

13 PROTOGONOS AND THE THIRD SELF

13.1 PROTOGONOS

¹Just as Augoeides is the “guardian angel”, supervisor, and vicarious second self of the first self (the human monad in the first triad), so Protogonos is the corresponding for the second self (the monad in the second triad). Just as Augoeides serves as a connecting link between the first and second triads, so Protogonos connects the second and third triads.

²The individual’s various envelopes pick up vibrations in their worlds. But the triads also receive energies that, from the third triad manifestal molecule (43:4), issuing from Protogonos, pour down through the three units of the triads. This enables the monad to purposively develop its consciousness. The monad has to learn to control those energies, that current of energies which makes the triad chain a “living whole”.

³Protogonos could be called the connection of the triad chain to the monad’s atomic chain, 2–43. In this respect we are faced with things that have not been elucidated in any detail, things that probably are incomprehensible to the first self. There are indeed such things.

⁴Just as Augoeides uses the individual’s second triad to convey energies from the third triad to the first triad, so Protogonos utilizes the third triad to attach it to the planetary government, in doing which a connection is established between the triad chain and the cosmic energies, a phase in the cosmic motion (see KR 1.27).

⁵Behind or above the monad–self as a man, responsible for his actions, is the planetary hierarchy of which Augoeides is a member, albeit a temporary one. And behind all activity in the human evolution is the planetary government in which Protogonos has his temporary seat.

⁶Just as Augoeides belongs to a collective being, so is this also the case with Protogonos. The same is true of all who have acquired collective consciousness. All who are possessed of the same kind of collective consciousness within their parallel evolution automatically make up a collective being.

⁷After the Augoeides have succeeded in bringing their protégés up to the stage of essential self and have themselves acquired the highest kind of consciousness attainable in the solar system, the Protogonoi continue supplying energies to the second selves until these have become third selves. The majority of the Protogonoi subsequently join the planetary government in order to fulfil some of the many functions that become “vacant” as their former holders enter into higher, cosmic kingdoms.

13.2 Terminology and Symbols Concerning Protogonos

¹The terms, Augoeides and Protogonos, were used by Pythagoras and later also by the gnosticians.

²Protogonos and things connected with him have (as usual) been given different names in the different knowledge orders. The gnosticians, for instance, called the consciousness of the third triad submanifestal atom (44:1) “spirit”; and manifestal consciousness (43:4), “god” or “the father”.

³D.K. (one of Christos’ disciples in Palestine) has used the term “the angel of the presence” about Augoeides and “the presence” about Protogonos, which usage is reminiscent of Christos’ saying about those who “always behold my father’s face”.

⁴The term Protogonos also occurred as a symbol of the macrocosm (where the individual was the microcosm), of the universal soul (collective manifestal consciousness), and of the individual aspiring to become one of the “seven Kumaras” (the supreme areopag of the planetary government).

⁵Protogonos is man’s “god transcendent”, even though he cannot see this until he has become a causal self.

THE THIRD SELF

13.3 Generals

¹When the monad has definitively centred itself in the second triad (the essential atom), the old causal envelope is superfluous and is dissolved, whereupon the mental atom itself forms its own causal envelope. Something corresponding occurs when the monad has definitively centred itself in the third triad. Then the second triad is superfluous and is dissolved, following which the third triad itself forms lower envelopes of the atomic kinds 45–49. The third triad and the atomic chain 43–49 remain, enabling the monad to be active in the seven atomic worlds of the solar system and sovereign in all the 42 molecular worlds.

²In the third triad, the monad starts as a perfect superessential self (45:1), subsequently to become a submanifestal self (44:1), and finally a manifestal self (43). Then the monad's consciousness development within the solar system is finished. The monad continues its consciousness expansion in the 42 cosmic atomic worlds via its atomic chain 2–43. This is a rough outline of consciousness development from the mineral kingdom to the highest cosmic kingdom.

³Three centres in the third triad have connections with the first triad corresponding to those with the second triad. Manifestal consciousness (43) has a direct association with the physical atom (49) although this connection has but little significance before the monad has become a 45-self.

⁴According to an esoteric saying this is called the “manifestation of spirit in matter”.

⁵There are 44-selves as well as 43-selves belonging to all the seven departments. During the current zodiacal epoch, however, only those belonging to the first, second, and third departments have assumed the guidance of the lower selves belonging to the planetary hierarchy. There are so many functions to fulfil in the various processes of manifestation that there is no lack of tasks for anyone in the planetary hierarchy or in still higher kingdoms. But no information is given to satisfy meaningless curiosity.

⁶No occult sects or societies are recognized by the planetary hierarchy. No information is given about the planetary hierarchy by anyone except its secretary, D.K. Such information is published openly and is not given out through any self-appointed disciple. All new esoteric facts are public and no secrets in new sects. Any such secrecy is deception.

13.4 The Sixth Natural Kingdom or the First Divine Kingdom

¹The sixth natural kingdom is also called the first or lowest divine kingdom, or the lowest cosmic kingdom. If it is classed as a cosmic kingdom, then we have seven such kingdoms instead of six, which they indeed do in the planetary hierarchy, starting from the seven septenaries of atomic worlds. To the ordinary way of looking at things it is most handy to distinguish between the solar systems and the cosmos and to regard the solar system as a globe in the cosmos, which indeed it is.

²The kingdom of the third triad self, consisting of submanifestal selves and manifestal selves, is the so-called manifestal kingdom and makes up the higher levels of the planetary hierarchy.

³In the worlds of the third self you can begin to rightly perceive the dynamis effect of the primordial atoms in the atoms.

13.5 The Motion Aspect of Existence

¹Some basic facts for the understanding of the motion aspect of existence may be given here:

²A current of primordial atoms (primary matter from the primordial manifestation) from the highest cosmic world makes the universe a perpetuum mobile, enables motion, all processes of manifestation including the processes of involution, involution, and evolution.

³The continuous process of involution–evolution also embraces the composition of primordial atoms (atomic kind 1) to form 48 ever more composed atomic kinds (2–49), to form 42 ever more composed molecular kinds, the formation, change, dissolution, and reformation of all material forms (most simple expression: the rebirth of everything).

⁴Dynamis acts in every primordial atom and only in the primordial atoms. The ability of dynamis to affect matter is reduced with each lower atomic kind and still more with each lower molecular kind. The greater the primordial atomic density, the lesser the effect.

⁵A constant exchange of primordial atoms takes place in the atomic and molecular kinds. The “rebirth” of everything is an inevitable phenomenon also because no material forms (including atoms and molecules) endure the wear and tear that results from the “cosmic motion” (the circulation of primordial atoms).

⁶The cosmic motion has no other purpose than to supply energies to the processes of manifestation.

⁷The supervisors of the cosmic motion in every cosmic world are called “dynamicians” (in Sanskrit: nirmanakayas). One of their functions is to receive “energies” from a higher world and convey them to lower worlds.

⁸All energy works without friction whenever it is in full accord with the Law (laws of nature and laws of life). That is why the law of harmony is a universal law. If vibrations from the different material kinds do not harmonize, they counteract each other, resulting in the reduction, neutralization of effects. In higher worlds, disharmony is impossible.

⁹Of course the planetary government is the prime representative of the motion aspect and uses the cosmic energies for the various processes of manifestation within the planet.

¹⁰It is among the tasks of third selves to further “scale down” the dynamis effect, to supervise its purposeful use in the four lowest natural kingdoms for evolution in the widest sense.

¹¹It is among the tasks of the planetary government and planetary hierarchy to use primary energy for the direction of secondary involutory or elemental matter. The pertaining kinds of matter with passive consciousness serve as perfect robots and enable mechanical events as well as finality in nature.

¹²The matter aspect shows us how it is but the motion aspect how it will be. Life ignorance has believed itself able to interpret the prevision required for this as the predestination of everything.

13.6 Will

¹Will is active consciousness, that ability to manifest energies, which is the basis of all action. Without will we would be passive, inactive.

²Will may be described as the mode of dynamis to act in various kinds of matter and of consciousness. Therefore, we cannot “comprehend” or “understand” its nature, only ascertain its effect in various relations.

³There are as many kinds of will as there are kinds of active consciousness. Therefore, will is the union of consciousness and energy. And that is the reason why a higher kind of consciousness has a greater energy effect. This consciousness need not be “rational”, a fact that appears from physical as well as emotional “impulses”.

13.7 The Sixth Natural Kingdom is the Kingdom of the Motion Aspect

¹The first triad represents the matter aspect; the second triad, the consciousness aspect; and the third triad, the motion aspect. The motion aspect thus is the particular aspect of the third self and the sixth natural kingdom, the very life aspect, will aspect, energy aspect enabling an ever increasing contribution to the various processes of manifestation.

²This motion, however, is much more than man can understand by his limited concepts of motion. It is a synthesis of all three aspects, being at the same time will in the original sense of the word and as such the highest kind of dynamics within the solar system.

³The motion aspect expresses differently in the different worlds (atomic kinds), in the different envelopes, in the different centres of consciousness and, above all, in the three triads. The higher the kind of matter, the stronger the energy. It follows from this that the third selves in respect of energy affect second selves as if they were power incarnate and that is why the will aspect has been overemphasized, whereas the consciousness aspect also must evince a corresponding increase of capacity.

⁴It is only in the third triad that the individual can begin to have a real understanding of the dynamis effect in matter and consciousness and its significance in ever higher syntheses of the three aspects of reality.

⁵Matter functions there as energy pure and simple. With the knowledge made possible by solar systemic consciousness the pertaining molecular kinds work perfect finality in the particular kinds of processes of manifestation that the seven departments exhibit.

⁶How the will expresses in the modes of activity of the different departments, in what respects it affects the matter and consciousness aspects in the different worlds and kingdoms, are problems that belong in the worlds of the third self.

⁷The “white” magician (having a knowledge of laws of nature and laws of life) uses his knowledge to serve life (consciousness development, unity, mankind). His field of activity is the motion aspect in the matter aspect. He seeks those energies which have a formative effect on matter in the worlds of man, and the laws governing this. He acquires the ever higher kinds of objective consciousness so that he can observe rotatory as well as involutory molecules in the various aggregate forms and in detail follow the matter and energy processes as they shape matter.

13.8 The Further Expansion of the Third Self

¹Before a 45-self becomes a 44-self he must decide which one of the cosmic paths of development he will pursue when he has once become a 42-self. During that time, between 44 and 42, he prepares for the tasks that await him as a cosmic self.

²As a third self the monad acquires omniscience and omnipotence within the solar system. As a perfected third self (43-self) the individual has free access to the planetary government and receives in it knowledge of everything he needs to his final preparation for his cosmic consciousness expansion.

³When the monad in the third triad as a third self has acquired full subjective and objective self-consciousness in its triad manifestal molecule (43:4), it continues its consciousness development in the manifestal atom (43:1) in which it has been involved during its evolution in the solar system. The passive consciousness of the three remaining manifestal kinds of matter (43:1-3) can subsequently be activated by the monad after it has left the third triad, which is also a good “preliminary exercise” before the acquisition of cosmic consciousness in the 42-atom of its atomic chain. In this connection it should be pointed out that cosmic consciousness begins with 42-consciousness and therefore cannot be acquired within the solar system.

13.9 The Cosmic Expansion

¹At its transition from involution to evolution, the monad is involved in an atomic chain made up of atoms of all the 48 ever lower kinds (2–49). Those monads of quaternary matter, which have begun their evolution in triads in the mineral kingdom, are not isolated primordial atoms but are involved in the entire series of lower kinds of cosmic atoms of tertiary matter.

²We still lack definitive facts whether the monad retains that atomic chain during its entire evolution from the physical world to the highest cosmic world or whether the lower atomic kinds are separated according as the monad becomes self-conscious in ever higher atomic kinds in its triad chain. Actually, the problem appears to have no bearing on mankind.

³There is indeed much we need not know.

⁴When the monad in the third triad has used up the triad chain (43:4–49:1) it moves to the atomic chain (2–43).

⁵The acquisition of cosmic consciousness begins when the monad, being a perfected 43-self, enters the first cosmic kingdom, 36–42. Subsequently it can continue its consciousness expansion in ever higher cosmic kingdoms. The cosmos lies open for further consciousness expansion by the billion-member collective at the same time as solar systems are being built.

⁶As the monad acquires 42-consciousness in its own atomic chain it liberates itself from its involvation into the 43-atom, whereupon the 42-atom is the monad's lowest atomic kind. Involvation into triads does not occur in the cosmos. When the 43-self moves from the solar system to the cosmic world 42, this does not happen in any sort of aggregate envelope but in the 42-atom with its 41 ever higher kinds of atoms in which the monad–primordial atom is involved. To the cosmic selves the monad's atomic chain is sufficient as an envelope.

⁷The cosmic worlds are made up exclusively of atoms. World 42, for instance, is made up of 42-atoms having collective cosmic consciousness. It is that common cosmic world consciousness which makes up a world of its own. The individual enters into this consciousness collective as if it were his own consciousness.

⁸A lower kind of activated consciousness enters into higher ones. As a 42-self the monad is sovereign and cosmically omniscient in all the lower atomic kinds, 43–49 thanks to its sharing in those lower kinds of the cosmic total consciousness.

⁹Even in the cosmic worlds the individuals are found at different stages of development due to the time of their entry into the various worlds. At each stage, the monad fulfils a dynamic function in someone of the many cosmic processes of manifestation.

¹⁰In the cosmic worlds, the monad consciousness expands to a self embracing more and more worlds until it finally encompasses the whole cosmos, can identify with the cosmos as its own consciousness, has become a cosmic total self in absolute community with all other total selves.

¹¹The psychologists, who know nothing about man's different envelopes but believe that the "self" is the organism with its consciousness, can be informed about the fact that the only aspect of the self they "contact" is attention. Everything else is something other than the very self (the monad consciousness). The sense of being the centre of the universe is the ultimate self's latent consciousness, which it is able to realize when the monad has liberated itself from its involvation into matter and, as a free primordial atom, experiences the whole cosmos as its own self because it has become one with the all.

13.10 The Consciousness of the Third Self

¹The third self has a possibility of subjective as well as objective consciousness of everything within the solar system, thus has what could be called solar systemic consciousness just as the second self has planetary consciousness.

²Each higher kind of consciousness expands in both extensive and intensive respect, from the essential world (46) towards the highest world in ceaseless crescendo. "Intensive" means,

among other things, a more synthetic unity, impossible to break up, of the three aspects of reality. Dynamis is not only an ever mightier factor at the application of law, but the Law appears to be the very condition, so that the individual in reality becomes the Law itself.

³The consciousness of the third self is exclusively individualized collective consciousness, individualized as all higher kinds of consciousness, since the self—the monad always is an individual with his self-identity and individual character preserved. Into this individual character enters everything that the monad has experienced and acquired ever since its consciousness was aroused in the process of involution.

⁴For the third self it involves an even greater sacrifice than for the second self to enter into and identify his consciousness with the monad consciousness in the four lowest natural kingdoms and with the collective consciousness of human races, nations, classes, etc. (of which people are unaware).

⁵It should be evident that when man is unable to grasp consciousness in the sixth natural kingdom, it must be meaningless to inquire into even higher kinds of consciousness. Not even individuals in the sixth natural kingdom can form any ideas about those. They only know that consciousness expansion goes on and is communicated by those entering into the whole series of ever higher kingdoms.

13.11 The Third Self's Perception of Reality

¹The perception of reality is different in the different worlds; that of the second self is different from that of the first self; that of the third self, different from that of the second self. However, anyone who has acquired objective consciousness in the atomic and molecular kinds of all his worlds experiences other individuals' consciousness as his own, can follow all processes of manifestation in the three aspects of reality, without friction apply the laws of nature and laws of life, completely master the energy potentials of his worlds, has solved all problems in these worlds, and has learnt everything there was to learn in them.

²The third self's perception of reality reaches far beyond the first self's possibility of comprehension or understanding. What is new about this third self is his ability to ascertain dynamis in action and its modes of working in worlds 45–49, understanding of volition in the motion aspect with a prospect of mastering, in a new and sovereign manner, the three aspects of reality in these worlds. Moreover, the third self can experience reality in the two highest worlds, 43 and 44, and master the pertaining energies in a way corresponding to that of the second self in worlds 45–49.

³To a third self, the matter and consciousness aspects seem insignificant in comparison with the intense experience of power. To a third self, even matter appears to be “nothing but energy”, the vehicle of consciousness and the medium of energy. The closer you come to the very primordial atom, the more consciousness is able to utilize dynamis, the more you see its omnipotence. Hence the esoteric sayings, “everything is made up of vibrations”, “everything is made up of energy”, “the different atomic kinds are different forms of energy”, etc. Such absolutifying expressions have of course always been misinterpreted by ignorance literalizing everything. Strictly speaking, sayings may be logically erroneous, but they are understandable as expressive of an increasingly overwhelming experience.

⁴Consequently, the planetary hierarchy has nothing against the hypothesis of nuclear physicists or so-called atomic scientists that “matter dissolves into energy”. That is what appears to happen, and the hypothesis has a great educational value, is of great significance, since the very concept of matter connotes the idea of immobility (from the daily experience of solid matter, is the lowest kind of matter). We receive a much more vivid conception of reality if we think of it as energy rather than matter. Keeping the insight that we deal with energies even when thinking, we begin to understand the significance of thinking, that thinking which

we only misuse. Perhaps we can learn to see that in actual fact we are idiots and not so darned remarkable.

13.12 The Third Self is Sovereign in the Solar Systemic Worlds

¹The third self is sovereign within the seven atomic worlds of the solar system. This also implies sovereignty as to all kinds of energies in these worlds. If the occultists knew this, they would not have made such grotesque mistakes, would not have imagined themselves to possess consciousness of higher worlds. To the handlers of the energy aspect, the matter aspect (matter and material forms) is a stuff that they are able to shape and dissolve as they please. For instance, there is no possibility to discover any difference whatever in external respect between a physicalized second or third self and a live human being. The shaping and dissolution of such a form is the work of a moment. And it is not a matter of “hallucination”. A company of people cannot associate, shake hands and converse with, put questions to and receive answers from, a hallucination for several hours. To give evidence of such a phenomenon would be tantamount to expose oneself to the mockery of scientists and public opinion. In India, people would not ridicule such a testimony but conceive of the phenomenon as a visit by an avatar (from the emotional world, their highest world apart from “nirvana”). Even though the explanation would be erroneous from the esoteric point of view, yet it evidences quite another and more correct basic view than the Western one.

13.13 The Significance of Knowledge of Higher Worlds

¹Knowledge of higher worlds need not in the least be of a mere theoretical interest. Due to the nature of collective consciousness, its cosmic unity, the occupation with realities that are above the individual’s level of comprehension breeds presentiments that later facilitate the acquisition of the various kinds of superconsciousness.

²Consciousness is a successive continuity linking the different kinds of molecular and atomic consciousness with utterly fine nuances, which are unconsciously and automatically acquired between the more fixed kinds of consciousness. The more you know about the basics of existence, the more easily you also assimilate the superconscious. But this applies, of course, only to the exact knowledge of reality. Every misconception is a hindrance. And in that respect all speculation that gets stuck in erroneous notions counteracts consciousness development. The speculations of philosophy and occultism carry their adherents away from reality. Man cannot guess right, the first self cannot by himself acquire knowledge of the worlds of higher selves and pertaining realities. The important thing is to have the facts, and exact ones. Those can be had only from the planetary hierarchy.

13.14 Terminology and Symbols Concerning the Third Self

¹In esoteric literature, the third triad has been given many different names. In theosophical literature it has been termed the “monad” quite erroneously, which is to be deplored, and has moreover been erroneously presented. There are risks to trusting one’s intuition even for causal selves in matters concerning the third self. We must keep to facts from the planetary hierarchy only.

²The monad is called now “the One”, now “the Father”, etc., misleading terms as all symbols are. The monad–primordial atom is never mentioned, that inaccessible, passing guest in all kinds of envelopes, moving to ever higher envelopes in ever higher kingdoms. All terms thus denote only envelopes of the individual self.

³The term spirit–matter has several symbolic meanings. It signifies consciousness–matter in the most general sense, the consciousness and matter aspects, but also the highest and lowest consciousness in the solar system, and the unity of all consciousness (after the opposition of

higher and lower has ceased) experienced by the 43-self in the atomic consciousness of the physical world (thus the “lowest kind” of consciousness).

⁴When the monad has centred itself in the third triad, the second triad is dissolved as being unnecessary. Thereupon the individual is just “spirit” (third triad) and “body” (first triad), no longer “spirit, soul, and body”. The hermeticians knew this, a proof of their esoteric knowledge.

⁵“I am what I am” is the symbolic summary in a unity of the three aspects of reality: I am = will, what = consciousness, I am = matter. In this connection “will” terms the self as a master of dynamis and thus a sovereign identity with the three aspects. In this unity, the opposition of “spirit” and matter is abolished, a unity that only the third self is able to grasp but which becomes ever more realized in cosmic evolution.

⁶The identification of spirit and matter also appears in the symbolic saying: spirit is the highest kind of matter and matter is the lowest kind of spirit.

⁷The reason why these esoterisms have been publicized is probably the desire to scotch the incurable speculations of ignorance on everything incomprehensible in this respect.

⁸On the altar of the gnosticians there were three crosses: on the middle one, a representative of the planetary government was hanging; on the two others, the “repentant thief”, a representative of the planetary hierarchy, and the “unrepentant”, a symbol of mankind. “Crucified” meant involved into matter, crucified on the four spokes of the ever revolving wheel of rebirth. The three crosses symbolized, among other things, the three triads, the three selves. The idea of sacrifice that lies in the incarnation of second and third selves to “save” mankind, give it knowledge, supply it with energies that enable the first self to become a second self and later a third self (“power from on high”), was misinterpreted by the theologians and is still not understood. It must be admitted that the Gospel authors as well as Paul bear a great responsibility for the misconception. That is what happens when you scale the esoteric knowledge down in the attempt to raise mankind above the stage of barbarism. Only in our times, thanks to general education and the general power of reflection due to it, has it been possible to demonstrate that the traditional views are untenable and to publicize that knowledge which formerly could be communicated only to the élite in the secret knowledge orders. It is just a matter of time when it will be generally accepted, for, as a 43-self put it: “The doctrine we promulgate being the only true one, must, supported by such evidence as we are preparing to give, become ultimately triumphant as every other truth.”

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