

THE LONG THOUGHT OF LIGHT TECHNOLOGY, PART 1

1. In light technology all begins with understanding. Understanding is a union, a joint action, of knowledge and being.
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. 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, the rationality of existence, and the necessity of action. 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 for the work at developing consciousness, since striving is then directed at real existing factors.
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. 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. But if both knowledge and being are made to grow, understanding is increased.
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.
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.
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.
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. (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. The 45-self expands this state to the solar system and in addition attains omnipotence in the worlds of man. 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.

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.

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.

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.

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.

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.

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.

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

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, kept constantly alive by being pondered upon.

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.

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.”

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

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

20. The causal envelope and the etheric envelope. These two envelopes are man’s light bodies and his most important bodies, or envelopes. In contradistinction to the organism, emotional and mental envelopes, they function well, the etheric envelope actually and the causal envelope potentially so. Just as physical man will etherize, so “spiritual man” 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 is acquired, because otherwise the individual’s self-identity would be lost.

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.

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.

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.

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 impressions 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.

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.

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.

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 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.

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 controlled. 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.

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

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.

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.

32. Development of mentality: liberation from formative 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).

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 so 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.

34. Previous attempts made by the planetary 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.

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. 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.

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.

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.

38. Incipient essential (46) consciousness is part of developing 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.

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

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.

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 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.

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.

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

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