

COMMENTARIES ON THE *EXPLANATION*

ONE

From the very outset, pay attention to the special terms used. Certain terms are used exclusively in hylozoics and esoterics; other designations are used outside esoterics but in another sense. “Superphysics” is an example of the first kind of term, “subjective” and “objective” are examples of the second kind of term.

Chapter 1.1 World view and life view should be distinguished. World view belongs to the study of objective reality and the laws of nature. Life view concerns subjective values and aims, individual as well as collective ones. Life view is more important than world view, but must, if it is to be tenable, be based on the incontrovertible facts of world view (“values should have a scientific basis”). To be able to say how it should be, we must first study how it actually is.

Chapter 1.2 The two most common attitudes to spiritualism is either total rejection or emotional belief. The esoteric stance is neither the one nor the other, since both are due to ignorance of the nature of spiritualist phenomena and on the desire to have an opinion of the unknown. The esoteric view is based on knowledge, and a wider knowledge than the one actually existing in spiritualism (for example, the understanding of the fact that we survive “death”). Whatever is tenable in spiritualism exists in esoterics as well, and in a superior form.

Chapter 1.3 Note that esoterics and hylozoics are not quite the same thing. Esoterics is the common basis of all esoteric schools. Hylozoics is one such school, one that has its own special method of presenting and teaching the knowledge (theory) as well as its particular method for the activation of higher consciousness (practice).

The word “esoteric” has come to be used in our times of any kind of occultism. Many quite modern sects that have no connection to the ancient tradition want to call their own speculative systems “esoteric”. Esotericians of course insist that the term must not be degraded in this way.

Chapter 1.4 This chapter presents some of the most important hylozoic doctrines:
existence has three aspects: matter, consciousness, and motion;
the monads are the least, indestructible parts of matter;
the meaning of life is the development of consciousness in each monad;
the various kingdoms of nature are the different stages of the consciousness development of the monads;
everything is a unity;
everything is ruled by laws.

“There are laws in everything, and everything is expressive of law” is the principal axiom (self-evident proposition) of hylozoics.

The seven laws of life mentioned are the most important ones where man is concerned.

Chapter 1.5 Note the following terms and their meaning: aspect, objective, subjective, dynamic. Matter is the objective aspect, consciousness the subjective aspect, motion the dynamic aspect. All reality is objective, subjective, and dynamic at the same time. There is nothing lacking these three aspects. Thought, for example, is not only

subjective (a content of consciousness), but also dynamic (is energy) and objective (is a material form of superphysical matter).

Chapter 1.6 “Intelligence” in the animal and vegetable kingdoms is not connected so much to individuals as to collectives, and demonstrates in special instinct. This is a manner in which unity expresses itself as well. Unity – the collective – is primary and what is given. Individual character must be developed by the individual out of his own potential, in time and by the aid of what is given in the collective.

Sheldrake’s hypothesis of morphogenetic fields (morphogenetic means “form-furnishing” in Greek) agrees with hylozoics on several important points:

1. Forms of nature are preserved and inherited in new individuals through non-physical guiding patterns called morphogenetic fields.

2. There is not only a genetic-biological but also a psychological heredity. Younger individuals assimilate experience had by older individuals of their species, such experience being transferred through non-physical causation.

3. Parts are not explained from themselves but only from the whole they belong to. There are hidden wholes, greater than the physically tangible ones.

Chapter 1.7 Latency is the most important single factor to account for the individual character, qualities, abilities, degree of understanding, etc., of a human being. Most of what we have is what we have succeeded (in part or wholly) remember anew from previous experiences. The entirely new things we have learnt in our present incarnation are very few, relatively speaking.

The different kingdoms in nature are the principal, successive stages in the evolution of consciousness. Within those principal stages – the natural kingdoms – there are numerous lesser stages. In the human kingdom, for instance, there are five stages, each of one having a great number of levels. Each level implies its particular lessons to be learnt. Evolution is continuous, does not evince any sudden jumps.

The evolution of consciousness is the meaning of life. The meaning of life is not to be sought in the matter aspect, in “having and getting”, but in the consciousness aspect, in “being and becoming, in knowing, daring, and being able”.

Chapter 1.8 In hylozoics, “monad” and “self” do not mean exactly the same. Monad and primordial atom are the same thing. All selves are monads, primordial atoms. However, all primordial atoms, or monads, have not become selves yet, that is to say: have not had their consciousness awakened. “Monad”, “primordial atom” refers primarily to the matter aspect; “self” refers to the consciousness aspect.

Before the consciousness of the monad has been awakened, this consciousness exists only as *potential*, as possible.

After consciousness has been awakened, it can be lost wholly or partially for some time. It then becomes latent, with the possibility of resuscitation. This happens under law and periodically to the monads in the four lower natural kingdoms from the mineral up to, and including, the human kingdom. When the monad abandons its envelope at physical “death”, consciousness eventually becomes latent. Consciousness is awakened again after a short or long time, when the monad has been invested with a new envelope. Then the monad has lost the memory of its former existence, however, and perceives itself as a new individual. This is unavoidable, since the new brain knows nothing of what the old brain knew. Only at the end of the human kingdom does the monad acquire a continuous memory extending through all of its incarnations.

Therefore, do not mix up the concepts of potential and latent!

Chapter 1.9 “Consciousness of unity” means two things. It means the conviction or awareness that all life makes up a unity. Man apprehends this consciousness as responsibility, which makes him serve something beyond himself, sacrificing things for it. “Consciousness of unity” also means a realized, actualized, common consciousness with a whole group of individuals, a group in which the experiences of everybody are shared in telepathic interplay. The individual’s self-perception then remains, though not as opposed to the perception of “us”, and the individual self is the focus of larger self. This common consciousness is called the essential one in hylozoics. This consciousness is possible only after man has reached a superhuman stage in evolution. The human sense of unity with a serving attitude and will to sacrifice is a preparatory stage and necessary condition of acquiring essential consciousness.

READ MORE IN LAURENCY

The Knowledge of Reality (KofR): 1.1–1.4

The Philosopher’s Stone (PhS): 1.1, 2.1–2.6

TWO

Chapter 2.1 You will often notice when reading that hylozoics emphasizes the matter aspect. Also when describing reality hylozoics always starts from matter and its various kinds, forms, and phenomena. Only after that does it describe consciousness and motion, and then always these aspects as connected with their kinds of matter and material forms. Matter is the necessary basis of both consciousness and motion.

Chapter 2.2 This chapter throws some fresh light on the knowledge of the three aspects of life. That knowledge is the most important one in the hylozoic world view, providing the basis of the rest of the knowledge. Therefore, it is particularly important to understand it clearly. Now repeat chapters 1.4 and 1.5!

Chapter 2.3 It is important to understand that superphysical matter completely penetrates physical matter.

The fact that the aura has its own structure independent of the organism is demonstrated by the existence of special energy centres in the aura as well numerous channels of communication in the aura.

Chapter 2.4 In this chapter, a common occult misconception is analysed, the one saying that superphysical reality is not material but immaterial or “spiritual” only. This misconception is due to the fact that when exploring superphysical worlds they have disregarded the matter aspect, since the consciousness aspect is more important from a developmental viewpoint.

Chapter 2.5 Clairvoyance is a popular term for objective consciousness of the emotional world, emotional “vision”. This phenomenon is mentioned here only in order to demonstrate that it is possible to have objective consciousness of superphysical reality as well, and the intention is to demonstrate that the superphysical is not just a subjective world of consciousness. The intention is not to encourage anyone to develop clairvoyance.

Chapter 2.6 When in Chapter 2.3 superphysical reality was discussed, you no doubt got the impression that this includes all reality except the physical studied by science. If so, this is not quite correct, but a simplification. Physical reality also includes matter of a

kind not normally observable by man, etheric matter, and he also has an envelope made of such matter. Only emotional matter and higher is superphysical matter.

Another word for envelope is “body”: etheric body, emotional body, etc. To avoid a confusion of ideas, however, it is better to use the word “body” for the gross physical organism only, and call the other ones “envelopes”. Moreover, the word “envelope” has the advantage of indicating the function: being an envelope for the indwelling, immortal self – the monad.

Chapter 2.7 “Coarser and finer atoms” means atoms of different size. The atoms making up emotional matter are much smaller in size than physical atoms. More rapid vibrations mean, in the language of physics, higher frequencies and shorter wave-lengths. Superphysical atoms are carriers of energy of so high frequencies and short wave-lengths that they cannot be detected by physical apparatuses. They are too small to be caught in “coarse-meshed” physical “nets”.

The etheric brain is not just the sum of the individual etheric envelopes of all brain cells, but also something much more and independent of the organic.

Chapter 2.8 Note what is in the concepts “lower” and “higher” worlds as for the matter aspect, the consciousness aspect, and the motion aspect. Some reflection upon this will give you understanding of the fact that the three aspects exist in all worlds but also that they are quite different from one world to another: physical matter is not emotional matter, physical consciousness is entirely different from emotional consciousness.

Subjective and objective consciousness are two quite different ways in which to apprehend reality: only the content of consciousness *in* a world; or the world as it exists objectively, consciousness *of* that world. Man’s physical consciousness is consciousness *of* the physical world (thus objective consciousness), but his emotional and mental consciousness is only consciousness *in* the emotional world and *in* the mental world (thus subjective consciousness). Having only subjective consciousness in a world, the individual does not know of the existence of that world. That is why the physical world is the only world existing for man (when he does not possess clairvoyance).

Hylozoics explains why clairvoyance is a very limited source of knowledge. This must lead to criticism of the world views based on clairvoyance. Some people think that you should not criticise. However, it is not sufficient merely to give people knowledge, tell them what is correct, but you must also point out to them what is incorrect – false facts and errors in thinking – and teach people to understand how such errors arise. Only having this double insight will people be able to avoid repeating the old errors in thinking. Also, many people are grateful for having received this aid in their work at intellectual emancipation.

The criticism of Swedenborg and others is not directed at those persons, who had honest intentions and were important as teachers and guides. The criticism is directed at their world views, explanations of the nature of existence and the meaning of life. These views were untenable, as they must be without esoteric facts.

READ MORE IN LAURENCY

The Knowledge of Reality (KofR): 1.17, 2.9, 4.9, 4.10

The Philosopher’s Stone (PhS): 2.29

THREE

Chapter 3.1 This chapter is best studied in the light of the whole content of Section THREE. You might as well leave it to the last, if you want to.

The kind of world picture usually called materialism thus is called physicalism in hylozoics. Materialism disregards the consciousness and motion aspect, but need not disregard superphysical material reality. Physicalism is that more restricted variation of materialism which will not have to do with anything but physical reality.

Chapter 3.2 Primordial matter being homogenous means that it is of the same nature exactly everywhere. If the qualities of primordial matter appear strange or contradictory to us, it depends on our identifying it with such matter as we know of. However, primordial matter is the only reality that is completely independent and cannot be compared to anything we know, all of which is part of manifested (atomic) reality.

Chapter 3.3 The primordial atom in primordial matter can be likened to a gas bubble in water; primordial matter to water and the primordial atom to the bubble void of water. Dynamis keeps the monad up just like the gas pressure in the bubble maintains it.

Chapter 3.4 Primordial atoms are exceedingly small. They are not, of course, infinitesimal, because then they would not be able to combine into a cosmos of even the least magnitude. However, they are so small as to challenge all our ideas of smallness. Hence the word “infinitesimal”, illogical though it is.

Chapter 3.5 Important terms that you should learn to use from now on are: potential and actual consciousness, manifestation, actualization of consciousness.

It is important to understand that the evolution of consciousness is a process within a larger process: manifestation. For the time being, this fact is just mentioned but not explained. Manifestation will be discussed in detail in Section FOUR.

Chapter 3.6 For physical matter to exist at all it is necessary that the atomic kinds 1–49 make up an uninterrupted succession, an unbroken chain. Since higher atoms compose lower atoms, the chain must have no missing link. This, too, is a way of seeing the cosmos as a unity: a continuum (a continuous whole). Compare Chapter 1.9 as well!

Chapter 3.7 Consciousness is always different from one atomic world to another. These differences are due to the different degrees of composition of primordial atoms and different possibilities for the action of primordial force, dynamis. The more compounded a kind of matter is, the more that force is impeded and the more obscure is consciousness. This also has the effect that the perception of space and time is more and more limited in lower worlds.

The term “atomic world” is an abbreviation of “atomic matter world”.

Chapter 3.8 On analogous septenary series. Certain characteristics of world 1 thus recur in worlds 8, 15, 22, 29, 36, and 43. Each lower world in the series implies a further immense limitation in comparison with the previous one and with world 1 in particular. The same is true of worlds 2, 9, 16, 23, 30, 37, and 44 and the other five analogous series.

Chapter 3.9 Distinguish carefully between the following quite different kinds of matter: primordial atoms (1) and composite atoms (2–49) exist in the whole cosmos; molecular matter (43:2-7 to 49:2-7, inclusive) within the solar systems only. Atomic and molecular matter are manifestational matter. Primordial matter is the unmanifested, beyond space and time.

Chapter 3.10 To prevent misunderstandings in this important subject, it is once again pointed out that motion never exists in itself but always implies matter in motion. When we refer certain real phenomena to some one of the three aspects – for example sound to the motion aspect – this means that that aspect is the most important one in that very case, while the other two carry less weight.

Dynamis creates primordial atoms. Primordial atoms are the only created things in the universe. Everything else is composed of primordial atoms, not created. No kind of being, not even the highest kind, can create primordial atoms, only introduce them into the cosmos.

Chapter 3.11 The concept of dimension belongs to the matter aspect. The fact that we cannot conceive of the fourth dimension is because we only possess physical objective consciousness, and it cannot possibly perceive more than three dimensions. In the future, human beings will develop emotional and mental objective consciousness in a natural way. Emotional vision entails four-dimensional spatial perception; and mental vision, five-dimensional. This will result in an incomparably better perception of the physical three-dimensional world as well. Clairvoyants have not been taught how to perceive the fourth dimension in the emotional world. Therefore, they “see” that world in a very imperfect manner, which explains why they often have strangely distorted impressions of its material forms.

READ MORE IN LAURENCY

The Knowledge of Reality (KofR): 1.5–1.12, 1.24–1.26, 4.2.
The Philosopher’s Stone (PhS): 2.7, 2.8.

FOUR

Chapter 4.1 In his Section some terms are used that have a specialized meaning in hylozoics. Pay attention to these, such as active and passive consciousness, self-consciousness, unconscious, subconscious, and superconscious.

Common consciousness begins from world 46 in expansion. The description of it as a union of love and wisdom must not be taken in an ordinary sense. The love and wisdom of which man has experience belong to his own worlds, 47–49. The essential (46) counterparts are very different.

Chapter 4.2 It is important to view manifestation not only from the matter aspect but also as the building and dismantling of the cosmos. The meaning of life is in the consciousness aspect (understanding) and the motion aspect (realization).

Chapter 4.3 The primordial atoms (the monads) have many cycles of involution and evolution behind them when entering on involution. In other words, they take many turns from world 1 to world 49 and back to world 1. Involution and evolution–expansion are only one turn: involution from 1 to 49, evolution–expansion from 49 back to 1.

Chapter 4.4 The nine elemental kingdoms in the six worlds 43–48 are distributed in such a way that worlds 43, 45, and 47 have two each, whereas worlds 44, 46, and 48 have one each. The first six elemental kingdoms are things of the past. Nowadays only the last three remain. The two kingdoms in world 47 are causal (47:1-3) and mental (47:4-7) elementals, respectively. The one kingdom in world 48 is made up of emotional elementals (48:1-7).

Do not mix up worlds and kingdoms! By kingdom is meant a collective of monads at certain stage in involution or evolution–expansion. In one and the same world there can be monads from several kingdoms, both elemental and natural kingdoms.

Chapter 4.5 All physical life forms, all envelopes in the visible (49:5-7) and etheric world (49:2-4) belong to evolution. Physical involutionary beings, physical elementals, exist only in the atomic world (49:1).

Divine kingdoms are called so because the monads in them have attained omniscience and omnipotence within a certain global system. Monads of the first divine kingdom are omniscient and omnipotent within the solar system.

A very important insight about evolution and expansion is that each higher stage and kingdom comprises all the essential experience had in all the lower kingdoms. It is a constant winning to progress, nothing of value is lost.

Chapter 4.6 “The monad has a memory that it cannot lose” is a hylozoic axiom of enormous significance. It is in fact the logical basis of explanation for all development.

To turn memories and experiences into knowledge and faculties we must work upon them. It is when doing such work – reflecting, drawing conclusions, discovering connections, finding principles, in short: thinking for ourselves – that we notice that we learn something and make headway.

Chapter 4.7 The boundaries between waking consciousness, the subconscious and superconsciousness, respectively are individual. In each individual they are, moreover, temporary. We progress in evolution. Each new insight means a small step, but a step nevertheless, up into what was formerly superconscious.

Note the hylozoic import of the terms impulse, inspiration, and intuition.

Chapter 4.8 The knowledge of the motion aspect and, above all, of the outlet of the motion aspect through active consciousness is actually the most important knowledge in all esoterics. The knowledge of the motion aspect is that part of the esoteric knowledge of which we are the least informed, because of the terrible risk of our abusing it.

Chapter 4.9 This chapter affords an example of the importance in esoteric study not to start from stereotyped ideas: an evolutionary being such as man is not the same as a being that has constantly active consciousness, but only temporarily active consciousness. Only in the fifth natural kingdom will the monad be constantly self-active.

Chapter 4.10 The method of envelopes is necessary to evolution and expansion in the worlds of the solar system, 49–43. In the, relatively speaking, free cosmic worlds, 42–1, the monad needs no individual envelopes but enters as a co-ruler into various globe systems.

Chapter 4.11 In everything concerning man's activation, it is necessary to have a sense of balance and proportion. Balance means that activation should not be one-sidedly aimed at physical, emotional, or mental consciousness, but man should strive to develop all three main kinds of faculties: increase his power to act, ennoble his feelings, and sharpen his intellect to an equal extent. Sense of proportion means that we do not make unreasonable demands on ourselves and expect quick results, that we see that a theoretical understanding of higher things is one thing, and their realization is something quite different. All substantial work for activation is slow, and we seldom manage as much as we hope during a short earthly life. One comfort, however, is that all valuable things we have learnt we build into ourselves as immortal monads and so have them done for the future.

READ MORE IN LAURENCY

The Knowledge of Reality (KofR): 1.13–1.15, 1.22, 1.23, 1.27–1.30.

The Philosopher's Stone (PhS): 2.10–2.16.

FIVE

Chapter 5.1 Read once more chapter 1.9. Note in particular how unity expresses itself in the three aspects of reality.

Chapter 5.2 It may seem difficult to understand how mankind collectively makes up an envelope for expansionary beings, who also have their individual envelopes. By definition, an "envelope" is a material form that serves as an instrument for a monad in a higher kingdom than the monads collectively making up the envelope. Mankind is precisely such a tool, for the will of higher beings is realized through the evolution of mankind as it proceeds according to the plan.

Chapter 5.5 Cosmic energies come from all the worlds 1–42 to all the solar systemic worlds 43–49. Higher energy is necessary to the existence of lower matter but at the same time brings about the dissolution of this lower matter.

The law of form does not apply for superhuman intelligences, since they make the forms they need themselves, dissolve them at will, and immediately make new ones; in all these processes keeping their continuity of consciousness.

Chapter 5.6 Note that the boundaries between the natural kingdoms are determined by the number of individual envelopes. This is an illustration of the hylozoic principle saying that all divisions of reality must be made on the basis of the matter aspect.

When it is said that consciousness in the mineral and vegetable kingdoms is wholly or almost wholly subjective, this means that monads certainly perceive the environing world though scarcely as such, that they only in certain cases are able to refer their perceptions of it to external things. Plants can seek light, support, dampness, etc. without having a clear three-dimensional perception of matter.

Chapter 5.7 The comment on animal diet must not be misunderstood as propaganda for vegetarianism. Modern Westerners generally eat more meat than what is healthy for them. However, a consistent vegetarianism would probably not be suitable to the majority. Diet is a problem that must be solved on an individual and functional basis: everybody has to try out the diet that suits him best. The statement heard sometimes from occultists, "meat eating results in bad karma" (bad effects according to the law of reaping), has no basis in esoteric fact.

Chapter 5.8 Note the definition of culture. The laws of life aim at everybody's freedom, unity, self-realization, self-activation. Civilization is a lower kind of collective life than culture: physical conditions are well-arranged, while the satisfaction of the higher emotional and mental needs is quite neglected. A distinction is made between emotional culture (the ennoblement of feeling) and mental culture (the development of reason). The little there is of true culture in the so-called culture of our times is almost exclusively emotional culture.

The twelve essential qualities are the basis and explanation of all that is good in man. They are twelve specialized causal consciousness energies that can be tentatively called: 1) trust in life, 2) trust in self, 3) abidance by the law, 4) uprightness, 5) impersonality, 6) will to sacrifice, 7) faithfulness, 8) reticence, 9) joy in life, 10) purposiveness, 11) wisdom, 12) unity. It is impossible to describe them exhaustively, since each higher level from the higher cultural levels up entails a deeper understanding of what they mean, an understanding that cannot be conveyed to a lower consciousness.

Chapter 5.9 Note in this chapter how the knowledge of the stages of development makes it possible to relativize facts and phenomena of life, that is: to relate them to one another within a larger context. Such relativization counteracts that tendency to make concepts and ideas, values and ideals absolute which characterizes man at the emotional stage in particular. This tendency leads to fanaticism and inability to discern both proportions in existence and the necessity of change.

READ MORE IN LAURENCY

The Knowledge of Reality (KofR): 1.16, 1.21, 1.31–1.33, 1.35–1.40, 2.4, 4.7, 4.8.

The Philosopher's Stone (PhS): 2.25, 2.28.

SIX

Chapter 6.1 When here and in the following there is mention of mankind's present stage of development, this means the majority, approximately 85 per cent, who are at the stages of barbarism and civilization. The remaining monads, who have reached higher stages, either are older monads in the human kingdom or have overtaken the majority in their evolution thanks to the stronger purposiveness of their individual characters.

Mere physical senses and physical locomotive power are not sufficient for self-active physical life. There must be impelling motives as well. In the animal kingdom and at the emotional stage of the human kingdom, it is desire that supplies such motives. At the mental stage of the human kingdom, it is thought; and at the causal stage, it is intuition.

Causal reality has, just as all reality, a matter aspect (causal matter) as well as a consciousness aspect (intuition), and a will aspect (causal will).

Chapter 6.2 Dynamic will means self-active will. The purpose of man's entire emotional development, which goes on from the stage of barbarism up to and including the stage of culture, is to make emotional will both self-active, that is: physically independent (independent of the constraints of physical life, physical needs, urges), and increasingly controlled by mentality (rational).

Chapter 6.3 On perspective thinking: "relativization" here means seeing things in

their contexts and in their *relations* with one another and so understand their different functions in different relations. In contrast to this, principle thinking has a distinct tendency to see things in isolation. The mental control that perspective thinking yields over higher emotionality implies the ability not to let oneself be carried away by attractive emotions, which can be as illusory as the repulsive ones, of course.

Mentality is in itself no source of knowledge but man's tool for processing knowledge, that is: facts. Before the stage of ideality, the physical world is the only world in which man is able to ascertain facts. And physical facts, which even the greatest mental genius (47:4) is obliged to use, affords no knowledge beyond the physical world, no knowledge of the meaning and goal of life, of reincarnation, the evolution of consciousness, the laws of life.

Chapter 6.4 The view held by certain occultists, that mankind will be more "spiritual" or "cosmic" merely because the Earth has entered a new astronomic era (the "age of Aquarius"), may be compared with the hylozoic explanation of how the level of consciousness is raised: by the coming into incarnation of more individuals at higher stages of development and the going out of incarnation of more individuals at lower stages. This is an illustration of an important difference between occultism and esoterics. Mental hylozoics explains by causes that can be deduced from a given system of facts, whereas emotional-mental occultism does not explain by causes but tries to influence us to accept an attractive belief without an intellectual basis. As was pointed out in 6.3, it is the purpose of perspective thinking to control attractive emotionality, thus also to see through the attractive dogmas of occultism. However, this is not possible before the individual has reached the stage of humanity. This fact is one of the explanations why esoterics actually belongs only at the stage of humanity (chapter 6.8).

Chapter 6.5 Many a civilizational activity actually belongs at the stage of barbarism, such as that striving to ugliness distorting reality which is seen in modern "art", that cult of violence which is rife in political and religious movements, that oppression and persecution of dissidents that occur also in democratic countries. The proximity of violence is the remoteness of culture.

Chapter 6.7 48:3 consciousness expresses itself in the "mystic sense" of the solidarity and unity of all life, in the understanding that "there must be something greater and more important" than what the learned in science, philosophy, and theology preach. This emotionally accentuated understanding urges the individual to seek after the "truth" or "reality" outside the frames established by society. At the stage of culture, however, this seeking is principally emotionally conditioned.

Chapter 6.8 Skepticism is the attitude of denying what one does not want to believe, thus is a negative belief and as uncritical as positive faith. Therefore, it is not better to be a skeptic than a believer. The only rational attitude, which is also taught in all genuine esoteric schools, is the critical one: consider and examine everything before making a statement on it. An agnostic is one who asserts the impossibility of knowing anything at all of a reality beyond the physical. The agnostic's stance is more logical than that of the skeptic but untenable when confronted with the facts of esoterics.

Chapter 6.10 It should be emphasized that life between incarnations is far from as important as occultists generally presents it. In the emotional and mental worlds after "death", man seldom learns anything truly new. This is so because in those two worlds,

man is unable (before the stage of ideality) to judging the reality content of what he “sees”, and so all beliefs are easily “demonstrated” in those worlds. It is also a fact that nothing of the knowledge of the superphysical that has been publicized after the year 1875 was originally conveyed by “spirits in the spiritual world (discarnate people in the three lower regions of the emotional world), but what those “spirits” know they have either learnt before, in physical existence, or been taught it by people who learnt it in the physical world. Spiritualists rejected from the beginning esoteric facts about reincarnation, for instance, because the “spirits” denied them, but accept some such facts nowadays, as more and more people after 1875 have studied esoterics in physical existence and upon the conclusion of their physical lives have taught it in the emotional world. The lagging behind of spiritualism demonstrates clearly that the knowledge in the “spiritual world” is imported goods from the physical world. It should be noted that to spiritualists not the content of the knowledge but the manner in which it is conveyed seems to be essential thing. In such an attitude they evince their attachment to physical phenomena and emotional sensations.

Such reminiscences of a previous incarnations as sporadically occur before the activation of causal memory at the stage of ideality are due to the monad having achieved a contact with so-called permanent atoms in the lower envelopes. These are atoms and molecules that accompany the monad during its entire cycle of incarnation and discarnation, also after the dissolution of the lower envelopes.

READ MORE IN LAURENCY

The Knowledge of Reality (KofR): 1.18–1.20, 1.34.

The Philosopher’s Stone (PhS): 2.30–2.33, 2.37–2.40, 3.16–3.33.

SEVEN

Chapter 7.1 “Destiny” is defined hylozoically as “the sum total of originally given conditions, and therefore limitations, with regard to the final goal.” (PhS 3.47.5) The more expediently the individual is able to use these given conditions when wandering towards the goal, the greater will his freedom be.

Any assumption of the absence of law, in any domain of life, thus is a demonstration of life-ignorance.

The worlds “beyond the physical”, where the individual finally reaches a knowledge of the meaning of existence, are neither the emotional nor the mental worlds, which are the worlds of life-ignorance, but only the causal world (which the individual reaches as a man) and then ever higher worlds (as a superhuman self).

Chapter 7.2 The highest cosmic godhead is limited to his cosmos, whereas primordial matter is the truly unlimited. Unmanifested primordial matter contains potentially all the known and unknown qualities of life. These can be expressed (manifested) only in a cosmos.

The most important expression in life of the law of restoration is the law of sowing and reaping.

Chapter 7.3 It is said here that the laws of nature are those basic laws which make cosmic order possible, which, in its turn, is a condition of the arising of consciousness in the cosmos. This must not be understood in the usual scientific, physicalist sense, however, as though the cosmos would begin just as an agglomeration of matter devoid of consciousness. Quite the reverse: a cosmos is from the very beginning led by a group of monads who in a previous cosmos reached the highest divine kingdom. This collective of divine beings has built this cosmos by bringing together unconscious

primordial atoms, composing them to form lower kinds of atoms (2–49), and out of these atoms constructing still more composite forms, aggregates. Thus there are in the cosmos, from the very beginning, both monads that have fully developed cosmic consciousness and monads that are unconscious. At the outset and in the early phases of the manifestation of the cosmos, the cosmically conscious monads of course are exceedingly few in comparison with the immense multitudes of unconscious monads. As manifestation progresses, however, more and more monads are awakened and will eventually reach cosmic consciousness.

Chapter 7.4 “Realize its unity with all life” means not just accepting such an ideology but above all striving towards a common consciousness. At the beginning (!), the monad acquires a community of consciousness with all monads in the four lower natural kingdoms within a planet. When the monad has done this, it is a superhuman being, it has attained the fifth natural kingdom.

The “cosmic final goal” is the attainment of the highest cosmic consciousness and ability by all the monads in the cosmos.

The experiences we do not work on – and working on them means reflecting on them and applying them – will be without effect in our lives.

Chapter 7.5 Of the world religions, only the three youngest ones – Judaism, Christianity, and Islam – regard god as one, infinite, eternal, and absolutely omnipotent, above the Law. This idea of god is an example of how emotional thinking makes ideas and concepts absolute. Monotheism – the doctrine saying that there is only one god – is incompatible with the consistent evolutionism of hylozoics according to which all beings – including the highest cosmic divinities – are products of evolution, older and younger brothers, so that there is no insurmountable chasm separating god and man. The older religions – Vedic Brahmanism, Taoism, Buddhism, Greek, Roman, and Teutonic polytheism, etc., understood that gods are finite beings subject to impersonal law.

Chapter 7.6 The understanding of man’s “relative freedom and relative lack of freedom” is an example of the analysis of the concept of freedom made by perspective thinking (supported by esoteric facts). Principle thinking would typically absolutify its discussion in either direction: “man is totally free” or “man totally lacks freedom”.

Every intentional choice is determined by motives. Fear is an example of a motive which restricts freedom and which we can work off intentionally and consciously (applying methods of activation). Fear is perhaps the most serious hindrance to a life in accord with the laws.

Chapter 7.7 To be real, freedom must be not only a right but also an ability, since outer freedom is not possible without inner freedom, within people themselves.

In the deepest sense, the discussion on form and content (function) stems from the hylozoic doctrine of matter as the carrier of consciousness in development. Form has its *raison d’être* as long as it enables development. When it hinders development, it must be eliminated and superseded by a new a better form (according to the law of form). Countless examples of this can be seen in religion, politics, science.

Chapter 7.8 The difference between false and true unity, unity against or with the law of unity, is to be seen in the relation of opposition and adaptation to all superior units: the relation of the province to the nation, the relation of the nation to mankind (false

and true nationalism), the relation of mankind the other kingdoms of nature (false and true humanism).

Chapter 7.9 Standardization, the striving to obliterate the unique characters of individuals and groups when incorporating them in larger groups, is an example of false unity, non-expedient striving for unity. Compulsory incorporation in larger units is another example. Only the voluntary merging of individuals and groups motivated by common interest and aim is of value. The faculty of discrimination balances the striving for unity when this is pushed too far and is not expedient.

Chapter 7.10 The discussion on service throws some more light on impersonality, the balance of emotionality and mentality, our responsibility not only for actions but also for omissions.

Chapter 7.11 Right impersonality has nothing in common with indifference, coldness, dissociation, but on the contrary is a condition of full responsibility and uprightness.

Chapter 7.12 It is important to understand that “development itself develops”, that conditions of evolution are ameliorated according as more experience is accumulated in the collective consciousnesses of higher worlds, that more and more monads attain higher stages and kingdoms. The cosmic total consciousness is also the cosmic total experience and the cosmic total memory.

Chapter 7.14 Do not confuse stage and level! (Compare chapter 5.8!) On each level, man incarnates in series. The purpose of this is to afford him opportunities of working on some definite domain of life in each series. The last incarnation of any series is intended to sum up the collected experience of the whole series. If this incarnation coincides with a good reaping, then the individual can appear to be on a much higher level than he actually is, this being a factor contributing to the impossibility for human beings to judge the developmental stages and levels of individuals.

READ MORE IN LAURENCY

The Knowledge of Reality (KofR): 1.41.

The Philosopher's Stone (PhS): 3.2–3.15.

EIGHT

Chapter 8.1 The individual is self-determined to the extent that his thoughts, views, actions, etc. are determined by what he has experienced and examined himself. Self-determination is either knowledge or, for want of knowledge, a critical assumption for the time being. Belief, that is: holding true what one does not know and has not examined, is not self-determination.

Chapter 8.2 Understanding thus is connected with latency from previous lives and can be immediately aroused through a new contact with the subject-matter in question. Understanding of hylozoics is due to study of the knowledge made in previous incarnations. Such understanding can certainly be of varying extent and depth, depending on the degree of intensity of the previous study. This fact should be pondered on by everybody who desires to spread information about hylozoics. Very few people have a latent understanding of it, which in their case manifests itself in the relative ease and rapidity with which they grasp the essentials (details may take longer). The others comprehend with difficulty, generally under the influence of the

stronger mental vibrations of the propagandist (see KofR, 5.7.6). Making propaganda, trying to convince people, arguing, is useless, harmful (arouses opposition, antagonism, which can even degenerate into persecution).

Chapter 8.3 Trust in life, trust in self, and trust in law are essential qualities (see Commentary on Chapter 5.8!). This means that they are developed during all the remaining sojourn in the human kingdom and are perfected only after the monad's transition to the fifth natural kingdom. Their expressions at the stage of culture thus are "only the beginning".

One of the most important expressions of trust in law is the understanding of the necessity of beginning from the beginning, with the "elementary stuff" (in a literal and in a figurative sense) and mastering it well before proceeding to the "higher study"; that "even the longest journey starts with one small step".

Chapter 8.5 Destiny is the sum total of originally given conditions, and therefore limitations, with regard to the final goal.

The powers of destiny (the Augoeides) are monads belonging to the fifth natural kingdom. They have pursued another path of development than the one which the human monad wanders from the mineral kingdom up. Their tasks in relation to the human kingdom correspond roughly to that "divine guidance in men's lives" religious people talk about. The powers of destiny are in close contact with the planetary hierarchy and, just as the latter, they receive directions from the planetary government. It is only at the stage of culture that man becomes responsive to their inspirations, which he will then apprehend as though coming from his own "higher self". This guidance, being in accord with the law of destiny, is always impersonal, aimed at the individual's consciousness development for his service of the whole. The powers of destiny take no interest in the man's individual duties and problems in the physical world.

Chapter 8.7 In hylozoics, there is no room for such ideas that higher beings should grant man mercy for his crimes or "forgive his sins". If we have violated the rights of other beings, then it is those with which we must become reconciled, not with some higher being who is utterly incapable of being hurt by our vibrations of hatred. No deities, not even the highest cosmic ones, have any right whatever to intervene in the mechanism of causal law, to pardon in an arbitrary manner. They can permit those who show a sincere desire of obeying the laws to pay off in other ways than undergoing the same kind of suffering. The responsibility exacted is in both cases the same, however. The gods administer an incorruptible, implacable justice. We should try to understand that they do so in their deepest compassion with us as their younger brothers, in their solid experience of this being the only way of making a man out of the beast.

Forgiveness is an idea that has a meaning in the human kingdom only. As long as we are in any way repulsive in our emotionality, so long we feel hurt or victimized by the (real or imagined) injustices of other people. So long we shall also need to be able to forgive, also ourselves. When we have overcome all repulsion and reached the stage of essentiality (46), nobody and nothing will be able to injure us and we shall have nothing to forgive either.

Chapter 8.10 Even if "everything that cannot be regarded as happiness is bad reaping", this should not be misunderstood so as to make us passively submit to reaping as if it were an inevitable destiny. Reaping always is a lesson and a test, and

the powers of the law (the powers of reaping and destiny) observe with the greatest interest how we receive the reaping to be able to move on. Anyone who makes the best of the situation he is in to the benefit of his own and other people's development also makes his future reaping easier to endure.

Chapter 8.13 Man's preying on the animal kingdom affords an interesting example of collective responsibility. This depends on the bad sowing collectively incurred by the animal kingdom during the long period (millions of years) when human beings were still so primitive as to be defenceless against wild beasts of prey. We can hardly imagine the enormous multitude of people who were then killed. Now the roles are reversed: human beings slaughter and eat animals. This will go on until a balance of reaping has been struck between the two kingdoms (within one hundred years). When this has been attained, people will automatically lose the appetite for meat and will have collectively adopted a vegetarian diet.

Chapter 8.16 The law of activation is actually evident from the teaching of the three aspects of existence. Also "energy follows thought" and "thoughts are things" are deductions from the teaching of the three aspects of existence. Repeat here Chapters 2.8 and 4.9!

Chapter 8.17 Repeat here Chapter 4.11! The discovery of the various conflicting motives in man has led to the formulation of the doctrine of the "higher self" and "lower self". Hylozoics explains this differently: the monad identifies itself with various envelope consciousnesses which it has activated, apprehending these variously as "itself". When the monad identifies itself with lower emotionality and lower mentality, it apprehends these lower expressions as "itself". By renouncing identification with this lower and seeking identification with higher emotionality and higher mentality, the monad apprehends these higher expressions as a "higher self".

READ MORE IN LAURENCY

The Knowledge of Reality (KofR): 7.8, 7.9.

The Philosopher's Stone (PhS): 3.31–3.73.

NINE

Chapter 9.1 The discussion of man as relatively courageous and relatively cowardly, etc., is an example of how perspective thinking views a problem.

Hylozoics rejects the notion, rife in occult circles, that "spiritual development", that is: consciousness development, would imply that some sort of "higher self" superseded our present "lower self", expressing itself hitherto in our waking consciousness. This notion is based on a misconception, which I have elucidated in some detail in my article, *Some Problems of Human Consciousness Development*. Man has only one true self-consciousness, the monad consciousness. True, this can shift between various lower and higher levels, and this fact is what has been misconceived as various lower and higher selves. Attention indicates where the monad consciousness is found at the moment.

Repulsive emotionality and passive mentality: hatred and stupidity; attitudes hostile to life and knowledge.

Chapter 9.2 Vitalizing causal energies pouring down: compare with the esoteric definition of health given in Chapter 5.7.

The esoterician does not despise mysticism. On the contrary, he cultivates the “mystic experience” of the unity of all life and loving understanding of all living creatures. He directs this emotion entirely to the world of action, makes it the driving force of his service. In contrast to the mystic he does not allow emotion to replace clear reason, common sense, and facts. He understands that emotionality is no source of knowledge.

Chapter 9.3 Esoterics does not deny that Jesus lived once but asserts that practically nothing of what exoteric historians believe they know of his life is correct. Those historians (Bruno Bauer, Arthur Drews, G.A. Wells, Robert M. Price, Earl Doherty, and others) who, relying on the material extant, doubt that he lived, have demonstrated their common sense in this matter.

Good and evil being relative in their opposition between different levels but absolute in their opposition on each level is an exceedingly important insight that can be afforded only by esoterics, thanks to the knowledge of the evolution of consciousness.

Chapter 9.4 It is only at the stage of culture that man begins to intentionally develop his consciousness, which at this stage above all implies that he seeks to ennoble his emotions and strives to eliminate hatred, fear, and greed (unnecessary possessions).

At the stage of culture, the powers of reaping distribute bad reaping in such a way that it shall not break the individual down.

Chapter 9.5 Parasitism in the vegetable kingdom and predacity in the animal kingdom are examples of the repulsive tendency in the subhuman kingdoms.

Chapter 9.6 According to the esoteric teachers, the study of the force or energy aspect really is the principal esoteric study. Consequently, esoterics can be defined as the discerning work with energies in the service of evolution.

Esoterics exhorts us “forget yourself in your work for others”, at the same time enjoining us to constantly observe and remember ourselves. Some students have thought these two exhortations contradictory: “Should we forget ourselves or remember ourselves?” If examined more deeply, the contradiction is seen to be apparent only. The “self” referred to in the former case is the “false self”, our unsatisfied demands on others and on life, patterns of automatic negative reactions, prejudice, etc.; in the latter case, it is the conscious, observing self, which precisely by observing these reactions and attitudes can achieve its emancipation from identification with them, because what is observing cannot be identical with what is being observed.

Chapter 9.7 All the seven insights can be deduced from the basic axiom of the law of activation: energy follows thought.

READ MORE IN LAURENCY

The Knowledge of Reality (KofR): 7.15

Knowledge of Life Five (KofL 5): 6.

TEN

Chapter 10.1 The term “emotional stage” is a comprehensive term for the stages of barbarism, civilization, and culture. It is the most difficult stage of human evolution.

See in addition Chapters 6.1 and 6.2.

Chapter 10.2 Subjectivism is the tendency of individuals and groups to assert their own conception against objective reality: “if the map and the territory should disagree, then the map is nevertheless right.”

Chapter 10.3 It is through reflective analysis of our experiences that we derive the greatest profit from our incarnation. As long as we wander through incarnations with empty heads, deeming it “very nice not to think”, we must stay hundreds of years in the mental world between incarnations to have an opportunity, in its undisturbed quiet, to work upon the experiences of our most recent incarnation. The thinking man can shorten these sojourns considerably, and so increase the tempo of his cycles of incarnation.

One instance of projection discussed by Laurency in several places in PhS and KofR is the inability of subjectivist philosopher’s to “let this be this” (a violation of the first law of thought).

Chapter 10.4 Concrete reality is reality “outside our skin”. Abstract are the objective perceptions of this reality conveyed through the senses as well as the subjective conceptions of it made by emotional and mental consciousness.

Chapter 10.5 The sign \neq , which in mathematics signifies “does not equal”, is used here in the sense of “is not identical with”, indicating relation.

Chapter 10.6 Keep these three apart in your mind: thought (idea, concept), word (the linguistic form, the written and the spoken word), the thing or event to which both thought and word refer.

Chapter 10.7 Because values are relative, it is possible to place some of them above others, so as to obtain hierarchies. The discussion of mankind’s survival as a value to be put above the demands for security advanced by individual nations is an instance of such a hierarchy of values. Discovering and studying hierarchies of values is the best way in which to counteract the tendency of emotionalism to make values absolute.

READ MORE IN LAURENCY

The Philosopher’s Stone (PhS): 1.25–1.34

ELEVEN

Chapter 11.1 The two most important facts of the hylozoic doctrine of energy is: 1) all energies are expressive of laws, act in accord with laws; and 2) energies are different in qualitative respect, that is: there are lower and higher kinds of energy dependent on what kind of consciousness and will manifests itself through them. “Lower and higher kinds” of energies does not simply mean lower and higher kinds of matter (atomic and molecular kinds), for it makes a huge difference if a monad of the third, fourth, or fifth natural kingdom activates a certain kind of matter, 49:4, for example. The animal monad does it unconsciously and instinctively, the human monad can do it consciously but usually does not, superhuman monads always do it consciously and with a knowledge of the laws involved.

It is also important to understand that such qualities in energies as being final (being directed at aims) and being expressive of psychological types generally exist to a lower degree the lower the kind of matter in which the energies work. In the three lower states of aggregation of the physical world, 49:5-7, the qualitative aspect of energies is very faint. Even in 49:4 it is much stronger.

Chapter 11.2 Seven is said to be the maximum of possible combinations of three, and this is explained as follows: The first combination is the one in which three – let us call designate them 1, 2, and 3 – are equally strong and so balance one another. Then six combinations follow in which 1, 2, and 3 rule one another in various ways: firstly two combinations where 1 is the strongest and 2 or 3 is the weakest, then two combinations where 1 is weaker and 2 or 3 is the weakest, finally two combinations where 1 is the weakest and 2 or 3 is the strongest: 123, 132, 213, 312, 231, 321. These are the relations which the diagram at the beginning of this Section intends to represent.

Chapter 11.3 An obvious and interesting example of scaling down is the following: Just as the law of periodicity applies only in the lowest septenary of worlds (43–49), so day and night exist only in the physical world. In the cosmic worlds, 1–42, there is unceasing activity, and in the superphysical worlds (1–48) there is no night. The analogy is seen in the fact that the lowest unit of a septenary (43–49 of 1–49 and 49 of 43–49) deviates from the norm of the higher.

“Envelope centres are causes of organismal organs” expresses an important hylozoic principle, namely that “the function creates the organ and not the other way round”. Functional, final energies from higher worlds create centres in the envelopes of lower worlds. The need of the monad for physical vision creates the eye.

Chapter 11.4 The deva evolution affords an example of a parallel path of evolution where the monads do not develop through triads. More facts about the deva evolution are given in Chapter 11.7.

It is said that the triads are envelopes for the monad, which means that the monad is always found in a certain triad unit, is centred in it. This centring also implies that the monad apprehends the particular kind of consciousness of this triad unit as its “self”. During its evolution in the human kingdom, the monad is at first, on the lower levels of the stage of barbarism, centred in the physical atom. On the higher levels of the stage of barbarism, the monad moves to the emotional atom. Much later, at the stage of humanity, the monad moves to the mental molecule. At the stage of ideality, the monad centres itself in the mental atom of the second triad, and at the stage of unity it moves to the 46-atom.

Chapter 11.5 This chapter furnishes some additional examples of the principle of down-scaling. The sojourn of the monad, in succession, in the first, second, and third triad and the enormous improvement of the monad’s capacity for expressing will and consciousness that the transition from a lower to a higher triad entails – all of this is a down-scaled correspondence of the three-stage transformation of the entire solar system.

Certainly the monad’s transition from the first triad to the second triad and from the second triad to the third triad occurs instantaneously, but it has been long preceded by the monad’s gradually increasing ability to use the higher kinds of consciousness and energy made possible by the higher triad. Before the human monad moves to the second triad at the end of the stage of ideality, the monad has been able to use the consciousness and will of the mental atom at the stage of humanity and, sporadically,

the consciousness and will of the 46-atom at the stage of ideality. At the stage of ideality, the monad already has an incipient 46-envelope consisting of the three lower molecular kinds (46:5-7). Thus it is important to see that stages of development overlap.

Chapter 11.6 It is important to note that in hylozoics everything is viewed from above, from higher worlds and kingdoms, whereas science views everything from below, from the lowest world, the physical world, and stays there. It is by viewing everything from above that hylozoics can say that everything has a purpose and that chance is a subordinate event. The expression “everything has a purpose” of course applies in a greater scale: the manifestation of every monad in the cosmos has a purpose. Important events in the incarnations of the monad has a purpose, but not *every event* in the life of the monad has a purpose.

For us human beings the most obvious example of a dominant (in a down-scaled sense) is the human monad as a dominant in its envelopes. Compare this with what is said in Chapter 1.8!

Chapter 11.7 The hylozoic doctrine saying that organic life is a special case, and not the norm, of life in general is one more example of how hylozoics views everything from above, from higher worlds.

As for the number of participating monads, in our planetary system the deva evolution is much larger than the human evolution.

READ MORE IN LAURENCY

The Knowledge of Reality (KofR): 2.2, 2.5–2.7, 2.11–2.18.

TWELVE

Chapter 12.1 Throughout this Section TWELVE I have intentionally used different terms for the same things, namely the special hylozoic terms introduced by Laurency and the older traditional esoteric ones. The intention is to accustom students to the older terms so as to enable them to study the older esoteric literature, such as the works of Alice A. Bailey and H.P. Blavatsky, with greater ease and profit. Thus: seven-globe is Laurency’s term for what in the older literature is called planetary chain or simply chain; eon is the Laurency term for round, kalpa, or day of Brahmâ.

“All these septenaries of course depend on the seven basic types and type energies.” Each globe of the seven-globe thus represents some one of the seven type energies. The seven globes within the encompassing 46-globe are like the seven centres of man’s etheric envelope. Not the actual globes are important here, but the collectives of evolutionary monads inhabiting them, their consciousness and will.

Chapter 12.2 “The planet Venus is the lowest, gross physical planet in a system similar to the Terran system.” All gross physical planets of our solar system are correspondingly the lowest globes of their own seven-globes, or planetary systems. There are ten such planetary systems in our solar system, three major and seven minor ones. The Terran system and the Venusian system are minor systems.

It should be added that our mankind is made up not only of monads who have causalized on our planet but also of monads who causalized in a previous seven-globe and were then transferred to ours.

Chapter 12.3 The imaginative fiction of “twin souls” is motivated by the desire to provide some sort of occult rationalization of the human individual’s search after a

partner in life. But the original esoteric symbol of the “twins” never meant two individuals at the same stage of development or even of the same natural kingdom. Traditional esoteric symbolism has always stressed this fact in various ways: for example in the symbol of the twins Pollux and Castor, of whom the former was immortal and the latter mortal; or the ancient Indian symbol (Rig Veda I, 164:20) of two birds, ever united with each other and sitting in the same tree, the one eating the sweet fruit, the other observing without eating. “Eating the fruit” of course refers to the function of the lesser causal envelope of gathering experience during incarnation. “Observing without eating” correspondingly refers to the function of the greater causal envelope of drawing the generalized understanding from the experiences of the incarnation without having them itself.

Chapter 12.4 “No man can reach beyond the human kingdom without the assistance of and co-operation with the planetary hierarchy, a certain appointed member of it who has taken upon himself to guide the man on the difficult path to the fifth natural kingdom.” The path referred to here is so-called discipleship. About this it should be said that far from all members of the planetary hierarchy take human disciples and they are in any case interested only in such individuals who are able to make some powerful contribution for mankind on a line with the hierarchy’s plan for the evolution of consciousness. It is also important to know that discipleship is a collective condition: the disciple is introduced into a group the members of which are expected to acquire a common consciousness.

Chapter 12.5 The absence of the planetary hierarchy from mankind is the most important cause of our problems, since these stem from our ignorance of life and the laws. The reappearance of the planetary hierarchy in mankind will entail the solution of our problems, since the hierarchy is the source and origin of all knowledge of life existing on our planet. Of course this is not to say that the hierarchy will appear to put everything right that we have thrown into disarray. Quite the opposite: the knowledge of life we receive from the hierarchy affords us the clearest possible understanding of our responsibility and duty to remedy ourselves the anomalies we have caused.

Chapter 12.6 The description of future events given here is based on the estimation of probabilities. It should be emphasized that these developments are predetermined in their principal outlines only, and not in detail. Nor is anything determined as to times and dates. Mankind has its free will and can delay the plans of higher kingdoms considerably.

Note that man in his manifestation on Earth during this globe period begins and ends as an etheric being. The whole of the first root-race and the greater part of the second root-race, the greater part of the sixth and the entire seventh root-race are etheric.

READ MORE IN LAURENCY

The Knowledge of Reality (KofR): 3.1–3.9.