

# ELEVEN

The table makes it easier to analyse the composition of matter, the relations of the aspects, the seven types and departments.

<b>1</b>	<b>1</b>	<b>2</b>	<b>3</b>
<b>2</b>	<b>1</b>	<b>2</b>	<b>3</b>
<b>3</b>	<b>1</b>	<b>2</b>	<b>3</b>
<b>4</b>	<b>1</b>	<b>2</b>	<b>3</b>
<b>5</b>	<b>1</b>	<b>2</b>	<b>3</b>
<b>6</b>	<b>1</b>	<b>2</b>	<b>3</b>
<b>7</b>	<b>1</b>	<b>2</b>	<b>3</b>

1 = the will aspect (the motion aspect)

2 = the consciousness aspect

3 = the matter aspect

### *11.1 All Is Energy*

<sup>1</sup>Among the most important things that hylozoics teaches us is that all is energy. All is matter. All matter is in motion. And matter in motion is the same as energy.

<sup>2</sup>We live in a vast ocean of interacting energies. Energies are of lower or higher kinds. They are comprehensible to human reason or incomprehensible. Energies arise near man or come to him from immense distances. Energies represent psychological types – conceivable to man or inconceivable – for all is also living life, beings at various stages of development. Energies are short-lived or relatively long enduring. Energies are cyclic, return in rhythms that we can calculate and so foresee; or they appear unforeseen and uncalculated. Only the individuals of the highest or seventh divine kingdom have complete knowledge of all energies in the cosmos and can master them all.

<sup>3</sup>It is a proof of mankind's ignorance of the energy or motion aspect of existence that we look on everything – nature, man, society – as static, mechanical, solely material things and not as dynamic, living energy phenomena.

<sup>4</sup>Many human problems, problems of life as well as of knowledge, can be definitively solved only when the insight that “all is energy” has become common among men. Some examples:

<sup>5</sup>Men, animals, and plants are still regarded as lumps of physical matter only, as chemical robots. But only higher energy can give life to the chemical set-up. When this life-energy is temporarily and partially drawn out of the organism, the creature loses consciousness. Should it be drawn out definitively, the organism dies. The chemistry, however, is the same also at the moment of death, so it is unessential. Physicalism cannot solve the mysteries of life and death.

<sup>6</sup>In everything there is a striving after finality, meaning, harmony within the being and with the surrounding world. In the organism this striving manifests itself as health and beauty. And this is always the effect of energies higher than those of the organism itself. The higher the energies, the higher the degree of finality, the greater the harmony with the all. Health is harmony undisturbed, the uninhibited work of the causal energies in the organism via the etheric envelope. Disease is blockage in some one of the interjacent envelopes: mental, emotional, etheric. When doctors begin to understand this, then medical science will experience its greatest revolution hitherto.

<sup>7</sup>Every action is energy, a cause which inevitably has an effect. What is essential here is to understand the thoughts, the feelings that precede physical action, their quality. Low thoughts and feelings, hateful, egoistic, are released into actions that harm other beings. The physical effects of actions may pass quickly. But the consciousness energies lying behind them live for a long time, reach out in wide trajectories from their author but come back sooner or later, hitting him with the same effect.

<sup>8</sup>Everything in the world of men is centred around money, which they perceive as something material. However, money is primarily energy, even though of the coarsest kind. And energy must flow freely, if it is to give life, health, and welfare. When energies are blocked in the organism, are unevenly distributed, then some organs will receive too little and others too much, and this gives rise to disease that affects the whole system. When the energy called money is not allowed to flow freely in the community, then disease comes about in the body politic. Wealth increases dramatically among the few, whereas the many are worse and worse off. The activity to expel the disease brings about a fever crisis in the organism and in the community something similar: a social revolution. This leads, as all crises, to death or a quick recovery.

<sup>9</sup>When the energy side of money is more generally realized, then people will be more concerned about what they spend their money on. That will be their first opportunity to understand the esoteric principle of the upgrading or ennoblement of energies. When money is

spent on good purposes, such as benefit evolution and unity, then the quality of the energies is raised, which has an ennobling effect on the entire cash flow and thereby also on the whole society. When people see that flow and not stand-still is the important thing about energies, then they will abolish all such things as favour the binding and blocking of money, first and foremost interest, which is a great social evil.

<sup>10</sup>To sum up: When people discover that there is an energy side to everything, then they will have their most important insights hitherto. When they have understood what energy is, come to see something of the limitless manifoldness of energies, then they will become alive to the import of quality: higher and lower, constructive and destructive, ideal and trivial. Thereby the striving after what is higher, beautiful, good, true, harmonizing will become conscious for the first time in the history of mankind. The individual's present unconscious striving to be as everybody else will then be superseded by his conscious striving after perfection.

### *11.2 The Seven Fundamental Types*

<sup>1</sup>Everything comes from the highest world (1), finally returns to the highest world, first and last depends on the highest world.

<sup>2</sup>Everything consists ultimately and originally of primordial atoms, or monads. They are brought into the cosmos, into manifestation, via one or other of the highest seven worlds (1–7). This puts from the beginning a stamp on them, so that every monad belongs to any one of seven fundamental types.

<sup>3</sup>The septenary is the basic division for everything in the matter aspect, thus also for the types and energies of matter. The septenary depends on the fact that the original three – the three aspects of motion, consciousness, and matter – have given rise to a maximum of seven basic combinations (see the diagram at the beginning of this section). These are the basis of the seven types.

<sup>4</sup>In the first three types the motion aspect is strong. This is especially apparent in the first type, where all three aspects are strong and equally strong. In the second type, consciousness is weaker than motion but stronger than matter. In the third type, it is the opposite case: matter is weaker than motion but stronger than consciousness. These three types can therefore be said to be the most pronounced expressions of the three aspects: motion, consciousness, and matter in this order.

<sup>5</sup>The remaining four types are further variations on this basic theme in more composed matter. What is common to these four types is that the motion aspect can no more be the strongest one – those combinations are exhausted. Instead, the consciousness aspect dominates – in types four and six – or the matter aspect – in types five and seven. How about the motion aspect then? It is in the fourth type weaker than consciousness but stronger than matter, in the fifth type weaker than matter but stronger than consciousness. Then having come to types six and seven, we see that the motion aspect is the weakest, which it must be. In the sixth type, motion is dominated by matter, which in its turn is ruled by consciousness. In the seventh type there is the opposite case: motion is dominated by consciousness, but the latter in its turn obeys matter.

<sup>6</sup>The above concerns the monads in the highest seven worlds. When the monads subsequently are put together into ever lower matter, to build the worlds 8–49, the septenary division is repeated in six series: 8–14, 15–21, 22–28, 29–35, 36–42, 43–49. The seven highest cosmic worlds thus are the basis of everything in the cosmos. They make up the cosmic blueprint, the pattern of all lower manifestation.

<sup>7</sup>In this connection it is necessary to study and begin to understand two principles: those of analogy and dimensional reduction.

<sup>8</sup>Analogy means similar repetition: the first world or type in the first series accords or

harmonizes best with the first world or type in the other six series. Something of what characterizes world 1 reappears in worlds 8, 15, 22, 29, 36, and 43. Something of what is peculiar for world 7 recurs in worlds 14, 21, 28, 35, 42, and 49. And so forth.

<sup>9</sup>Dimensional reduction means that analogy, repetition can never be exact but that each lower series implies a further deviation from the basic pattern, a further weakening of its power and clarity. This worsening, weakening of quality, is particularly noticeable in the motion and consciousness aspects.

<sup>10</sup>Even though the copies worsen in each lower septenary series, yet the principle of analogy implies that we can draw at least interesting analogies about higher worlds on the basis of what we know of the state of things in lower worlds.

<sup>11</sup>Thus, for instance, the four odd types 1, 3, 5, 7 are on the whole expressive of the objective side of existence; the three even types 2, 4, 6 are expressive of its subjective side.

<sup>12</sup>Whereas it is possible for us to understand the laws of analogy and dimensional reduction, yet the cosmic types occurring in the worlds 1–42 are essentially incomprehensible to the individuals of the fourth and fifth natural kingdoms.

<sup>13</sup>As long as we are human beings, we can at the utmost begin to grasp the reality of the essential world and the lower four solar systemic types 4–7. The individuals of the fifth natural kingdom strive to understand the submanifestal world (world 44), which is common to the entire solar system, and the six solar systemic types 2–7.

<sup>14</sup>We cannot grasp what reality is beyond this, how the three aspects express themselves in higher worlds, through higher types. We have been told that matter, consciousness, and motion exist in all higher reality but manifest themselves so differently from everything of which we have experience that we would not understand them. The following information will suffice.

<sup>15</sup>Matter manifests itself in the higher regions of the emotional world (48:2,3) as light rather than anything substantial. This light effect intensifies in each higher world. Already the matter of the mental world shines like the sun, dazzling the unprepared. Intuitions (47:1-3) do not make any thought-forms but are, objectively, lightning phenomena. From the essential world (46) on, matter is of no significance but as the necessary basis of consciousness and motion.

<sup>16</sup>Already in the essential world, consciousness is of a nature that is so different from what we human beings mean by consciousness, reason, love, intelligence, etc., that all our concepts based on human ignorance fail. How could it be otherwise in a reality where all opposition to other fellow beings has ceased and the unity of all is the one reality?

<sup>17</sup>From the superessential world (45) on, the will aspect intensifies in each higher world. Already in the submanifestal world (44), the individuals perceive will as the essential reality, will being the ability to do the good for the whole. All consciousness becomes subordinate to this will, is made its tool.

<sup>18</sup>In the worlds of man, the seven types express themselves chiefly as:

- 1 Will, power, purpose
- 2 Love–wisdom, aspiration to unity
- 3 Active intelligence
- 4 Harmony through conflict
- 5 Science, technology
- 6 Idealism, ideology
- 7 Organization, method, systematics.

<sup>19</sup>The seven types exist in all things, so that every individual, every being, every solar system, every planet, every envelope or aggregate, every centre of an aggregate expresses

some one of the seven types more strongly than the other six, which also participate, however. Belonging to a type means that the type dominates, not that it precludes the other six.

<sup>20</sup>Every monad belongs from the beginning to some one of the seven types. Belonging to a type is not definitive, however. In the course of development the individual has opportunities, in his various envelopes, to acquire the qualities of all the types. This is necessary to his acquisition of that all-roundness which is the final destiny of everybody. He is also to decide himself which type he will ultimately represent.

<sup>21</sup>In this connection it must not be forgotten, however, that every being is something unique having an individual character that can never be lost. Therefore he represents his type in his unique way that cannot be reproduced or replaced by anybody else. This fact explains why it is necessary to try to understand every being in his individual character, to tolerate and even to respect him. Only the ignorant strive for standardization, uniformity in thought and action.

### *11.3 The Seven Basic Energies*

<sup>1</sup>There is no energy without matter or free from matter. All energies are material. The material basis for all energies in the cosmos is monads, primordial atoms. The seven original combinations of primordial atoms become the basis not only of seven types of consciousness but also of seven types of energy.

<sup>2</sup>Just as the seven consciousness types are scaled down in each lower septenary series, so the energy types too. The first basic energy is best expressed – even though ever more faintly – in worlds 8, 15, 22, 29, 36, and 43. The second basic energy follows the law of least resistance in its successive dimensional reduction through worlds 9, 16, 23, 30, 37, and 44. The corresponding is true of the five other basic energies.

<sup>3</sup>When the basic energies reach down into the lowest seven worlds, the worlds of the solar systems, 43–49, they are taken charge of by the governments of the solar systems, which scale them down even more. In each of the seven solar systemic atomic worlds the energies are differentiated into six molecular energies. Every solar system with its planets makes up a widely branched-out network for the distribution of all these energies.

<sup>4</sup>The cosmic energies (1–42) are unceasingly active. The scaled-down solar systemic energies (43–49), however, are periodically active. This is done in obedience to a law that makes all activity in the solar systems run in regularly recurring periods or cycles of alternate activity and passivity, day and night, work and rest.

<sup>5</sup>It is in order to enable life to exist and develop at all in the lowest seven worlds with their relatively inert matter that different life-sustaining energies must constantly alternate. Unceasing alternation safeguards the very balance of life.

<sup>6</sup>This is most easily seen in the physical world. Tension and relaxation, work and rest, are equally necessary for man to keep his health and well-being. Besides, much rest is unnecessary, could well be replaced by a change of work.

<sup>7</sup>Another example is vital force in the organism. This consists of five different energies that replace one another at intervals of 24 minutes, thus recurring periodically every two hours. In hylozoics these five are called Saturn, Mercury, Mars, Jupiter, and Venus energies.

<sup>8</sup>The seven basic energies are found in all worlds, in all kinds of material compositions, envelopes, beings. The most evident sign of their presence in man is the seven energy centres that are located in the etheric, emotional, and mental envelopes of every man. And now we have come down into the lowest worlds where these energies are sufficiently scaled down for us to understand them. The characters of cosmic and solar systemic energies are essentially incomprehensible to us humans, even though we can draw some analogies.

<sup>9</sup>Man's seven most important envelope centres are organs of physical etheric, emotional, and mental consciousness and activity. Moreover, they are channels or inlets for still higher

kinds of consciousness and energy. They are counterparts in higher matter of the various gross physical organs. Their situations in their respective envelopes can also be given in relation to these organs.

<sup>10</sup>The crown centre is the seat of those energies that make possible intuition, causal-essential understanding and, above all, the ability to realize the understanding, the power that welds together the various warring elements of the personality and makes the individual a goal-conscious, efficient worker in the service of good. Its character is the will to unity. Its energies are always of the first type.

<sup>11</sup>The heart centre is the source of those energies that make love, affection, admiration, idealism, self-sacrifice, and service possible. Its consciousness is the higher emotionality, above all as arouser or vehicle of essentiality. Its character is the direct understanding of the heart. Its energies are always of the second type.

<sup>12</sup>The solar plexus centre is the hotbed of those forces that strive to keep man in the lower emotionality with its swinging between fear and courage, despair and hope, self-hatred and self-love, its illusions, fanaticism, psychism, and mediumism. Its character is infatuation. Its energies are always of the sixth type.

<sup>13</sup>The remaining four chief centres – the basal centre (at the base of the spine), the sacral centre (in the lumbar region), the throat centre, and the frontal centre (between the eyes) – cannot be unequivocally connected with some one basic type like the three previously mentioned centres. For these four change types according as man reaches a higher stage of development or needs to have special experiences.

<sup>14</sup>In general it can be said that the basal centre (fourth or seventh type) and the sacral centre (third, fifth, or seventh) have just physical significance as centres of motion and sexuality, respectively. The throat centre (third or fifth type) and the frontal centre (fourth, fifth, or seventh) are the seats of, respectively, the lower (47:6,7) and the higher (47:4,5) mentality.

<sup>15</sup>It is these envelope centres of finer matter with their type energies that make man what he is, afford him better or worse conditions of asserting himself in all the spheres of life. Envelope centres are causes of organismal organs, chiefly the endocrine glands. Disturbed or weakened activity in some centre can manifest itself in a number of ways: as physical or “mental” (more accurately: emotional) disease, over- or underactivity, character change, etc.

<sup>16</sup>Average man at mankind’s present general stage of development has the three centres below the diaphragm powerfully activated but the four ones above the diaphragm just slightly active. Of the higher four, only the throat centre is in the intelligentsia at the stage of civilization strongly activated. In terms of energy, evolution can be described as the expedient and systematic transference of energies from the centres below the diaphragm to those above, namely:

<sup>17</sup>When the energies of the basal centre can reach up into the crown centre, then man will have the desirable balance between mental insight and physical action. As it is now, most people having insight are physically passive and most physically active people have but little insight.

<sup>18</sup>When the energies of the sacral centre reach up into the throat centre, then man can become also intellectually creative. Until then he has been solely physically or sexually creative. Sublimation is the faculty of raising sacral energies into the throat centre, so that no power or attention remains for sex. This releases the greatest possible amount of creative energy, for artistic or scientific work, for instance.

<sup>19</sup>When the energies of the solar plexus centre increasingly reach contact with the heart centre and are absorbed by it, then man transforms his selfish desire into unselfish love of his fellow man. When he can raise all the solar plexus energies into the heart centre, then he will be invulnerable to all the attacks of hatred and an emotional genius, what people call a saint.

<sup>20</sup>It cannot be too strongly emphasized that in this evolutionary process, the driving force proceeds from the superconscious. Its causal and essential energies shall activate and vitalize the higher centres, causing them to attract the energies of the lower centres and transmute them. Man activates this superconsciousness by vanquishing his selfishness, his manifold desires, and by living the life of service. In other words: for the individual to succeed in his conscious work for evolution, he must not confuse cause and effect. His changing his life, raising his consciousness, is cause. The redirection of energies from lower centres to higher ones is effect. No good is attained by anyone who thinks he can proceed in the opposite direction: tamper with centres, meditate on them, etc. On the contrary, there is a great risk that he will seriously harm his “mind and body”.

#### 11.4 *The Triads*

<sup>1</sup>It stands to reason that the picture of human evolution previously given in this book is utterly simplified. Lots of important facts must be left without mention in this elementary presentation of the knowledge of life. In this chapter, however, and in several others further on, some significant data on the essence, origin, and destiny of man will be given. This information is intended to complement the earlier presentation and to put man into a greater context with the living universe surrounding him.

<sup>2</sup>All monads do not pursue the same path in evolution. There are several, parallel ways of evolving from the mineral kingdom through ever higher kingdoms in the solar system. The “human evolution” is the name of one of these paths, the one having the human kingdom as its fourth stage. It is characteristic of this evolution that its monads develop by using triads.

<sup>3</sup>The word “triad” means “unit of three”. A triad is a unit of one molecule and one atom each of the two next lower atomic kinds. The molecule must be of the fourth kind from an atomic kind having an odd numerical designation. Consequently, the only possible kinds of triads are the following:

- (1) 47:4, 48:1, 49:1 – triad of the first kind, or first triad
- (2) 45:4, 46:1, 47:1 – triad of the second kind, or second triad
- (3) 43:4, 44:1, 45:1 – triad of the third kind, or third triad.

<sup>4</sup>Moreover, a triad is a relatively permanent unit. It does not dissolve, as the envelopes of incarnations do, but the same unit of one molecule and two atoms accompanies the monad during its evolution in one or more natural kingdoms.

<sup>5</sup>The triad molecule and atoms consist of evolutionary matter, not of involutory matter as the envelopes. This means that the triad is to a certain extent “intelligent” and self-active, even though incomparably more weakly so than the monad itself.

<sup>6</sup>The three triads make up an unbroken chain of consciousness and energy which already in the mineral kingdom connects the monad with all the worlds of the solar system, 43–49. This makes it possible for the monad to be conscious in several worlds simultaneously. Note the choice of words here: the triads only afford the possibility. The monad must itself activate all the higher kinds of consciousness and itself conquer all the higher kinds of will from below the lowest world, the physical world. In doing this it starts with the first triad, hence its name.

<sup>7</sup>That interaction between monad and envelope, exchange of energy and consciousness between them, which effects the monad’s evolution, does not occur directly but indirectly. It is conveyed by the triads. The experiences of the envelopes become those of the triads, and the triad vibrations determine the envelopes’ contents of coarse or fine molecular matter. The vibrational range the monad has trained its triads to perceive and work in determines the evolutionary level of the monad.

<sup>8</sup>The functions of the triad include: to form and maintain the envelopes, to be centres of the exchange of energies, to make up an indestructible memory, to enable the monad to retain faculties it has acquired, to make it easier for the monad to digest the lessons of experience it has had, to concentrate and integrate the monad's consciousness of three kinds.

<sup>9</sup>The monad's envelopes, efficient instruments, are first of all and properly speaking the triad units. The envelopes of involutory matter are, by analogy, envelopes of the triad. It is all a hierarchic system, like everything in existence.

<sup>10</sup>The monad develops in, and works chiefly with, one triad at a time. In the mineral, vegetable, and animal kingdoms the monad's consciousness and will are limited to the areas of expressions of the first triad. It is only in the human kingdom that the monad is self-conscious in its first triad. Therefore, man is esoterically called the first triad self or, for short, the first self.

<sup>11</sup>In the human kingdom, from the cultural stage on, the monad begins to be able to use the second triad, only the mental atom to begin with. When the monad is able to use all three units and becomes self-conscious in the essential atom, it passes to the fifth natural kingdom, becomes a second self.

<sup>12</sup>Thereupon the monad can wholly do without the first triad, which is then scattered. The atoms and the molecule making up the triad are eventually divided into primordial atoms, which in that process become independent evolutionary monads and pass into the mineral kingdom. It is all a system in which everybody helps and is helped.

<sup>13</sup>There is an analogous process in which the monad conquers its third triad and thereby becomes a third self.

<sup>14</sup>In the first self dominates matter, in the second self consciousness, and in the third self will. Small wonder then that the planetary hierarchy asserts that man cannot understand what consciousness or will actually is. The sequence of the development of the three aspects is interesting. You are a materialist because and as long as you have not discovered the consciousness aspect of existence. And that aspect must be developed so as to dominate the being with its knowledge of law and love-wisdom, before will is allowed to become power.

### *11.5 Solar Systemic and Planetary Energies*

<sup>1</sup>The monads that follow the human path of development go through three major stages in their evolution in the solar system. During the first stage, the monads are found in the first triad and pass through the mineral, vegetable, animal, and human kingdoms in that order. During the second stage, the monads exist in the second triad and pass through the fifth natural kingdom, the kingdom of unity. During the third stage, the monads exist in the third triad and pass through the sixth kingdom, the first divine kingdom.

<sup>2</sup>The triad is an envelope for the monad, and life in the triad is for the monad an envelopment – incarnation – in its matter. Therefore these three stages may be called the monad's three major incarnations during its existence in the solar system. In contrast with the many minor incarnations, where the triad clothes itself in additional envelopes of involutory matter and later in envelopes of evolutionary matter, there are no intervening periods of disincarnation. The passage of the monad from the first triad to the second triad and from the second triad to the third triad occurs instantaneously.

<sup>3</sup>The most important difference, however, is that immense transformation of the individual which his absorption into the higher triad brings about. All the good qualities and abilities, which the individual acquired during his many incarnations in the human kingdom but which then became latent, are now re-actualized to their old strength. Only now can they make themselves really felt in harmonious interaction with each other, at the same time as all the bad qualities have been finally worked off. The monad enters into full possession of the



“treasure in heaven” which it has accumulated, unknowingly but by its own work.

<sup>4</sup>The monad’s self-conscious and definitive transition to a higher triad unit and, above all, to a higher triad is called “initiation” by the planetary hierarchy. There are seven initiations for the self-conscious monads of the human evolution within the solar system. The initiations are always the result of the monad’s own self-activity but have become possible only through measures taken by the planetary governments of the planets in question.

<sup>5</sup>By analogy with the individual monads, the solar system goes through three major incarnations, each one involving a complete recasting of its matter (worlds and globes), a raising of its collective consciousness, and an increase of its energetic capacity. Just as life in the three triads is especially oriented towards the matter, consciousness, and motion aspect in turn, so the same is true of the three incarnations of the solar system. Of old the three incarnations are called the green, the blue, and the red period. Every solar system passes through these three phases.

<sup>6</sup>Our solar system is in its middle phase, and our sun is a blue sun (has that colour in higher worlds). It thus has a lead in evolution over all suns that are still in their first, green phase. According to that law of life which says that the elder help the younger, our sun sends some of its particular consciousness energies to a number of younger solar systems, the inhabitants of which need this stimulation for liberation from lower matter and re-orientation towards the consciousness aspect. According to the same law, our solar system receives higher energies, which above all rouse consciousness from mere passive “understanding” and contemplation to a life of action and realization.

<sup>7</sup>These are energies received from twelve red solar systems. Of old these solar systems are named after the twelve constellations, within whose areas they are apparently localized. These so-called zodiacal constellations have been given names after models from the world of myth, names which in symbolic form state something of the characteristics of each of the twelve energies. When these atomic energies reach our solar system, they are received by the sun, which distributes them to the planets while transforming them into molecular energies of seven atomic kinds (43:1 into 43:2-7, 44:1 into 44:2-7, 45:1 into 45:2-7, etc.). These seven main kinds of molecular energies are called planetary energies. They circulate between all the planets of our solar system, so that the planets receive energies from each other.

<sup>8</sup>Every solar system and planet always represents chiefly some one of the seven cosmic types, always in its own peculiar manner. Everything in the cosmos and the solar systems has a typical and individual character at the same time.

<sup>9</sup>Since everything in the solar system occurs in cycles, this means that every process of nature, be it short or long, is dominated by some certain type. The energies that manifest themselves are always type energies, and the activities that take place are always type activities. This has in its turn the effect that every process is something individual that can never more recur or, in its repetition, yield the same result.

<sup>10</sup>Everything just mentioned is the basis for the explanation of that most ancient science of mankind, astrology. The knowledge of the relations of our system and planet to other solar systems is perhaps the knowledge most important for really understanding life, for it concerns the very greatest beings, their inner life and mutual relations. Stars and solar systems are no bulks of dead matter, as the astronomers choose to view them, but living beings, gigantic in extent and intelligence and fully capable of managing their affairs. We little human mites cannot avoid being affected by the monstrous energies they send between themselves. In so doing they stimulate us immensely in our consciousness development so that we, drifting with the wind of evolution, are given large parts of it for nothing.

<sup>11</sup>Of course the true, esoteric knowledge of these things has very little in common with that exoteric astrology which most astrologers think is the “whole truth”. Vulgar astrology is

superstition, astronomers say, and they are quite right. It is concerned almost exclusively with the lowest two manifestations of cosmic and planetary energies – the physical and emotional – for the action of higher energies cannot be read out of horoscopes cast with present methods. These horoscopes can certainly be quite accurate as for people who let themselves be entirely ruled by their emotionality. As for individuals at higher stages, however, they are highly unreliable. Moreover, the horoscope cannot foresee the individual's destiny. The law of freedom precludes that. When the true, esoteric astrology is one day publicized, it will scotch all such fallacies. Then, too, we shall generally understand the import of that esoteric saying, "The wise man rules his stars, the fool is ruled by them."

### *11.6 Ideas Rule the World*

<sup>1</sup>Physicalists believe that everything in existence happens mechanically. They believe that the finality manifesting itself in the processes of nature is the product of chance and is a special case within an overall chaotic process.

<sup>2</sup>According to hylozoics, the truth is the diametrical opposite of this: Generally, everything has a purpose. The mechanical forces acting within the solar system are special cases within an overall finality. The all-embracing process is the result of a plan, an idea. The entire manifestation is a continuous idea process, an unceasing ideation.

<sup>3</sup>There are cosmic ideas, solar systemic ideas, planetary ideas – as many kinds of ideas as there are kinds of atomic consciousness and atomic worlds in the cosmos.

<sup>4</sup>And this depends on the fact that there are intelligent beings in all those worlds, collective beings that plan their living-space and life-time. Those beings either are, or enter into envelopes of, monads that have collectively reached the ever higher divine kingdoms. They are like well-managed states, each one having its own government.

<sup>5</sup>The supreme ruler of each collective is a monad that has in its expansion already reached the next higher kingdom but has chosen to sacrifice itself and remain in order to serve as the necessary connecting link with the higher kingdom. There must always be such a dominant, who is the guarantee that the decisions of the government do not deviate from the plan of the next higher government.

<sup>6</sup>Individual arbitrariness is precluded. The divine collectives administer the cosmic ideas of the maintenance and development of life and apply them with perfect precision within their area of responsibility. The solar systemic government scales down the cosmic plan to its own level and communicates this solar plan to the planetary governments. The government of our planet scales down the solar plan to the planetary level and delegates to the planetary hierarchy the responsibility of elaborating the plan in detail for the different natural kingdoms in the planet. So it must be done according to the law of self-realization, which forbids higher beings to do what lower beings are able to. God does his part and not ours.

<sup>7</sup>The traditional religions are right in their assertion that we are wholly dependent on "higher powers", that we owe it to the gods that we exist at all. But they are wrong in their belief that we human beings can in any way influence (corrupt) the gods with our prayers or that they are fond of personal adoration. That is to suppose human, nay, all too human, qualities in them. The gods delight in working in obedience to the Law and so helping all lower life upwards, lightwards.

<sup>8</sup>The planetary causal world is the lowest world in which the planetary plan can be read in an unadulterated fashion. That is the reason why Plato called that world the world of ideas. The ideas of the world of ideas are the sum total of all the good, true, and beautiful which will in time be realized in our planet and in our mankind.

<sup>9</sup>Only the élite of mankind – individuals at the stages of humanity and ideality – are capable of clearly perceiving the ideas of the world of ideas. To the extent that these people are able to

clothe their experience in words they can scale down the ideas from the causal to the mental, to perspective thinking (47:5). From there the intelligentsia at the stage of civilization are able to apprehend parts of the ideas, scale them down to emotional principle thinking (47:6) and so make them attractive to the masses. In this double reduction, however, what is essential in the ideas – value in life, perspective, incorporation in wholeness – is lost. What remains is perhaps some right idea which, misapprehended and put into a wrong context, is made a dogma, a catchword, an ideology. With this idea scrap the rulers of mankind dominate the still uninformed masses. Thus even in their distortion ideas rule the world, quite contrary to what philosopher Marx thought.

<sup>10</sup>The ideas of the causal world have, as everything else in existence, three aspects. In their matter aspect, the ideas are the perfect forms of beauty, which everything in nature strives to attain and which the true artist strives to apprehend and to reproduce. In their consciousness aspect, the ideas clarify the purpose of life and the ways of realizing it. In their will aspect, the ideas are the energies of finality that slowly but surely raise the lower life up into the higher.

<sup>11</sup>The good that man wishes and does is good by force of springing from the world of ideas, being an unpolluted flow from its source of life. The beautiful that man apprehends and shapes is beautiful by virtue of being a pure manifestation of the ideal. The true that man understands and proclaims is true by right and only by right of being the true image of an eternal idea.

### *11.7 We Are Not Alone*

<sup>1</sup>We human beings are not alone. Scientists begin to accept the idea that there could be other intelligent beings in the universe. But they have got stuck on the fiction that life can only be organic life. They believe that intelligence equals a highly developed organic nervous system. Therefore, they must believe that man cannot find his equals or superiors elsewhere than on the planets of far-away suns, where natural conditions by fortuity have favoured the evolution of organic matter. Such a belief is in all essentials a confession to loneliness, a belief in neighbourhood without neighbours.

<sup>2</sup>Hylozoics holds a basically different view. It teaches that the entire cosmos is one single swarm of life at all stages of development. It explains the origin of life from above, from higher worlds, not from below the lowest world, as science believes. The plan, the idea, the pattern, and the impelling force always proceed from a higher world. Only in very rare cases the result is organic life as on our planet. For this kind of life is the least favourable to consciousness development, and where it is found it is always an anomaly, a deviation from the normal order and a result of collective bad sowing.

<sup>3</sup>In our solar system, all the planets are inhabited by individuals belonging to all the six natural kingdoms. It is only on our Terra, however, that the individuals of the second, third, and fourth kingdoms have organisms. On other planets also the lowest monad envelope is an aggregate envelope. Many of these races have the etheric envelope as their lowest one.

<sup>4</sup>Let us consider how much time and energy we humans must spend on nourishing, housing, and clothing our organisms, how much suffering they cause us, how much unnecessary care and wrong attention we afford them! Then we understand what we could achieve instead, if we did not have these lumps of matter to drag along, but light energy envelopes like people on other planets. Then we could give our undivided attention to consciousness development, our own and that of others. Also our mankind will some time reach as far, will be etherized. But that will not happen until the majority live for consciousness development and not for their organisms as they now do.

<sup>5</sup>The mankinds of other planets live in accordance with the laws of nature and of life, cooperate with the entire living nature, serve the lower natural kingdoms in their conscious-

ness development. The mankind of Terra alone has chosen the path of egoism and rebellion against life.

<sup>6</sup>This fact is particularly evident in our relation to our next unsuspected neighbours, those who share with us the living-space of Terra. These neighbours are discarnate humans, beings belonging to the deva evolution, and individuals of the fifth and sixth natural kingdoms.

<sup>7</sup>The so-called dead are as much human as we so-called living people. The unessential difference is that they lack the organism with its etheric envelope. Spiritualists know that contact with the so-called dead is possible, and their mediums offer to arrange it. The fact that a contact is possible does not, however, imply that it is wholesome. It is a point of maturity to reach for mankind not to do indiscriminately whatever is possible to do. That is a particularly necessary insight for researchers, business and political executives of our times. As long as our wish to contact the so-called dead is conditioned by our egoist desires – mourning, regret, curiosity, sensationalism, etc. – so long will unreliable trance mediums remain the only channels.

<sup>8</sup>As we overcome our selfishness, however, the possibility opens up for the discarnate to contact us while we are asleep. For then we too live in the emotional world and in a manner similar to theirs, released from the two physical envelopes and with the monad centred in our emotional or mental envelope. To be fully awake in the emotional world during sleep is the only rational way for the “living” to communicate with the “dead”. That is a faculty, which can be trained, and which in the future will replace trance mediumism. Then intercourse between the inhabitants of the two worlds will be natural, on an equal basis, wholesome and joyous for both parts.

<sup>9</sup>With our gross physical eyes we see how the earth, water, and air of our planet are the abode of swarming, richly developed and differentiated vegetable and animal life, and we rejoice at it. But could we in addition see the etheric world (49:2-4) with our etheric eyes, then we would directly experience the truth of the esoteric axiom “everything is life”. Then we could observe how air and water are filled with living creatures without number, of all sizes, shapes, and colours. We could see how organic and mineral life-forms above and below earth are built and maintained by innumerable small and big “energy beings”. We could experience how an entire area – a forest, a hill, a lake – is ensouled by one giant spirit, a landscape deva, who under him has countless helpers of lower ranks.

<sup>10</sup>Then we would see that folk-tale and folk-lore have told the truth, witnessing to the existence of these beings, but have lied, ascribing ill-will and other evil qualities to them. These nature-beings collaborate with nature and live according to the Law. But as usual man all too readily believes ill of the strange and unknown.

<sup>11</sup>Could we raise our power of perception to the emotional world and still higher, to the mental and causal worlds, then we would discover the existence of higher, more developed beings on the same line of evolution as the lower nature-spirits. Now we do not speak of nature-beings any longer but of devas or angels. The dividing line between the two groups goes between the lower and higher emotional and corresponds to the boundary between animal and man in the human evolution. The devas have never been men and will never become human. They are monads that pursue another evolution parallel to that of the human monads.

<sup>12</sup>The mineral kingdom is common to all evolutionary monads. After it, however, there is a division into two branches, called the earth and the water evolution, which each consists of a number of lines. Only one line of the earth evolution leads – via mosses, ferns, herbaceous plants, bushes, trees, and mammals – to the human kingdom. The other lines of the earth evolution and the entire water evolution lead to the deva kingdoms. On most of those lines the monads start in lower plants or fungi, go on in such animals as reptiles, birds, and fish to pass

into etheric and emotional nature-beings. There is also a line, however, where the monads never incarnate into organic life-forms (plants and animals). On higher etheric levels, the lines of the water evolution pass into an air evolution and those of the earth evolution into a fire evolution. This has to do with an overall polarity in existence. In the higher regions of the emotional world, the air and fire evolutions coalesce into a unitary deva evolution.

<sup>13</sup>The devas (higher emotional, mental, causal, etc.) have their life-tasks within the area of the matter and energy aspects of the planet and the living beings. They build the whole living reality, maintain it, supply it with nourishment and energy. In so doing they are foremen and teachers of the nature-beings in their countless swarms. Higher devas, at least mental devas (who are higher than normal man in consciousness), assist the planetary hierarchy with work for consciousness development. They work chiefly by using inspiration, addressing themselves to such humans as have overcome their lower emotionality and egoism and strive to do some good for the totality. Their paths of contact are many: art, literature, music, research and education, religion, healing, philanthropic work, nature and wildlife preservation. Devas like nature-beings shun spiteful, wrathful, violent individuals but are attracted to the loving and the mild. They take a lively interest in, and have compassion for, every living creature, regardless its level of development. By contrast, they are indifferent to man's mechanical creations and are averse to everything that injures, pollutes, and disturbs living nature. The devas represent in quite a particular way the female, motherly, nourishing element of existence. It was they that Goethe, the esoterician, had in mind when writing: "The ever womanly draws us above."

The above text constitutes section Eleven of *The Explanation* by Lars Adelskog.  
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