

THE LONG THOUGHT OF LIGHT TECHNOLOGY, PART TWO

44. The essential world (46) is the world in which the individual, with his self-identity preserved, enters into the consciousness aspect of existence. The three aspects of existence appear totally different in the different worlds of the cosmos. Matter, in all worlds being the vehicle of consciousness and making up the material for energy, loses its hitherto great significance to those who live in the consciousness aspect of existence. To the essential self (46-self), the lowest four atomic kinds (46–49) appear to be just robot matter, obeying the least hint of essential consciousness.

45. Essentiality (46) is consciousness of unity. And consciousness of unity is described as a union of love and wisdom. Love means inseparable unity with all, so that the opposition between me and you is incomprehensible, impossible. Wisdom means that the all-round experience worked up by the collective consciousness of the group is accessible to the individuals as their own experience. Essential love–wisdom manifests itself in such qualities and abilities as loving understanding, right action, courage, will to sacrifice, discrimination, triple trust, and uprightness.

46. Far and near. There is a greater distance between causal and essential consciousness than between mental and causal consciousness. There is even a greater distance between the two than between higher emotionality and causal consciousness. At the same time it is true that essentiality affords community of consciousness that cannot be lost with all life in worlds 46–49, annihilates all distances within the planetary life. Nothing of what man can conceive at all is so far and so near at the same time as is essentiality.

47. Essential consciousness always comprises some kind of foreknowledge. Even causal consciousness has in the present direct, correct apprehension of many causal chains, causal relationships that extend into the future with their effects, possibilities that will be realized if other, preventing causes are not added later. The future appears to causal consciousness as a fabric of possibilities, which have different degrees of probability, increasingly higher the nearer the release of potentiality into definitive actuality. Essential consciousness brings with it a further intensification of this ability of prevision not only thanks to its consciousness capacity higher than the causal, but also thanks to consciousness of community, which widens and deepens on each higher essential level as well.

48. Essential will. One of the principal tasks of the causal self is that of discerning his incipient essential will (46:5-7) with a view to understanding and using it. The causal self needs essential will for his transformation into a 46-self. The 46-self needs the full development of essential will for his further expansion, to remove all that which can still hinder his ascension into 45-consciousness and 45-will. In this endeavour, the 46-self receives help partly from his own higher potential, partly from Protogonos, partly from comrades, senior and more experienced 46-selves, partly from his teacher, who is a self of a higher kind in the planetary hierarchy.

49. All important experience the monad had during its incarnations in the human kingdom was preserved in the causal envelope and also in the mental atom of the second triad. As a 46-self the monad keeps the mental atom and so preserves the human experience. Since at lower human stages the causal envelope at incarnation was divided into two – the greater collector envelope and the lesser triad envelope – and each newly formed triad envelope usually was of another department than its immediate predecessor, the 46-self has understanding based on experience of having belonged to all seven departments and none of them in particular. This experience and

understanding are the grounds of the monad's non-identification with any one of the seven departmental energies, any one of the types, as its "own". This non-identification is a condition of the 46-self's work at all seven departmental energies, use of them as tools, which affords him the ability to treat each fellow being in the most adequate way.

50. The 46-self's ability of non-identification with the seven departmental energies also entails the ability of free mobility within and between the seven globes of our seven-globe; each one of those seven being determined by its departmental energy. The 46-self does not view those globes principally as material forms, but as consciousness collectives of involuntary and evolutionary monads, fields of common work and service, study, and research. To the 46-self, the entire seven-globe is one single collective being without those internal barriers and hindrances put up by the peripheries of the constituent seven globes to selves of lower kinds.

51. With all its consciousness acquired, all its qualities and abilities gained, the 46-self nevertheless is only half-way to esoteric mastership, the stage of the 45-self.

52. The acquisition of intuition does not imply sudden acquisition of omniscience. It is a slow process and laborious. How great a share of the consciousness of others the monad experiences depends on its own acquired ability of essential consciousness in ever higher molecular kinds. And the same is true of the subsequent consciousness development in ever higher worlds. The whole process appears as a gradual expansion of the monad consciousness into collectives of consciousness comprising more and more monads.

53. Only the essential self can attain full consciousness in the physical, emotional, and mental atomic kinds, thus objective self-consciousness in 49:1, 48:1, and 47:1. The atomic consciousness of the causal self is just incipient and subjective.

54. Only essential selves are members of the planetary hierarchy. Only perfect essential selves (46:1) can be charged by the planetary hierarchy with forming a school of knowledge. This is connected with the fact that only such an essential self has that exactitude and relative completeness in his understanding of the laws and conditions of consciousness development, the laws of life and school rules, which is required for founding and leading a school of knowledge authorized by the planetary hierarchy.

55. That incarnation, in which the monad becomes a 46-self, is its last incarnation in the human kingdom, that incarnation in which the monad finally reaps all bad sowing remaining in the human kingdom. Thereupon ceases the necessity of reincarnation and the monad realizes immortality, enters life eternal, that is, never more loses its continuity of consciousness, whether it remains in world 46 or incarnates voluntarily into lower worlds as a teacher or a leader.

56. The abode of immortality. When the monad, at the human stage of ideality, can maintain itself self-consciously in the inmost centre of the causal envelope, it is found in what is called the "abode of immortality" and is at the threshold of essentiality, possesses incipient essential consciousness (46:5-7). In so doing the causal self has entered his true home, where he may stay, not just for pleasant and necessary rest after all toil in lower worlds, but also and above all to gain force, knowledge, and guidance for his work among people. The causal self realizes, not only that the immortal are active, but also that they are immortal because they are active. Passivity, inactivity is death.

57. By entering unity (46) is meant, not the momentary contact achieved by the mystic, but the ability acquired methodically, by the aid of higher natural kingdoms, of maintaining oneself self-consciously in 46-consciousness, of sharing in its consciousness of community self-consciously and self-determinedly. A man who has not entered unity, who has not become an essential self, is always outside unity. He can experience unity, in rare moments get into contact with the essential world, but cannot enter it. He can become a saint, have reached the highest emotional level with the emotional attraction to all living beings, but he is not therefore an essential self, has not entered unity. No religion has understood this crucial difference.

58. The higher emotional self can have an elementary understanding, based on his own experience, of 46:7; the mental self with incipient causal consciousness, the corresponding as to 46:6; and the causal self, as to 46:5. However, the monad reaches the full understanding of those kinds of consciousness and community of consciousness with the pertaining essential collective beings only after its transition to the 46-atom of the second triad, its transformation into a 46-self, its conscious entry into unity.

59. When the monad acquires a causal envelope, it joins a group of causal beings belonging to one and the same department, and this group makes up its esoteric family. The group is connected with other groups, and so an esoteric family, clan, and class is obtained. Thus man is a group-being, even though he is unaware of it until he has acquired consciousness in his second triad essential atom (46:1). He then discovers that the people he has been put together with and has learnt to love with ever greater intensity belong to his own family, clan, etc.

60. When the esoteric group has been welded together into a unit with a common group envelope, it can perform tasks and also solve problems of which the individuals would be incapable separately. It is with such groups that the planetary hierarchy works. Becoming a disciple thus means becoming aware of one's group and acquiring telepathic group consciousness preparatory to essential consciousness. This group consciousness is physical as well as emotional and mental, between causal selves it is also causal.

61. The sixth root-race has its accentuation on essentiality, just as the fifth is the mental-causal race, and the seventh root-race has its accentuation on superessentiality. This does not mean that all the individuals of the sixth root-race possess fully developed essential consciousness from the outset, but it means that even at an early stage of the growth of the sixth root-race there are groups of people who have essential consciousness, and with time ever more and larger. This does not imply mutually competitive groups, such as characterize undeveloped mankind, but inclusive, mutually cooperative groups that have everything important in common.

62. There is a qualitative difference between 46-consciousness and 46-will, such as they have been able to express themselves only in rare individuals, as hitherto in mankind, and such as they will be able to express themselves in the future through groups which together build expedient social systems. The good state is the rational state. It presupposes leaders who in their consciousness and will development have reached the stage of unity, just as it presupposes the concerted will to unity of its citizens' collective.

63. The initiations performed by the planetary hierarchy and planetary government aim at making human monads receptive at least to essential (46) energy and so enable them to acquire essential consciousness and will. Those initiations are called "planetary" in contradistinction to such "initiations" as human beings invent and as are consequently ineffective and useless.

64. The first three planetary initiations enable the human monad to acquire full objective self-consciousness in 47:3 and 47:2, as well as incipient and subjective consciousness in 47:1, and, parallel to this, the first three steps to essential consciousness, that is, subjective consciousness in 46:7, 46:6, and 46:5. Through the fourth planetary initiation the monad becomes a 46-self; and through the fifth planetary initiation, a 45-self. Through the fourth initiation the monad becomes a second self, and through the fifth initiation it becomes a third self. The fifth initiation is the goal set up by the solar systemic government for the manifestation of the human monads in our seven-globe.

65. 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 individual self.

66. Sentimentality, illusion-engendering emotionality, is egotism. Impersonality is self-forgetfulness. Disharmony is egoism. We must become impersonal to be able to enter the consciousness of unity of the essential world. Impersonality is a condition of infallible application of the Law. The kingdom of unity can be reached only by those who set themselves free from everything belonging to the personality, the first self, and become one with the laws of wisdom and love. The essential self is incorruptibly objective, liberated from all sentimentality, all dependence on some other person.

67. Metanoia. The first self's self-assertion, self-justification, inability to see his own faults and failings, as well as serious mistakes, must be replaced, not with the mechanical reactions of the lower emotionality, expressing themselves in remorse, contrition, and self-contempt, but with the right view of the higher mentality, insight, reflection, rethinking, and consequent right decision henceforth to be different and do differently, to make good past failings. This is right view leading to right decision and to right action. This is metanoia. The omission to do metanoia always becomes a hindrance. The many little acts of metanoia, on the other hand, become that great, metanoia which helps the individual to transform himself, to become a second self.

68. In order to finally move to the second triad, the monad must first leave its causal envelope, which then is dissolved. Subsequently the monad is for a moment without any kind of envelope, until it enters the 46-atom of the second triad. Being without an envelope, the monad experiences total isolation from all other life. This is said to be the most horrible experience during the whole of evolution, but necessary, for anyone who has not experienced absolute isolation cannot understand and so cannot live in absolute unity, inseparable community everlasting. It is understandable that some monads who have prepared themselves for the transition nevertheless hesitate, sometimes for several incarnations. Qualities necessary to be acquired by the disciple, therefore, are courage, will to sacrifice, trust in life, trust in self, and trust in law.

69. If we shall be able to be transformed into second selves, we must finally atone for more than that in which we have fallen short, we must be prepared to do more than our bit, precisely because so many, who could and should, do so little.

70. Invulnerability. We must become absolutely indifferent to what people say to us or of us, even to what they do against us as long as they do not objectively hinder us in our work. Then we know that such attempts at injury and harm belong to their level of development, and that

they understand no better, that we were such ourselves on that level. Such trials in life are opportunities of redress, of offset, of testing and hardening. Anyone is invulnerable who wants to be so.

71. Conscience. In the esoteric sense, conscience is the ability, appearing at a moment of self-consciousness, to clearly see the mutual inconsistency and objective untenability of one's emotions, their untruthfulness, unreliability, incompatibility with a permanent self, and therefore emptiness. Moments of conscience help the human monad achieve discrimination as to the self and its envelopes, what is essential and what is inessential, what is priceless and what is worthless, what is immortal and what is mortal, all the way to the realization of its own immortality. Moments of conscience are necessary for the monad's liberation from the first triad.

72. Buffers. Conscience is opposed by buffers. Those are such mechanical appliances in the mortal envelopes of incarnation as make it easy for a man to lie to himself, afford him false self-esteem, make him blind to his own faults and failings but sharpen his eye to those of another man, whether they be real or imagined, hinder conscience from appearing. Buffers keep the monad in the first triad, the first self, the personality. The human monad must finally replace buffers with conscious will, conscience, and metanoia.

73. Right effort. At the beginning of the work, the interest of the aspirants is usually directed at the first line, less at the second line, and least at the third line. They begin making right effort by putting third-line work at the centre and in so doing let work on the other two lines increasingly be subordinated to this, be expediently determined by this. They make right effort as soon as they have a right view of the school – the realization that the school lives only through the united contribution of all for it – and on the basis of that right view make the right decisions and act on them.

74. Making the work part of oneself. The life of higher selves, second selves and third selves, is work at, and for, the process of manifestation, consciousness development. This work of theirs is indissolubly linked to their knowledge and being, cannot be separated from the latter any more than their consciousness of community. It is the necessary insight of the aspirants that correspondingly they have to make the work part of themselves. In so doing they qualify for discipleship.

75. The awakening to consciousness of community entails the insight that the expansion of consciousness is a group activity, that the individual moves forward and upwards not as an individual but as a member of a group that widens through newly-joined members. In the group he is or remains neither the first nor the last one, neither the oldest nor the youngest one. His attitude, therefore, should be that of guiding, helping, and setting an example to all the younger ones, because those younger ones cannot rise without the guidance and help of the older ones. It is equally true that the older ones cannot rise without guiding and helping the younger ones; the latter will in due time replace the older ones so as to enable them to move on to higher duties. Thus the rule goes: to be able to rise you must put another in your place.

76. The reign of quality. The necessity of valuation. In the worlds of the first self there is the reign of quantity, so that people constantly ask what is bigger and what is smaller. In the worlds of the second self, in contrast, there is the reign of quality so that the relevant question is what is better and what is worse, what is in better agreement with the aim, the plan of higher kingdoms for consciousness evolution. The necessary pre-formation done by disciples

in the worlds of the first self with a view to establishing the reign of quality in those worlds too, is to value everything according to their own best understanding of the aim and the plan.

77. The fact that the emotional and mental envelopes of the essential selves (46-selves) are empty of any content means that the consciousness functions of those envelopes are completely subordinate to the will of those monads, that where those monads are concerned those envelopes are without expressions of consciousness and will other than such as convey, mirror, or downscale causal or essential consciousness and will, of course within the limits always inherent in an envelope of a lower kind in relation to consciousness and will of higher kinds. The emotional and mental envelopes of the 46-selves function only as connecting links from the second triad to the etheric envelope for the work of those selves in the physical world.

78. Emotionality must become completely obedient to essentiality, so that it will never more be allowed to express its own will in opposition to essential will, never more be allowed to engender illusions counteracting the love and wisdom of essential consciousness of unity. The function of emotionality will finally be only that of supplying the energy needed for realization according to the laws of life, energy which agrees with 46-will to the greatest possible extent. Likewise that function of mentality which engenders fictions will cease, so that mentality will serve only to downscale causal ideas, reality ideas. The pre-formation done by disciples before these acquisitions of consciousness and will consists in seeing through illusions and fictions, overcoming false values in life, erroneous patterns of thought, false doctrines, and lying ideologies, for as long as those emotional and mental dysfunctions have any power or significance in the lives of disciples, they are hindered on their path of transformation into second selves.

79. The monad, sovereign in all its envelopes. Pythagorean hylozoics affords us the theoretical knowledge of the fact that the self is a primordial atom, a monad; that the monad is immortal, since every kind of death is disintegration of some compound into its constituent parts, but that the monad has no constituent parts, is un compounded; that in contrast every envelope of the monad must dissolve some time; that every envelope of the monad is mortal and knows it to be mortal. What this practically means is that the monad, having once become sovereign in all its envelopes, knows itself to be immortal, that fear of death does not arise in itself but in its envelopes: "Where death is, I am not; where I am, death is not." This overcomes fear of death, and when fear of death is gone all other fear and cowardice must vanish as well. In their stead come fearless quest and battle for truth and justice.

80. Communication of the monad with itself in the future. Thanks to the monad's indestructibility, immortality, the monad's future existence, in which it acquires consciousness and will of ever higher kinds, is an unconditional, absolute potential, a one-hundred-per-cent probability. States of self-consciousness, and a fortiori states of self-consciousness with simultaneous group consciousness, are also states where the monad in the present is the most similar to its future existence. The greater such a similarity between the monad such as it is in actuality and such as it will be thanks to its absolute potentiality, the greater the possibility of real communication between these two, a path of contact on which the monad in the present can receive support, help, and guidance for consciousness development from its own future existence.

81. Necessary suffering. Esotericians work for the spread of the knowledge among people. If, when doing this, they are subjected to the hatred of the ignorant, manifesting itself in slander, persecution, and attempts at obstruction, they must not return those expressions of hatred, but must endure them, receive them consciously without negative reaction, and transform in their

own envelopes their energies from negative into positive, turn hatred into love, since they know that what happens to them is connected with destiny and reaping, that only in this manner they can be liberated from identification with what is lower. This is necessary suffering, this is voluntary suffering, this is conscious suffering. When faced with such opposition, the esotericians should not give up their work or even slacken it; on the contrary, they should intensify it.

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

83. The will to, and the ability of, necessary suffering – even unto physical death if required – comes from the monad's experience of its own immortality. This experience comes in its turn from the ability of the monad, even if attained just momentarily, of maintaining itself in the unity centre of the causal envelope with self-consciousness.

84. The life of the essential self is work, but without the least perception of compulsion, heaviness, or boredom, such as is often the case of the first self. The essential self has reached the insight that life, when at its best, is work for the process of manifestation, for the consciousness development of the monads, work in bliss without a thought for himself, bliss that is inconceivable to lower consciousness.

L.A. August 31st, 2017.