just take, but you must give as well, and the most important part of this is the right attitude: to give more than you take. If first line work is wholly egoistic, second line work must be half altruistic. Third line work must be wholly altruistic, for aspirants and disciples cannot expect to gain personally from this work. Third line work is the most difficult also because it militates against all the mechanical, egoistic tendencies of the first self. That is why very little of this particular work is demanded of aspirants to begin with; that is why they are told that for the time being it is sufficient if they often think about this work, try to understand what it means. This leniency of the demands applies only the first few years, however. Soon enough also aspirants must make efforts at doing something for the school that has done so much for them. It stands to reason that the school will not survive if not everybody makes his loyal contribution to this end.

10. Self-remembrance. When remembering oneself one produces, momentarily and intentionally, self-consciousness. Self-remembrance is intentional activation of the knowledge centre of the causal envelope.

Commentary: Self-consciousness is the first manifestation of second self consciousness that the first self can experience during its consciousness development. Being a manifestation of second self consciousness it cannot be described or explained starting from the first self's kinds of consciousness, desire and thought, but must be lived to be understood.

11. Self-observation. Self-observation is intentionality in respect of oneself, attention directed to oneself. It raises the state of consciousness nearer to self-consciousness. From self-observation it is not very far to self-remembrance.

Commentary: Not all self-observation is meant here, but only that self-observation which is exercised intentionally according to a definite method and with understanding of the purpose of that method. According to that method, self-observation entails the division of oneself into the one who is observing and that which is being observed. This division may be more or less clear, conscious. The clearer, the more conscious it is, the better and the more strongly it furthers non-identification and can pass into self-consciousness. This passing into self-consciousness is the purpose of self-observation.

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

Commentary: Thus it is not a matter of whether what you are studying is "esoteric stuff" or not, but of what kind of understanding you employ in your studies. If you employ too bad understanding, too mechanical thinking, esoterics will be but little better than superstition in your consciousness. This explains the emergence of new age teachings, and this also explains why the ancient schools of knowledge were divided into several degrees, because the ever higher degrees were intended for those pupils who understood more and more. It is also important to realize that as a student you are not

constantly in the same state of consciousness, but now in a better state, now in a worse state, and you understand better in a better state, and worse in a worse state. You may ask yourself: “Who is reading right now?” One of the aims of self-observation is to make you realize, on the basis of your own hard-won experience, that you are “not one, but many”, as many as your constantly shifting states.

13. Non-identification. States of self-consciousness, or self-remembrance, and states of identification are mutually exclusive: if the one is present, the other is absent. A state of self-consciousness thus is a state of non-identification. Therefore, the practice of non-identification is a method of producing self-consciousness, is a gateway to self-remembrance.

Commentary: Right self-consciousness always entails a state of non-identification. On the other hand, a state of non-identification is not implicitly a state of self-consciousness, but is so close to it that the additional, qualitative effort that the individual has to make to be not only non-identified but also self-conscious is not very great. It is important to see that the exercise of self-observation and that of non-identification are no ends in themselves, but that the aim of both exercises is to facilitate and prepare for the creation of moments of self-consciousness.

14. The right attitude must prevail. This includes reverence of, and gratitude to, the elder brothers. Because this attitude<sup>1</sup> is based on the realization that nothing of this work would be possible if older monads had not gone before us, carved the path for us, and then guided us on it.<sup>2</sup>

Commentary: (1) “This attitude”, that is, the attitude of reverence of, and gratitude to, the elder brothers. The English language must express this in two words, but it really is one attitude and one quality. (2) The path is an objective thing, a staircase of matter, consciousness, and energy built through the concerted work of the elder brothers. The teacher can be a teacher because he has walked the whole path himself and so knows all its stages from his own experience. He walks it again with each new disciple he has accepted. Without the assistance of the second selves in the fifth natural kingdom, the first self (man) cannot become a second self. “The first self cannot solve problems concerning that reality which lies above the worlds of man (47–49), and this is true of the problems of world view as well as life view. A first self cannot solve even superphysical problems (problems that reach beyond world 49) without help from his Augoeides or the planetary hierarchy. It is true that a first self can contact the causal as well as the essential (46) world. That self has no guarantee, however, that this contact supplies the correct solution. At all events, its knowledge suffices only for problems of the physical world.” WofM 3.42.2

15. Service: The first self is egoistic, the second self is altruistic. The right serving attitude comes from the realization of responsibility, gratitude, humility. All these realizations are fruits of the first contacts with the second-self consciousness. These realizations must be cultivated, be kept constantly alive by being pondered upon.

Commentary: Service and above all the serving attitude are necessary to the contact between emotionality and essentiality. The activation of higher emotionality does not imply wallowing in sentimentality but a force impelling the individual to unselfish work. “As long as man feels he is an isolated individual, without the sense of belonging somewhere, and is seeking Augoeides for his own personal development and not in order to better serve life, he lacks a contact with essentiality in existence and he will vainly seek to contact Augoeides. Only those who love can reach him. Love, liberated from sentimentality, manifests itself rather as will, not as emotion. Love is unifying energy without reference to your own self.” WofM 8.8.6 “In order to get into a direct personal and permanent contact with Augoeides, the monad in the first triad in the incarnating causal envelope must activate the second triad causal as well as essential (46) consciousness: the causal consciousness in the second

triad mental atom through the first triad mental molecule, and the essential consciousness in the essential atom through the first triad emotional atom via the centres of the causal envelope. The old term of this work was to 'build the antahkarana': to establish a permanent connecting link between the two triad units. The causal link alone is not sufficient, since Augoeides lives in the consciousness of unity and takes no interest in the separate problems of the first self. It is only when the human monad decides to live for mankind, evolution, and unity, that it may count on the help of Augoeides in solving the pertaining problems of the monad. Augoeides must be assured that the human monad does not abuse the knowledge and energy received." WofM 8.10.6 The taking of responsibility, gratitude, and humility are among the essential qualities, and these are not acquired at once but only little at a time during a long process. To lay the foundations of their acquisition, however, is to understand them somewhat, understand why they are necessary and desirable. Understanding always comes first (Element No. 1). It is true also that an even deeper understanding comes in the work and from the work. Understanding exists in many different degrees, higher and lower ones.

16. To acquire causal consciousness also means to acquire twelve essential qualities, tentatively called: trust in life, trust in self, obedience to law, uprightness, impersonality, will to sacrifice, faithfulness, reticence, joy in life, purposiveness, wisdom, unity. The acquisition begins at earlier stages already and runs through many ever higher levels on which the understanding of these qualities is deepened and the ability to demonstrate them is strengthened.

Commentary: In the study of the twelve essential qualities it is necessary to begin seeing through and liberating oneself from the inherent mechanical tendency of the first self to believe itself able to fully understand "everything higher" (an essential quality, for instance) of which the first self forms an elementary, superficial conception, replacing this mechanical tendency to believe in one's omniscience with an awakening realization of the fact that practically everything remains to be known, understood, and above all, be realized.

17. Threefold trust must be built: Trust in life, trust in self, trust in law. "What I understand I can trust. What I trust I can work for."

Commentary: About the threefold trust, see KofL4 3.33.7: "The esoterician has acquired trust in self, trust in life, trust in law. Trust in self is trust in one's common sense and in the unconscious (god immanent), trust in life is trust in the planetary hierarchy, and trust in law is trust in the laws of life." Trust in self may also be called three kinds of courage. "Self-reliance is courage (physical, emotional, mental). The individual having it dares to be as he is: simple, unstudied, spontaneous, dares to think, feel, act, dares to be ignorant, dares to defend freedom and what is right." PhS 3.32.8 "Without self-reliance we do not have the courage to think independently and form our own valuations, the courage to liberate thought and, above all, feeling from traditional views and the valuations of public opinion, the courage to avow our ignorance and inability, which are always profound. Anyone who does not believe, speak, and act as everybody else has almost the whole world against him. Demands for that right to freedom which the laws of life grant, at the stage of civilization lead to a never-ending struggle against the powers that curtail freedom and restrict life. It can very well be said that freedom does not exist. The outer freedom is an illusion because of the general intolerance and tyranny of convention together with people's lack of independence and their arrogance." PhS 3.33.7 If you want to develop consciousness, it is absolutely necessary to lay aside fear. Fear forces your waking consciousness down into lower centres (centres below the diaphragm), and as long as it remains there the reception of higher impressions (coming from the causal envelope and the second triad) is made impossible. (Element No. 21) That is why the sworn enemies of consciousness development work at engendering fear, for example by introducing social systems that strike fear into people, make mutual trust impossible.

18. Augoeides. Contact with Augoeides is necessary to the work at developing consciousness. Augoeides is always the first teacher.

Commentary: If it were possible for man to pass to the fifth natural kingdom, to be transformed into a second self, without the aid of Augoeides, then Augoeides would not be needed. The same must be said of the planetary hierarchy: if it were possible for man to develop into a second self without the aid and support of the planetary hierarchy, then we would not need the hierarchy, nor discipleship or the initiations. Augoeides and the planetary hierarchy exist because they are necessary.

19. Light technology: Light is a higher kind of matter with a higher kind of consciousness and a higher kind of energy.

Commentary: Elements 19–23 give a progressive definition of light technology, a definition intended to promote a deeper understanding of the fact that the symbol “light” certainly has many meanings but that all these meanings are logically coherent, make up a whole, a realization to be arrived at by incipient system thinking (47:4).

20. The causal envelope and the etheric envelope. These two envelopes are man’s light bodies and his most important bodies, or envelopes.<sup>1</sup> In contradistinction to the organism, emotional and mental envelopes, they function well, the etheric envelope actually and the causal envelope potentially so.<sup>2</sup> Just as physical man will etherize, so “spiritual man”<sup>3</sup> will pass to the cosmic etheric worlds, 43–46, which are also the worlds of unity. He cannot enter unity, however, as long as he is a separative self, caught up in illusions and fictions. Illusions are egoistic emotions and fictions are conceptions that do not agree with the truth, or reality. In the world of unity (46) love–wisdom prevails. Essential (46) love is the direct opposite of the emotional egoism of illusions, and essential wisdom is the direct opposite of the untruths of fictions. The conquest of causal consciousness implies that the power of illusions and fictions is broken and that permanent self-consciousness is gained. This is a necessary condition before the group consciousness<sup>4</sup> is acquired, because otherwise the individual’s self-identity would be lost.

Commentary: (1) “According to D.K., ‘technically, two light bodies exist’, the causal envelope and the etheric envelope, and they are man’s two most important envelopes.” WofM 9.17.9 (2) At the lower stages of man’s consciousness development, the causal envelope is only potentially well functioning, since its centres are not developed but exist only as rudiments. (3) “Spiritual man” means the human monad as a causal self, for only this kind of self can to some extent apprehend and receive guidance from “spirit”, that is 45-consciousness and 45-will. WofM 2.8.17 (4) Here “group consciousness” means as least essential (46) consciousness of unity. CI 3.9.54

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

Commentary: “If the individual’s attention is called to the possibilities, it may happen that he starts dabbling in the work of the unconscious. For instance, laya yogis believe that they can acquire faculties by directing their attention to the centres of the etheric envelope and so vitalize them. This is the reverse of the right procedure, and a ‘shortcut’ that will prove to be the longest way round.



Moreover, it is an exceedingly risky endeavour. Generally, damage is wrought that must be remedied first and then the work must be done all over again in many otherwise unnecessary incarnations. According to esoterics, centres may be vitalized only after they have been automatically activated through the individual's acquisition of the qualities belonging to the respective centres. First the quality, then the ability. The reverse procedure is part of black magic and, moreover, requires an experienced teacher in one of the secret knowledge orders of the black ones." WofM 9.119.2 "Mankind cannot solve the problem of reality, since this requires facts that research will never be able to ascertain. This requires causal consciousness, causal intuition, unobstructed access to the world of Platonic ideas. Technically, this requires that the individual has been able to vitalize by himself all the centres above the diaphragm in all his aggregate envelopes. The technical procedure is not taught to others than those who have attained the stage of humanity and have definitively refrained from desiring anything for themselves, have consecrated their lives to the service of evolution. The firmness of that resolve is thoroughly tested to the utmost during many incarnations. If the individual passes the twelve Herculean tests, he 'is received as a demi-god in the circle of the gods', joins the planetary hierarchy as a member of it. The esoterician realizes that the ancient Greek tales had a foundation in reality, that they, too, are proof that the initiates of the 'mysteries' possessed the knowledge of reality." KofL4 7.105.6

22. Light is the matter of knowledge. Everything has three aspects: light, too. The term "light" refers to all three aspects – higher kinds of matter, higher kinds of consciousness, higher kinds of force – just as the term "darkness" refers to lower kinds of matter, lower kinds of consciousness, lower kinds of force.

Commentary: Since everything has three aspects this is true of the knowledge, too. The knowledge is not only a certain idea content or consciousness content but also matter of a certain kind and energy of a certain kind. A higher kind of matter (47:3 at the lowest) is always knowledge as well, contains nothing but reality ideas. Also the inversion is true: reality ideas must have a material basis, and this is causal and higher matter. 46-matter is of course even richer in knowledge than causal matter, and 45-matter even richer in knowledge than 46-matter, but not even the lowest kind of knowledge matter, 47:3, can contain fictions or errors. It may demonstrate deficiencies of imperfections, may lack certain facts or ideas, but as far as it reaches it affords correct and true knowledge. See also Elements No. 5 and No. 41.

23. Monads who have acquired and activated envelopes of these higher kinds of matter with higher kinds of consciousness thereby are (with the causal envelope) permanently self-conscious and (with the 46-envelope) permanently group conscious as well. Light is the matter of self-consciousness and of group consciousness.

Commentary: Where the causal envelope is concerned, "acquired" means all human beings, but "activated" means only human beings at higher stages, the stage of ideality (the causal stage) in particular. Where the 46-envelope is concerned, "acquired" and "activated" mean to a certain extent (46:5-7) human beings at the stage of ideality (the causal stage) but to the full extent (46:1-4) only individuals at the stage of unity (the stage of essentiality, the stage of the 46-self).

24. Preparation. Pre-formation. Long thoughts. According as his mental development progresses, man learns how to act, not so much on emotional impulse as after mental preparation, which includes reflection and planning. This also includes the intentional insertion of an evaluating pause after important impressions, so that there will not be a mechanical reaction to an impression received. To pre-form is to introduce, into the ordinary functional state, intentional processes that to some extent emulate thinking such as it manifests itself in higher states of consciousness. The

meaning of practising pre-formation is to stand prepared, when a higher state of consciousness suddenly appears, so that you can use it. The work at long thoughts is a kind of pre-formation that emulates the apprehension of a causal idea.

Commentary: The meditation of hylozoicians is reflection on the hylozoic system. They make such a reflection best in the form of a long thought just as the one presented here. On what should Pythagorean hylozoicians reflect if not on the system of thought given to them by Pythagoras? And what should they do with the system of thought given to them by Pythagoras if not meditate on it?

25. Self-consciousness in connection with cosmic ideas. In the beginning of the work, the moments of self-consciousness are usually rare, very short, and rather poor; actually the mere realization, “I did not remember myself”. Later, however, after strenuous work, you will be able to make them come more often, last longer, and you will also be able put more into them. Reflect, meditate on esoteric truths, cosmic ideas in states of self-consciousness! These states are of a higher quality, so that, when being in them, you can momentarily understand such things as you otherwise do not understand. By this your level is raised temporarily, and if this is repeated sufficiently many times, this raise of your level will become more permanent.

Commentary: Self-remembrance is the method, self-consciousness is the result of the successful application of the method. Understanding of the fact that intentionally created self-consciousness has different degrees of quality at the different moments when it appears comes after long experience.

26. Eight cosmic ideas to be meditated on with self-consciousness: 1) the unity of everything; 2) the three aspects of everything; 3) down-scaling: 3 become 7, 7 become 49, the seven cosmic septenary series, the seven rays, or departments; 4) the laws of life; 5) consciousness development as the meaning of life; 6) the twelve essential qualities; 7) Augoeides; 8) hierarchy, school, the elder brothers – the “higher” in the widest sense.

Commentary: These ideas are called cosmic on several grounds; they concern such realities in the solar systemic worlds (43–49) as are dimensional reductions, down-scalings, of cosmic (1–42) realities and thus have been manifested in our worlds through the activity of cosmic beings. This is most clearly seen in the matter of the first five ideas enumerated. But also the last three ideas are of a cosmic nature, for the twelve essential qualities in the solar system have been made possible through the influx into our solar system of twelve cosmic energies, one each from a solar system of the third order; the Augoeides have been manifested through will and purpose emanating from the second department of our solar systemic government (in cosmic world 32); and where hierarchies and elder brothers are concerned, it is true that all higher worlds (world 46 and higher), solar systemic as well as cosmic worlds, are governed by such beings. Generally and in summing up it might be said that the whole of esoterics is cosmic in origin and therefore “is confirmed through the entire series of higher beings in ever higher worlds.” (PhS 2.42.5). It might be thought that idea No. 7, Augoeides, and idea No. 8, the elder brothers in the planetary hierarchy were the same idea, but in fact they are not. The Augoeides belong to another evolution than the human one, whereas the planetary hierarchy is the continuation of the human evolution in the fifth and sixth natural kingdoms. Moreover the Augoeides are sent out, not to say “sent down” by the solar systemic government, whereas our planetary hierarchy is not directly subject to the solar systemic government but to the planetary government and orients itself more and more towards it.

27. AUM. The sacred syllable AUM is a symbol that sums up all the eight cosmic truths just mentioned. It is a symbol of trinity: both unity and its three aspects; thereby also a symbol of the three main departments in the cosmos, in the solar system, and in the planet. Out of the three main

departments, the seven are scaled down. All of this is reflected in the cosmic, solar systemic, and planetary organization, in the planetary government and planetary hierarchy, Augoeides and the causal envelope with its centres. Also the seven laws of life mirror the basic septenary division.

Commentary: In the sacred syllable AUM, A represents the will or motion aspect, U the consciousness aspect, and M the matter aspect. All the other correspondences are obvious from this starting-point: A = 1st department, U = 2nd department, M = 3rd department in the planetary hierarchy as well as in the planetary government and the solar systemic government. Where the three centres of the causal envelope are concerned A = the will centre (the petals of sacrifice), U = the unity centre (the petals of unity), M = the knowledge centre (the petals of knowledge); and that is why AUM is the symbol of Augoeides as well (Patañjali's Yoga Sutras, 1:27), since he manifests himself through the triune centre of the causal envelope, its three tiers of petals.

28. Intentionality, or directed attention. This is the self-active consciousness of the monad itself. Attention of lower quality degrees depends on the mechanical and automatic activity of the envelopes and is therefore without importance for consciousness development. Unintentional, mechanical activity in emotionality and mentality is a bad thing as a matter of principle, and should be impeded. Only in the physical, mechanical activity may be a good thing, since the etheric envelope controlling such activity functions well, relatively speaking. Directed attention should be cultivated, especially in mentality.

Commentary: Where man is concerned, there are four degrees of quality of attention. Attention of the lowest degree is non-existent attention or, at the utmost, attention mechanically wandering between different objects. The self has subsequently no clear memory of what happened in the outer or inner reality, since it did not observe, was not present. Attention of the second degree is such attention as is evoked by the object through emotional fascination. Attention of this kind is called "attracted", since the object attracts the mechanical attention of the emotional envelope. Then attention can be continuous as long as it is attracted by the same object, but it is not directed by the self. In attention of this degree, the self has a somewhat better presence but is passive, does not observe self-actively, least of all does it observe itself. Only attention of the third degree is the self's, the monad's own, self-active consciousness. To maintain it, the monad must continuously, by an effort of will, direct its attention. When this effort of the will slackens, the third degree ceases and usually the first degree re-enters, being the ordinary state of the normal individual. The fourth degree of quality is the third degree with simultaneous self-consciousness. It is human attention of the highest degree of quality.

29. Directed attention in mentality means that thinking is self-initiated, reflective, actively discerning, not passively receptive.<sup>1</sup> For instance, thinking performs tests as to plausibility by using *reductio ad absurdum* and similar instruments of discrimination.<sup>2</sup> Also the individual's own work at mastering the hylozoic mental system is self-initiated thinking.

Commentary: (1) Directed attention in mentality is the opposite of formatory thinking; see Element No. 40. (2) *Reductio ad absurdum* means that a proposition (an argument, an option) is eliminated by the demonstration of its absurdity. Examples of *reductio ad absurdum* are given in Elements No. 18 and 35: If it were possible for man to reach the fifth natural kingdom without the aid given by Augoeides, then there would be no need for him and he would not be there. But since he is there, he is needed for man's ascension. If mysticism were sufficient for man to attain the fifth natural kingdom, then we would not need esoterics. But since esoterics exists, it is obviously necessary, and so the the proposition that mysticism is sufficient for ascension can be eliminated. The same goes for clairvoyance: if clairvoyance were sufficient for us to gain knowledge of all the higher worlds, then we would not need esoterics, would not need the guidance of superhuman intelligent beings,

since man can unaided acquire clairvoyance. But esoterics exists and has existed ever since there were thinking human beings, and so clairvoyance is demonstrated to be insufficient as a means of the acquisition of knowledge.

30. Perspective thinking. This higher kind of thinking overcomes the faults and failings of the lower mentality, such as two-valued thinking (thinking in two absolute opposites: identity and non-identity). Instead of the pair of opposites, identity–non-identity, perspective thinking uses the category: relation.

Commentary: More information about perspective thinking is given in section Ten of *The Explanation*.

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

Commentary: Thinking in a system is not necessarily system thinking. System thinking means at least thinking by a reality system, by a system consisting of reality ideas. The system makes it possible to understand why it is in a certain way and not in another, why it must be in a certain way and cannot be in another. The correct system, consisting of nothing but reality ideas, demonstrates how these ideas are mutually connected in chains into a network through logical and factual necessities.

32. Development of mentality: liberation from formatory thinking, de-emotionalization of concepts, acquisition of esoteric and hylozoic concepts. The mentalization of concepts corresponds in the matter aspect to the emancipation of the mental envelope from its state of coalescence with the emotional envelope; in the consciousness aspect, to the acquisition of perspective thinking with its striving to clarity of concepts. The active acquisition of the hylozoic mental system, a process simultaneous with the mentalization of concepts, corresponds in the matter aspect to the gradual attraction, approach, of the mental envelope to the causal envelope, made possible through its gradual emancipation from the emotional envelope; and in the consciousness aspect, to incipient ability to receive causal ideas of the lowest kind (47:3).

Commentary: The two processes are described as viewed first from the matter aspect, then from the consciousness aspect. As described from the motion aspect the most important process is the awakening of mental will manifesting itself in, among other faculties, the manner in which the mechanical and automatic impulses of the envelope consciousnesses are increasingly superseded by the intentionality of the self.

33. Imaginative methods, or fruitless methods, will not work, for they do not lead to the goal. Visualization, or creative imagination, is a method of limited applicability. It is emotional-mental in nature and does not reach above these kinds of consciousness. It is excellent as a method to control the emotional and etheric envelopes, but cannot be used to activate the causal envelope.

Commentary: What is said here is not a rejection of visualization or creative imagination as a method, only a clarification as to its limits. Within these limits, this method is efficient, for example

in the work at overcoming personal emotional hindrances to physical realization. In light technology, however, visualization is relegated exclusively to the downward and outward work that the individual directs from his mental consciousness via his emotionality to his physical life, not to the upward and inward work that he directs from his mental consciousness to the causal consciousness.

34. Previous attempts made by the hierarchy to teach light technology exoterically have not led to the desired results. Disciples have misunderstood the symbol “light”, taken it literally, as if they were supposed to acquire higher kinds of consciousness by visualizing light. To misunderstand symbols in this manner is to surrender oneself to a kind of superstition. You cannot develop higher consciousness – higher mental, causal, etc. – by creating imaginative pictures in emotional matter. In doing this the only thing you develop is the faculty of imagination. Imagination is a union of emotionality and mentality, and this emotionality may certainly be of a higher kind – attractive feelings. But the mental part is of a lower kind, for the higher mentality – perspective thinking and system thinking – does not strive to remain in union with emotionality, but on the contrary to set itself free from it and unite with causal consciousness instead.

Commentary: It is above all the publication of hylozoics in our times that has made it possible to pass from methods of consciousness activation based on imagination to methods based on understanding. We have received hylozoics in order to meditate on it using our awakening system thinking.

35. Many esoteric students have an incomplete understanding of how mentality develops into causal consciousness. This incompleteness is rooted in their previous experience of, and remaining tendencies to, mysticism; and also in their ignorance of basic esoteric facts.<sup>1</sup> Mysticism is a necessary stage, but is insufficient in itself. If mysticism were sufficient to reach the fifth natural kingdom, then we would not have any need for esoterics, hylozoics.<sup>2</sup>

Commentary: (1) The ignorance of basic esoteric facts referred to here is above all ignorance of the fact that the meaning of life is the self-activation by the monads of their passive higher consciousness. This ignorance of the fact of the monads and their self-activation of consciousness has given rise to a fiction saying that man consists of a lower self – having the kinds of consciousness he experiences in his everyday life (physical, emotional, and mental) – and a higher self already functioning in higher worlds (causal, etc.), omniscient and omnipotent, and that it is the task of man, the lower self, to be completely controlled by that higher self. This fiction is more fully elucidated in the paper *Some Problems of Human Consciousness Development in Alice A. Bailey’s Presentation of Esoterics and Their Hylozoic Solution*. From this fiction follow, as logical consequences, several other fictions, all of them absurd. See also the commentary on Element No. 2. (2) “If mysticism were sufficient ...” is an instance of *reductio ad absurdum*; see Element No. 29.

36. Second-self consciousness – causal consciousness, 46-consciousness, and 45-consciousness –, in contradistinction to first-self consciousness, affords knowledge of existence, self-conscious community of consciousness with others, and ability to realize the ideal, which is true wisdom.

Commentary: Only 45-consciousness and above all its will aspect affords the perfect ability of realization in the physical world. That is the reason why in esoterics only the 45-self is called “master of wisdom”. The 46-self is only half-way to that goal.

37. How second-self consciousness is conquered: cultivate the seed that already exists. This seed is altruistic feelings, the desire to serve, love of truth, striving for knowledge, incipient essential (46) qualities – nothing of this originates from the first self, but all of this comes from the embryonic second self.

Commentary: The most important function of the first self is, therefore, seen as its ability to be transformed into an instrument for the monad's conquest of the second self's consciousness and will. The faculty of the first self that is the most important to this transformation is understanding, both emotional and mental understanding. See also Elements No. 1 and 5.

38. Incipient essential (46) consciousness is included in the development of causal consciousness, since the different kinds of higher consciousness are not isolated from each other. In the discipleship of the new age, it is not so much a matter of becoming at first a causal self, then a 46-self, and last a 45-self, but all three kinds of consciousness must be somewhat activated even in the causal self, the higher two of course only in their first beginnings.<sup>1</sup>

Commentary: (1) "One result of the more stringent requirements for discipleship and advancement within the planetary hierarchy is that it is not so much a question of becoming a causal self, an essential self (46), a superessential self (45) as of becoming a second self and then a third self. The object is to conquer all three kinds of consciousness in the second and third triads. Even if for the time being this must be done in stages, it is reckoned that these follow one another so closely that all three are living realities from the beginning, that there are 'percentages' of all three even at the first step. It is obvious that this increases the demands on the individual as well as on his Augoeides and Protonos, and the teachers from the planetary hierarchy." KofL1 4.2.25 "Consciousness development in the envelopes of the second self, the 46-envelope and 45-envelope, is partially parallel to that in the envelopes of the first self. As the centres and senses of the emotional envelope are perfected, the corresponding centres and senses of the 46-envelope begin to be formed and function, so that there is finally a vibratory interaction between the two envelopes, and the force of the second triad can be felt definitely in the first self via the emotional envelope. As the centres of the mental envelope are integrated with those of the causal envelope, the centres of the 45-envelope are formed and begin their activity with a deployment of force that demonstrates in all the envelopes of the first self, above all as an indomitable desire for activity and will to realization in the physical world." CI 3.9.48

39. Control of emotionality and mentality – the dysfunctional kinds of consciousness. They are dysfunctional, since they do not afford knowledge of reality, but only illusions and fictions.<sup>1</sup> Mentality can control emotionality, and causal consciousness can control mentality.<sup>2</sup> Before causal consciousness has yet been acquired to any great extent, the individual can control mentality by his contact with Augoeides and by mastering the hylozoic mental system. This control of mentality displays its efficiency to the extent that the individual by its aid eliminates fictions and baseless speculation.

Commentary: (1) See the commentary to Element No. 2, point (1) and the quotation of KofL2 1.8.5. "The correct perception of the matter aspect (that matter is what appears to be to objective perception within its own world) is possible for the first self in the physical and causal worlds only. The correct perception of matter in the emotional and mental worlds requires causal consciousness. Anyone who does not realize this becomes a helpless victim of his experiences in the intervening worlds, since their matter is not what it appears to be but is impermanent, can be reshaped by individual consciousness, without the individual necessarily seeing that this is what is happening." KofL2 9.9.2 "Platon called the world of ideas the 'truly being'. All esotericians do so. They learn how to regard the world of Platonic ideas as their true home, which they want to reach as soon as possible from their exile. From the causal world they incarnate, and to the causal world they return after their journey of exploration to unknown worlds. The emotional world is the world of illusions, and the mental world is the world of fictions. In those two worlds it is not possible to come into contact with the material reality of those worlds and to explore them. It is true that in the physical world it is possible to come into contact with physical reality, to ascertain facts and explore the pertaining kinds of matter. However, anyone who has only physical objective consciousness will be the victim of his subjective

imaginings about the other reality precisely for that reason.” KofL2 9.15.4 “It is only when he has become a causal self that the individual can ‘stand on his own feet’, since only then is he free from both emotional illusions and mental fictions, only then can he see reality in the worlds of man such as it is, only then can he study his own and other people’s incarnations, only then is he free from the fictions of religion, philosophy, and science. Until then, from the mental standpoint everything will remain hypothetical, however strong the conviction, however clear the comprehension of the hylozoic system may be. Only when the individual has acquired causal objective consciousness in 47:1 has objective causal sense come into full function and does he know because he can ascertain for himself and knows what reality means. All causal selves have the same perception of objective reality. In the emotional and mental worlds no two people see things the same way, which is the best psychological proof that those people had their subjective perceptions of illusory worlds, however cocksure they may be that they see right. Conviction is no logical proof where problems of world view are concerned, let it then be necessary as a personal ground for confidence and self-determination in matters of life view.” KofL2 9.25.1 (2) Only the causal self who can maintain itself (the monad) in the centre of the causal envelope and so possess causal self-consciousness controls mentality to a great extent. This is so because non-identification with mentality presupposes not only causal self-consciousness but also mental objective consciousness, and only the causal self possesses these. Objective consciousness in a certain world is a condition of the self’s non-identification with the material forms of that world, in this case the mental envelope and its thought-forms, because the self-conscious self cannot identify itself with that which it objectively observes. The self-conscious human self, objectively conscious in the physical world, cannot identify itself with its organism. When the self-conscious self subsequently becomes objectively conscious in the emotional world, it cannot identify itself with its emotional states, since the self observes the pertaining emotional forms as objects outside itself. Correspondingly, in order to be permanently non-identified with its own thought-forms, the self must be able to see them objectively, that is, possess mental objective self-consciousness.

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

Commentary: Formatory thinking is absence of attention or mere mechanical attention in mentality, a condition in which a primitive process of thought is running automatically without the presence of the self. The less the self participates with its attention, the more mechanical is thinking. Formatory speech reveals formatory thinking. Formatory speech is produced automatically by formatory thinking and conversely. Imagination and negative emotions are among the most mechanical emotional states and are characterized by the fact that they in no respect can promote the individual’s consciousness development, cannot be used by the individual for any constructive purpose. Negative emotion (hatred, fear, anger, envy, strong irritation, etc.) is not the same as negative valuation (negative thought, view, opinion, attitude). In contrast, negative view is in many cases necessary, for there are in present mankind too many negative conditions, as viewed objectively (from the viewpoint of the knowledge of reality and the laws of life), to which it is impossible to have a positive attitude, for if you intend to work at developing consciousness you must have a positive valuation of everything that promotes that work and a corresponding negative valuation of everything that impedes it; this has to do with right attitude.

41. In the future, esoterics is called light technology, and the future begins now. Light technology means: skill in using the light, a skill based on right knowledge and right understanding. And the light is etheric matter, its energy and consciousness. And this means solar systemic ether, 49:1-4,

and cosmic ether, 43–46. Also the causal envelope is included here, since its centres are activated by the second triad (45–47). There exists no mere theoretical esoterics. All esoterics must be practised, must be skill in action, must be applied in life. The teaching does not live unused.

Commentary: The term “esoterics” or its equivalents (such as the “doctrine of the initiates”) will remain in the future, too, but will then refer only to those parts of the knowledge supplied by the planetary hierarchy which are still reserved for initiates, the tested and accepted disciples. This is connected with the fact that the methods aimed at preparing the monad for its passing to the second triad are being publicized by the by and so become exoteric. The method by which the very passing is effected, however, will not be publicized (in the current eon).

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

Commentary: Now and increasingly in the future, mental-causal understanding and physical realization are emphasized, and mental-emotional imagination are correspondingly de-emphasized as being part of the older esoteric presentation. “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 consciousness aspect. No more imaginative excesses in the emotional world. No more expansion of emotional consciousness into infinitude. No more assumptions without the necessary facts.” KofL1 4.6.14

43. There is no aspirant who cannot intensify his consciousness of unity.<sup>1</sup> Also there is no aspirant who cannot work on at least some aspect of light technology. He should not be content with this mere fact, however, but constantly work at strengthening and improving on his being, widening and deepening his knowledge.<sup>2</sup>

Commentary: (1) “The planetary hierarchy assures that there is no aspirant who cannot intensify his consciousness of unity, which should not be confused with emotional attraction.” WofM 11.9.5 (2) When the aspirant strengthens and improves his being simultaneously as he widens and deepens his knowledge, his understanding must increase as a result of this work. It is with the increase of understanding that light technology begins; see Element No. 1.

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