

## 9 ESOTERIC PHILOSOPHY

### 9.1 Introduction

<sup>1</sup>The history of European philosophy falls wholly within the astrological epoch called the Piscean, extending approximately from 500 years before to 2000 years after the beginning of the current era. The philosophers mentioned who flourished before this time were all esotericians. Excepting some small clans at the stage of culture, it can be said that the clans incarnating in this epoch were at or near the stage of barbarism.

<sup>2</sup>Philosophy is a collection of pseudo-problems that have been handed down through the ages ever since the sophists of Greece. These problems have never been grasped correctly, and so the whole of philosophy is an imaginative speculation of ignorance. These problems bear witness to the fact that human reason is helpless in the face of the problems of existence. The importance of philosophy is seen in the fact that it has served as a mental gymnastics and helped mankind develop the power of reflection and eventually enable it to apprehend correctly the fundamental reality ideas.

<sup>3</sup>Emotional illusions and mental fictions are quite simply everything that mankind in its profound ignorance of reality and life has ever felt and thought during millions of years and that has survived from one generation to the other in some manner. A never-ceasing stream of new facts, new theories, new assumptions, suppositions, conjectures, feeds consciousness in these worlds. All people apprehend unconsciously the consciousness activity of all, everybody whatever corresponds to his own level.

<sup>4</sup>The condition of telepathic apprehension is that physical waking consciousness (the brain cells) has some time contacted the corresponding emotional or mental "idea content" or that emotional and mental vibrations (molecules) are so close to the previous idea content that "new discoveries" can be made.

<sup>5</sup>It should be evident from this that not one per cent of what mankind accepts as "knowledge" (of the content of emotional and mental consciousness) can be in agreement with reality.

<sup>6</sup>The speculative disciplines (philosophy and theology) are nothing but fiction systems.

<sup>7</sup>The "facts" of natural science may have been ascertained correctly but the process of working them up into systems (into correct contexts) is largely abortive. Even science consists of a very large number of fiction systems. The results are the constantly new scientific discoveries, which entail a constantly increasing number of theories and hypotheses.

<sup>8</sup>Some philosophers construct their world view and life view on the basis of scientific hypotheses. That is not the proper procedure. Some of those hypotheses seem to last longer than others and then easily become dogmas (the 19th century dogmas about the indestructibility of matter and energy, for instance), but sooner or later prove to be erroneous. Mankind is not in a position to solve the problem of existence. Anyone who nowadays cannot see this demonstrates that he is not qualified to handle this problem.

<sup>9</sup>It must be laid down once and for all that the philosophers cannot explain reality. All the attempts made are fiction systems and will remain fiction systems.

<sup>10</sup>The knowledge of reality cannot be acquired in the worlds of man, in the human kingdom, but only in the next higher kingdom, in the fifth natural kingdom.

<sup>11</sup>Man is reduced to exploring the visible part of physical reality. Nuclear physics is busy exploring the lowest layer of physical etheric matter (49:4).

<sup>12</sup>Etheric vision can be used to observe phenomena as far as in the physical etheric molecular kind 49:3, and clairvoyance can be used to observe phenomena in the molecular kinds 48:4-7 of the emotional world. Clairvoyance cannot be used to explore the very molecular kinds. Those who claim to be able to acquire a still higher kind of perception of

material reality are deceivers or self-deceived. These facts have been laid down by the planetary hierarchy.

<sup>13</sup>Expressed differently: the first self cannot acquire the knowledge of reality on his own. Not even the second self is able to do so. At the present stage of mankind's development and for the next several thousand years, the first self will not be able to explore more than the five lowest molecular kinds in the solar system (49:3-7). It is possible for the second self to explore the 28 lower molecular kinds (45:4-49:7). This affords no possibility of exploring the atomic kinds 1-44. The enormous difference, however, between a second self and a first self consists in the fact that the second selves can (whenever they wish) receive the knowledge as a gift from those in higher worlds and kingdoms. The first self cannot receive the knowledge in this manner, since he abuses all knowledge consciously or unconsciously. Only those who have entered into unity, the collective consciousness, and are able to apply the laws of nature and the laws of life without friction in their worlds, receive all the knowledge of reality they need to work and to serve.

<sup>14</sup>So much about the possibility of a knowledge of reality.

<sup>15</sup>In the absolute sense (and this "absolute" understood in its proper meaning), only the individuals in the highest cosmic world (world 1) have a correct perception of cosmic reality, since they alone are able to have a final perception of the composition of matter in all the 49 atomic worlds with their total of 49 dimensions. Individuals in lower worlds can reach a perception of their own and lower worlds that is only relatively correct (in the absolute sense), since there always exists an incomprehensible remainder of that higher matter which enters into the composition of the various matters. Therefore, from the logical point of view, the demand remains that a perception that is as correct as possible in each world separately is the only correct one in that world and must be considered valid in that world.

<sup>16</sup>As long as a perception that is as correct as possible in its own particular world has not been attained, the subjectivists will assert their misconceptions until the objective exploration of that world has been brought to a conclusion, which in any case cannot happen at lower stages of development. Until then, the hypothesis method will remain the path of research, of practically never-ending research. Until then, individuals will hold dissimilar opinions on the reality content of the hypotheses. If people realized this, they should learn to see that tolerance is necessary, if they do not want to have an unceasing quarrel about individual opinions. We must let everyone have his view, at least when it is self-acquired by a thorough assimilation of the "present standpoint of science" and the realization that this can never be final. It must be definitively laid down, however, that skepticism can sometimes be justified but never ever dogmatism, since development is practically "endless".

<sup>17</sup>Where the question of the meaning of life is concerned, it is everybody's duty to try to form his own view, however simple it may be. The skeptic, who using his common sense considers that problem insoluble, of course is greatly superior to the dogmatic who believes in authorities, believes that individuals in the fourth natural kingdom will solve that problem, believes in all manner of clairvoyants who even imagine they possess "cosmic consciousness", a faculty that not even the members of the fifth natural kingdom have attained. The fiction of cosmic consciousness held by some occultists is shared also by the members of the Rosicrucian Order A.M.O.R.C., and this is actually all that need be said about that order. The total lack of judgement prevalent as to the knowledge of reality appears especially in all these recent occult sects that spring up like mushrooms. It is simply fantastic what these occultists can imagine and believe they understand. They take all their passing fancies as intuitions. They have no idea of the fact that those who "listen to the voice" are victims of emotional beings. In esoterics there is mention of the "voice of the silence", but exoterists cannot interpret that symbol correctly (no more than other esoteric symbols). They do not know what is meant either by the silence or its voice. The esoterician puts another

sense in the words than the conventional one. The literalists have not understood even that much.

<sup>18</sup>With their hypotheses and theories, philosophers and scientists are the intellectual guides of mankind. When they have accepted hylozoics as the only tenable working hypothesis, the planetary hierarchy will be able to establish communication with mankind. Before that happens, such an attempt on the part of the hierarchy would be meaningless, since there is no common starting-point for understanding. It is true that a 43-self has said, "The doctrine we promulgate, being the only true one, must, supported by the evidence we are preparing to give, become ultimately triumphant as every other truth." It will take a long time, however, because the learned still persist in refusing to examine the reality content and viability of hylozoics with its simple explanations of things that otherwise are inexplicable.

## ***9.2 Exoteric Philosophy***

<sup>1</sup>Since all believe themselves able to judge everything, there are also those who have not studied philosophy but are able to solve all philosophical problems offhand. It is not uncommon to hear sharp-witted people express their opinions about what the philosophers "actually meant". The poor philosophers apparently were quite unable to explain what "of course they must have understood". The only thing you can do is to advise those people to read the philosophers' own writings and not derive their philosophical learning from some book on the history of philosophy where the author claims the philosophers said this or that, which is not always the same as what they really said. In other words, any rehash involves great risks of errors. As Schopenhauer wrote in a letter to a friend, everything that others claimed that he had said was always erroneous in some respect, so that only verbatim quotations were correct. However, even such quotations are often cited out of context. This is of course obvious, and pointing it out is only a demonstration of schoolmasterly pedantry. However, the esoterician has once and for all been taught that one cannot be too schoolmasterly. The supercilious all too often give proof of their stupidity.

<sup>2</sup>Philosophical speculation solves no problems of existence, only complicates them further, which the history of European philosophy during its 2500-year existence sufficiently demonstrates. Philosophy is the attempt of physical man at explaining the meaning and goal of existence. The knowledge of reality has always existed. It was a gift from the planetary hierarchy. When that knowledge was abused, it was made inaccessible to the immature and the unworthy. The result was that the "uninitiated" decided to solve the problems on their own. And thus began that speculation of life ignorance called philosophy. They should soon have learnt to see that ignorance cannot solve the problems of existence, see that the whole of philosophy is an abortive imaginative speculation by acuity and profundity. Buddha made it clear that human reason at its present stage of development (the stage of inference thinking and principle thinking) cannot solve the problems of existence (of "philosophy").

<sup>3</sup>Indian as well as European philosophy commenced with the Piscean zodiacal epoch. This was so because the priesthood had lost their understanding of the "religious symbols" and degenerated into superstition. This was increasingly obvious to people and criticism set in, a criticism that automatically resulted in attempts at solving the problems by "rational" means.

<sup>4</sup>Ever since Atlantean times, the priests possessed a knowledge of magic and used it to dominate the masses. However, as all knowledge that is abused is lost in some way or other, the priests met with that fate as well. For a time they succeeded in replacing the magical methods they gradually lost with all manner of devious tricks. This procedure was impossible in the long run, however.

<sup>5</sup>It is a big mistake to be afterwise when studying the history of philosophy. If you are afterwise, you put into the writings of the philosophers what was not there before. Strange to say, not even professors of philosophy seem to have seen the risk involved. What has

emerged as the result of a slow intellectual process during several centuries, new reality concepts and new fictional systems, for instance, is being read into the writings of the ancients because the words they used were largely the same as ours. It is so easily forgotten that words (very limited in number) and concepts or ideas are quite different things.

<sup>6</sup>Excepting the pre-Sokratean philosophers, only Platon, Aristoteles, Chrysippos, Plotinos, Bacon, and Leibniz were initiates of esoteric knowledge orders. Posterity had little use of this, however, since those thinkers were not permitted to reveal anything of what they knew. They were permitted to present “new” ideas only if they could seek out such ones in old literature and thus invoke authorities. It is indeed possible to find hidden allusions to esoteric ideas in their writings. In their case, “afterwisdom” is permissible, since you know what they knew.

<sup>7</sup>We should not be content with the mere information that a certain philosopher was an initiate. Most orders had seven degrees (some of them ten, three of which were preparatory). And those who did not rise above the third degree did not know much. They did not even know that there were higher degrees.

<sup>8</sup>Western philosophers should not set about interpreting the yoga philosophers, and the yogis should not try to elucidate Western ways of looking at things. The one party is not in a position to understand the other. Only esotericians are able to understand both.

<sup>9</sup>The yoga philosophy is suited to Orientals with their introvert view of life, not to Occidentals with their extravert view, based on objective research into reality, natural science being its physical demonstration. Besides, it can be established that Patanjali’s Sutras certainly contain the knowledge of reality but also that no yoga philosopher has been able to interpret them correctly, since no yoga philosopher has yet become a causal self. It is perhaps painful for Indians to realize this, but until they recognize hylozoics as the only tenable “hypothesis”, they will remain in emotional reality. Mental “clairvoyance” is acquired in connection with causal objective consciousness. Occidentals do not reach beyond the visible physical world, and the yogi does not reach beyond the emotional world. The “nirvana” of the yogi is the individual’s state of sleep in his causal envelope after the dissolution of his mental envelope. That “extinction” is no annihilation, however. Neither yogis nor Buddhists grasp what Buddha meant by nirvana. It should be added, moreover, that Buddhism is a distortion of the teaching of Buddha just as Christianity is a distortion of the teaching of Christos.

<sup>10</sup>The task of philosophy should be to “teach people how to think”, not to make them bristle with opinions like people who have not learnt how to think in agreement with reality (without the requisite facts). What esoteric philosophy wants, among many things, is to teach people to stop “believing”, to stop accepting the opinions of other people. At lower stages or as the result of deficient education, human intelligence consists in attempts at grasping what others have said to be able to parrot it. More than 99 per cent of prevalent views are more or less deficient due to the scarcity of facts.

<sup>11</sup>If you accept some view, you should make it clear to yourself what that view is based upon. Most people cannot do so. They do not even see the necessity of it. But then the opinions of most people consist of illusions and fictions.

<sup>12</sup>The shortcoming of the “great philosophers” was their inability to see the absurdity of constructing systems supposed to be in accord with reality without possessing the requisite facts, as if logic could be used to conjure up knowledge. Philosophers are only now, after a couple of thousand years, beginning to see that this was a brainless enterprise, see that without facts any “learning” is nothing but superstition. Logic is a method of systematizing facts. That is the first point. And then you should be able to ascertain that “facts” are facts. That is the second point. If you cannot do so, then everything you know is guesswork without a chance of guessing right.

<sup>13</sup>Judging from the current presentation of 19th century philosophy, it has never been known that Herbert Spencer with his evolutionism was the philosopher who was the most

influential in bringing about a general emancipation from both philosophy and theology. Indeed, Spencer was the philosophical authority in the whole English-speaking world and among scientists in the whole world. This is cited as an example of how haphazard is the general historical perception of things. Spencer was not a “Kantian”, you see, and so he was rejected by all the philosophers and was practically unmentionable, so that nowadays he is only a name if even that much. How little philosophers understood his revolutionizing reality idea is clear from the fact that Hans Larsson\* wondered what was meant by evolution. (\*See endnote.)

<sup>14</sup>It is the task of philosophers to provide scientists with a world view that they can accept and reason from. Science (natural research and psychology) has its special problems. It must rest on a firm ground, however. Pythagorean hylozoics has definitively solved the epistemological pseudo-problem of the subjectivists. It is high time the philosophers started to examine hylozoics as to its logical tenability and content of reality. It is no longer possible to pretend as if that 2700-year-old explanation of the world did not exist. It is true that hylozoics is a superphysical problem. However, philosophers cannot in the long run avoid taking a position to the hylozoic categorical assertions that physical matter originates from superphysical matter and that the explanation of events in the physical world, the causes of the processes of nature, are to be found in superphysical worlds. These problems have nothing in common with the “metaphysics” that has been the object of philosophical speculation during the two thousand years of its existence. There is a fundamental difference between philosophical “metaphysics” and hylozoic superphysics. Metaphysics has always been a product of the imagination, a fiction. Hylozoics is a description of an existing reality.

<sup>15</sup>The actual task of philosophy is not to “solve the riddle of the universe”, for it can never do that. Philosophy as mental consciousness is the first self’s highest attainable kind of consciousness, the first self’s highest resort. Its task in the process of evolution has been and will be to develop mental consciousness, reason, so that men can become independent thinkers with self-reliance and self-determination and not slavishly dependent on an external, arbitrary power (the so-called inscrutable will of god of the theologians), so that they can apply the laws of life purposefully and in so doing become the lords of their own destiny. This will not be possible for men until about 60 per cent of them have attained the stages of culture and humanity and so have come to understand the law of life that is the most important for evolutionary beings: the law of unity the basis of which is the cosmic total consciousness common to all monads. Without that application of law nobody can attain the fifth natural kingdom, will mankind annihilate itself ever and again and be forced to begin all over from the stage of barbarism, remaking the history of the world.

### ***9.3 Esoteric Philosophy***

<sup>1</sup>Esoterics is causal knowledge, the knowledge there is in the causal world. It can be understood only by those who have developed the intuition (47:3). It can be comprehended, however, by all intelligent people (47:6).

<sup>2</sup>Illusions keep people in the emotional world; and fictions, in the mental world. Esoterics gives you access to the causal world. It is only in the causal world, the world of Platonic ideas, that the individual is able to think in accordance with reality, excepting physical learning in the physical world, based on definitive facts without hypotheses.

<sup>3</sup>The world of Platonic ideas is the “truly being”. As a subjective consciousness content the idea “agrees” with reality. As an objective material causal reality it is the cause of the lower worlds. So simple is a reality that the philosophers have never understood.

<sup>4</sup>Philosophical metaphysics is nothing but fictions, imaginative speculations without any knowledge of reality.

<sup>5</sup>True metaphysics is esoterics, for it affords a knowledge of reality, of higher worlds, of higher natural kingdoms.

<sup>6</sup>From philosophy we learn how we should not think, how helplessly disoriented man is without esoterics.

<sup>7</sup>Human learning, except that of physical facts, is sheer illusions and fictions. And this is true of religion as well as of philosophy and science.

<sup>8</sup>Existence consists of 48 ever higher worlds beyond the physical world. This fact alone should clarify how little mankind can know about existence.

<sup>9</sup>Turn the physical world into a paradise! That is the mission of mankind. Esoterics wants to help people lead rational lives in the physical world by liberating them from the superstition of ignorance. It wants to liberate mankind from religion, philosophy, and the primitive hypotheses of science. Only then will mankind be able to develop common sense in the physical world. Anyone who rationally applies laws of nature and laws of life in the physical world will reach the fifth natural kingdom in the most rapid way.

<sup>10</sup>The antimetaphysicians are the only ones who have given proof of common sense, because they have rejected philosophical metaphysics as being imaginative speculation. That is a great stride forward to common sense. Their big mistake is that they deny the possibility of any other reality than the physical one. They cannot know anything about that. That is their lack of common sense. Man cannot decide what is possible. He should have learnt that. He cannot even decide whether religion is right or wrong. Only the one possessing a knowledge of reality can do that.

<sup>11</sup>Esoteric philosophy is the ordinary logical way of looking at things quite simply. It is different from exoteric philosophy, however, in the fact that it treats of esoteric concepts as well, concepts based on esoteric facts that science cannot ascertain.

<sup>12</sup>Esoteric philosophy is the common sense elaboration of these esoteric facts, thus facts that have not yet become exoteric or, in any case, are unknown to the public at large, facts that have not entered into so-called public opinion as general concepts.

<sup>13</sup>Esoteric philosophy is not any new kind of that very particular sophisticated thinking which philosophers of all times have prided themselves on as something particularly excellent and which of course has been part of the illusoriness of self-glorification. They had to find some recourse to defend their logically unjustifiable constructions.

<sup>14</sup>Just as exoteric philosophy, esoteric philosophy distinguishes between problems of world view and problems of life view.

<sup>15</sup>Where life view is concerned, the problems of legal philosophy have been treated in the essay *The Conception of Right, ethics in The Law, and political philosophy in Politics*.

<sup>16</sup>Psychology has of old been included in philosophy, but it is a fully independent discipline that does not at all belong to philosophy, which studies human thinking. However, they were so ignorant of the consciousness aspect of existence that they did not know to which discipline they should assign it, and so they settled on philosophy. It was long into the 19th century before they realized that consciousness, and emotionality in particular, was something particular.

<sup>17</sup>Esoterics is a relatively new phenomenon in exoteric life, and esoteric writers with different esoteric training too often have dissimilar views on too many things, which is regrettable. It seems that they have not been able to agree even upon what should be called esoteric. Some of them, for instance, think that whenever an esoteric fact has been given out to the public, it automatically ceases to be esoteric (in the sense of “secret”). That is correct. Those who nevertheless continue to call it esoteric start from the fact that it was originally esoteric, belongs to an esoteric system of thought (which by no means has been mastered even by the “learned”), can be defended and explained on esoteric grounds only, and so has not yet been generally accepted as reality. It can even be said that those studying the publicized

esoteric literature still are special “initiates”, so little noticed is this literature even today. It is still fully justifiable to use the term esoteric for everything that was once “secret”, at least until esoterics has been accepted officially as a subject at schools and universities. Even after that it will be esoteric from the historical point of view.

<sup>18</sup>In exoteric philosophy, there is a rule that no system must be criticized from another philosophical system. That principle is of course correct as applied to the systems of subjective speculation. There is a rule for such systems that to controvert them you must demonstrate that they are untenable from their basic assumptions or on account of inner contradictions or absurd consequences. Exoteric philosophers perhaps unconsciously assumed that a perfect system must agree with reality, which is a correct assumption. But then no man is able to construct such a system. That would require facts that cannot be ascertained in the worlds of man.

<sup>19</sup>Where esoteric systems are concerned, however, criticism from without is not only permitted but even necessary, for these are objective systems, based on ascertainable objective facts. If the facts making up any such system are too few in numbers to be put in their correct contexts, or if contexts have been constructed with a latitude for assumptions, then that system can be compared with another that is made up of more facts put in more correct contexts. Even a “primitive” system can afford a valuable vision of existence, provided it has not been given such a formulation that a life view based on such a world view entails disorientation in life. There is every reason, in our time and even more in the future, to scrutinize systems in this regard.

<sup>20</sup>The world view and life view of the common esoteric mental system is a collective system. When the individual has assimilated it, he will formulate more or less instinctively and automatically an individual system for his own needs in accordance with his individual character, the experience of life he has self-acquired during his incarnations, and his department. He should defer doing this, however; in any case he should not do it until he has mastered the universally applicable system in such a manner that he is able by its means to “explain everything” in the simplest manner.

<sup>21</sup>It cannot be too strongly emphasized that esoterics is a mental system corresponding to man’s (the first self’s) capacity for perception of reality. We must be content with that until we have become second selves. The perception of the three aspects of reality is different in the different worlds and, above all, in the different natural kingdoms. We cannot understand the perception of reality possessed by individuals in higher worlds than our own. Even for those in the fifth and sixth natural kingdoms it must be impossible to understand the perception of reality prevalent in still higher kingdoms. Esoterics constitutes a synthesis of physical, emotional, and mental perception of reality, such as it can be ascertained by causal selves having an undistorted physical, emotional, and mental objective consciousness. The causal self’s objective perception of reality is correct as far as it extends, is the highest attainable for the first self and must be regarded as normative for the human perception of reality. It is meaningless to criticize this perception from the standpoint of the perception possible in higher kingdoms. Man must keep to what is logically possible to grasp for him. We have no logical right to accept any other perception than the one possible for the first self. We know that the perception of reality of higher selves is different from ours. That of the first self must hold force for man, however. Otherwise we run the risk of ending up in arbitrariness and being bereft of the common human basis of knowledge. The acceptance of “higher” perceptions results in credulity. The only acceptable procedure is the acceptance of working hypotheses for ongoing consciousness development, thus the practical “as if method”. Theoretical disputes about other perceptions of reality than the one possible for man are logically indefensible.

<sup>22</sup>At all events esoterics marks a giant stride forward in the matter of a correct conception of reality and life in comparison with all exoteric conceptions. Pythagorean hylozoics is the future science of reality. It can be supplemented, but it cannot be superseded by anything better.

<sup>23</sup>It may of course be objected that even hylozoics in some respects goes beyond the first self's capacity for perception of reality. In that respect hylozoics can never be more than a working hypothesis. It nevertheless treats of the three aspects of reality and makes up a hypothesis that in respect of probability is logically superior to any other conceivable hypothesis. In that respect it can be defended logically.

<sup>24</sup>The two branches of esoteric philosophy to be studied in the future will be logic (the development of reason) and the art of living (the purposive application of the laws of life). "Ontology" (the knowledge of the matter aspect) as well as "metaphysics" (the knowledge of the motion aspect) and psychology (the knowledge of the consciousness aspect) already constitute fully independent disciplines.

#### ***9.4 The Hylozoic Mental System***

<sup>1</sup>Hylozoics is the system that provides the best means of expression, the best terminology, affords the best explanatory method for "exact comprehension" (to the extent that such comprehension can be achieved at all) of cosmic reality to mankind at its present stage of development. It affords a mental clarity that is not possible with any other system. It is quite another thing that causal selves do not need any mental system. They live in the world of causal ideas, can objectively observe material reality and follow the processes of matter in the worlds of man, and intuitively experience phenomena in the consciousness aspect. Human beings are still first selves, however, and no causal selves. And the best mental system for first selves is the one that enables them to reach the greatest possible mental clarity.

<sup>2</sup>The intelligentsia of our times search for something tenable, something that makes sense in all respects (physically, emotionally, mentally), affords a sovereign clarity and makes an individual, independent thinking possible. Such an exoteric system cannot be constructed. When philosophers see this, they will examine the strength of hylozoics, the only tenable mental system. But as long as they believe that man can solve that problem by speculation, they will fail. They should be able to see this after 2500 years of speculation wrought by the most acute minds. An unerring mental system can be formed only out of esoteric (causal) facts and ideas, obtained by causal (or higher) selves from the causal world. Omniscience in the worlds of man is not sufficient, since these worlds are built from still higher kinds of matter and energy. In the causal world, there is more than just "clouds of knowable things", however. Ideas from the worlds of the second self are to be found there as well. And only when we possess that knowledge will it be possible for us to construct the "ideal system".

<sup>3</sup>Hylozoics as presented in the *KofR* is not more "abstract", not more fantastic, not more of a superconscious nature than it will be acceptable to scientists and philosophers within a century. Hylozoics starts from the matter aspect, this being the basic perspective of Western thought, and moreover lays down instructions for both psychology and atomic research, disciplines that have already recognized the untenability of the general conception of reality established in the 19th century.

<sup>4</sup>Our modern philosophers and scientists are not in a position to understand the importance of hylozoics as a working hypothesis. It is not intended for them. When research has advanced so far, however, that the existence of a particular physical etheric world has been recognized and the existence of an etheric envelope attached to the organism has been discovered, so many other discoveries and so many confirmations of the facts of esoterics will follow suit that many people will accept hylozoics as the best working hypothesis. We may expect a revolutionary discovery to be made around the year 2025.

### *9.5 Tasks for the Esotericians of Our Times*

<sup>1</sup>One difficulty the esoterician is grappling with is how to introduce, in the simplest manner possible, new concepts that cannot be illustrated to normal objective consciousness. Modern man demands to see in order to be convinced. He ascertains that the concepts of theology, philosophy, and science are fictions that people have believed in and been deceived by for thousands of years. He refuses to accept anything that he cannot verify himself. He has become skeptical to so-called logical demonstrations, since such demonstrations have misled even the most acute minds, a fact that the history of philosophy has carefully left on record. When it has been possible to “prove” that the universal perception of objective physical material reality, ascertainable to everybody, is an illusion, then it seems possible to prove the correctness of any insane idea. Hence the modern catchword: “proofs prove nothing at all”. This has been thought to reflect the limitation of the human intellect and the insufficiency of the human judgement, and rightly so.

<sup>2</sup>It will be the task of esoterics to collect as many logical, psychological, and objectively tenable proofs as possible. It will be the task of esoterics to weed out all the illusions and fictions collected by mankind during millennia, so that mankind will no longer be deceived but will be able to trust its “authorities”. Regrettably, more and more occultists appear whose role seems to be to thwart this mission of esoterics. We seem to be obliged to wait for the return of the planetary hierarchy and the time when only individuals of the fifth and sixth natural kingdoms will be acknowledged as authorities.

<sup>3</sup>The most important task of present-day esotericians is not to continually publicize new facts from the planetary hierarchy but to work out the esoteric mental system into such a form that it will be more easily accepted by philosophers and scientists as a working hypothesis and incomparably superior as such. They should select facts for presentation according to the principle of making esoterics increasingly easier to comprehend. They should not include such facts as do not serve this purpose but only make up an unnecessary and, at the present stage of development, useless burden and perhaps contribute to promoting the irremediable tendency to meaningless and misleading speculation. Generally speaking, the facts already extant should be sufficient to enable an exact and allround basic system for the current mentality, a “lesser catechism” as a propedeutic stage. When, some time in the future, esoterics has been generally recognized as a superior working hypothesis, then the time will be ripe for affording wider perspectives to those who wish to become experts on esoterics.

<sup>4</sup>As a matter of curiosity it could be mentioned that a certain person, having studied the works of Laurency and then having had the opportunity to study esoteric knowledge more extensively, considered it suitable to deal summarily with the works of Laurency, calling them “schoolmasterly”, not understanding that they must be “schoolmasterly” to be able to serve as an introduction.

### *9.6 Universality*

<sup>1</sup>Esotericians agree with philosophers that “universality and logical inevitability” are criteria of real knowledge. The great difference, however, is that esotericians extend this principle to hold at all the different stages of development and for all the different kinds of objective consciousness.

<sup>2</sup>Universality is the subjective criterion of truth, which is valid until we have discovered the requisite laws of nature and laws of life and are able to objectively ascertain the rule of law, for conformity to Law is the definitive criterion. Admittedly, the Law mostly concerns the motion aspect, but it makes the cosmos possible and prevents chaos, and by that it acquires validity also for the matter aspect. The law of the consciousness aspect is the condition of consciousness development, making it possible.

<sup>3</sup>The aprioristic nature of our perception, so wretchedly misinterpreted by philosopher Kant, is the result of all the concordant experiences the monad (the individual, the self) has had ever since the mineral kingdom. It is the perfect agreement of inner and outer reality, universal and inescapable. The fact that philosophers allowed themselves to be misled by Kant's logicisms evidences their lack of common sense. Living in the world of fictions involves certain risks. And all philosophy ever since the sophists has been fictionalism. Esoterics alone is able to save mankind from that madness.

<sup>4</sup>Common sense is what is universal in the experience of all beings in all natural kingdoms. The domain of reality of our experience is widened with every higher world and higher kingdom. However, there is nothing in the higher that can ever controvert what is universal in the lower. The universal is what is common to all in the entire cosmos.

<sup>5</sup>It is illogical, to say the least, that philosophers have advanced the proposition that philosophy is the quest for the universal while putting forward the most individual views. The universal must provide the very basis of a system to be universally accepted. Common sense is precisely the expression of the universal, and what conflicts with common sense can never be expected to remain valid. Admittedly, everybody believes himself to be possessed of common sense. But then, they confuse what appears evident to their own life ignorance with what is the outcome of the knowledge acquired of what was universal to the wise of all ages. Common sense is supreme reason, not the conception of ignorance. Therefore, it can be said that common sense and wisdom are the same thing. In contrast, public opinion is not common sense, although many people seem to think so. Public opinion, if you could speak of such a thing, is at best what most people have accepted as correct in a conventional sense or for the time being. Public opinion chops and changes on a daily basis and has no right whatsoever to claim universality in a logical sense, which basically is the permanent, the incontrovertible, the truths valid for all times; let the philosophers then dispute that such truths exist. Objective reality, the three aspects of reality or life, cannot be explained away by any philosopher, and it is the basis of the universal. What has been constructed on this objective basis through objectively and definitively established facts is universal as well. Subjective consciousness is objectively correct when it is in agreement with objective reality and this in each world separately.

<sup>6</sup>Philosophers talk much about the "absolute", not knowing what they are talking about. What they mean by the "absolute" remains unclear and their notion of it has so far been some constructive concept. The esoterician wonders whether they mean the very primordial matter or the whole cosmos or the physical world. Those questions are answered in hylozoics. The theologians mean by the "absolute" god, but that is irrelevant. Theological fictions are no issues of philosophy, and the same goes for Brahman of the yoga philosophy. The definitions thought to indicate the reality content of those concepts are both subjectivist and individualist. There has never been any question of a reality that is valid for all and directly given for all. Whatever does not fall under the law of thought directly applicable for all, the law of identity, can never be called universal in the absolute sense. Anything that does not come up to this requirement remains individual. Certainly we can be agreed upon general concepts. We make such agreements, however, by individually accepting concepts because of similar experiences. What we are agreed upon in the collective consciousness is what is common to us all in individual experience. Any attempt to force on anyone anything that does not agree with his experience has consequences in future lives and especially for the Big Brother people themselves. But they do not care about that until they experience the effects of the law in their own lives, if they even have a sufficient understanding why life handles them as it does. There is sufficient reason to assume that they cannot use the offers of life in the right way.

<sup>7</sup>During a conversation with philosopher Adolf Phalén (Uppsala, 1908), I said, "I find it unbearable to live in this uncertainty, like wandering in darkness," whereupon Phalén, smiling

faintly, answered, "It is the very pain of uncertainty that makes us philosophers." We seek until we find an answer that tallies with our need of certainty on our level. There are those who are not satisfied with the fundamental ideas as presented in theology, philosophy, or science but have found them in hylozoics. In the long run, however, man cannot be satisfied with such mere concepts, even though they explain existence in a way that is acceptable to common sense. He wants to be able to ascertain facts in his own experience and therefore seeks to attain the world of Platonic ideas, which for us is the "truly being", since it is the first world to afford us "true reality", universal, incontrovertible, so that we no longer need to "wander in darkness" and accept appearances for reality. People in sufficient numbers are able to witness to the existence of that world and of that knowledge out of their own experience. Then let the skeptics, ignorant of life, give their supercilious smiles. They will never be in a position to refute hylozoics with their arguments. This system is sufficiently documented for those who have remained honest seekers and refuse to accept anything that does not "hold in all respects". Sooner or later so many people will see that hylozoics agrees with reality that skeptics will not dare to either ridicule or criticize it for fear of making themselves laughing-stocks.

### ***9.7 Fictions and Illusions***

<sup>1</sup>All people are victims of their passing fancies, their brainwaves, their suppositions, their creeds, their so-called inspirations and intuitions. This is inevitable at the present stage of mankind's development. It was the realization of this fact that made Sokrates the "wisest man in Greece", according to the oracle. It will probably be long before people have reached that realization, before they have learnt not to accept anything without sufficient grounds, the knowledge of the requisite facts. It is no sufficient ground that so-called authorities claim something and millions of people parrot it. Authorities, too, are victims of their emotional illusions and mental fictions.

<sup>2</sup>"Our fictions blind us to our own ignorance." If people refuse to see fictitiousness, it only remains for you, if you want to help them, to deprive them of their fictions. The twaddle that you should not be "negative" is nonsense. For what is meant here is not meaningless criticism, criticism for its own sake, but criticism with a positive objective. You tear down old ramshackle houses to give place to new buildings.

<sup>3</sup>It must be emphatically asserted that before man has acquired a knowledge of reality, he will unfailingly fall victim to the illusions of his emotionality and to the fictions of his mentality, let him then be however learned, acute, and profound, a saint however great. What is said here is both a challenge and an accusation. The concerted efforts of the learned world to ridicule and discredit esoterics to begin with, and later, when that was no longer possible, shroud it in silence, give me the opportunity and right of attack. Besides, that cult of lying will soon be over and done with.

<sup>4</sup>"We are not by nature the slaves of an unsubduable destiny, but we have made us slaves to the figments of our own imagination." We are controlled by the ideas that we have more or less at random incorporated with our consciousness. In that way new ideologies are formed that dominate the masses or groups of the intelligentsia, different fashion trends of thought arise. And this is repeated with each new generation. Another instance of mankind's disorientation as regards the knowledge of reality.

<sup>5</sup>Thousands of priests preach their dogmas, thousands of philosophers and scientists send out their thought-forms, hundreds of thousands of mental parrots reinforce them with their vibrations. This mass thinking always becomes a mental factor of the greatest importance. Thanks to the mutual contradictions of the ideologies, it is possible for most people eventually to work their way up to higher mental systems, pass from a lower system to a higher one. Those who try to comprehend mental systems that have not reached full strength in the mental

world find this considerably more difficult. When sufficient numbers of people have acquired esoteric ideas, it will be much easier to make intellectuals take an interest in these ideas and grasp them. Fictions are ineradicable because telepathy is a reality.

<sup>6</sup>Without the esoteric knowledge of reality and life, people cannot see that their illusions and fictions are unreal. This unreality can be hard enough to descry even for esotericians. For instance, a disciple was told by his teacher that what he, the disciple, considered to be his duty and most eminent virtue was an illusion. He was told that it was not his task to “take all the consequences”, to “assume all the responsibility”, to “hinder others from learning by making mistakes”. The protective mother complex might be an illusion as well.

<sup>7</sup>The emotional illusion is an emotional reality, just as the fiction is a mental reality. That is why they are convincing in their intensity, incontrovertible by those who have not seen their inevitable illusoriness and fictitiousness as a matter of principle. Only causal ideas can set us free from this dependence. Only causal consciousness exposes their deceitfulness since it confronts them with enduring reality. This was what Platon had in mind when calling the ideas the “truly being”. But how could he have been understood? The first self with his consciousness within 47:4–49:7 falls a helpless victim to this deceitfulness. Without the acquisition of his superconscious causal consciousness the individual will never be able to solve the problems of life.

<sup>8</sup>The esoterician, having begun acquiring subjective causal consciousness in his physical waking consciousness, immediately realizes its incomparable superiority to mentality, not to say emotionality. It is only as he acquires objective causal consciousness, however, that he can objectively ascertain that lower kinds of consciousness do not conform to reality.

<sup>9</sup>Most propounders of “esoterics” have acquired emotional clairvoyance. The most famous individuals in this category are Swedenborg and Rudolf Steiner. Both were self-tutored seers, ignorant of the esoteric axiom, “no self-tutored seer ever saw correctly”. Only causal selves do not fall victims to illusions and fictions. Only causal selves are able to “behold the everlasting ideas”, to use the parlance of Platon, still totally misunderstood, whom only esotericians are able to interpret rightly. This simple fact explodes the whole of philosophy. That does not mean that philosophy is “useless”. It does mean that it teaches us how we should not think, and that is important enough, for without that realization we shall make the same mistakes again.

### ***9.8 Subjectivism***

<sup>1</sup>The most hilarious example of man’s belief in the correctness of his fancies and imaginative vagaries is precisely philosophical subjectivism: the denial of the capacity for objective consciousness acquired by the monads through four natural kingdoms. When this, the most palpable reality ever possible can be explained away with arbitrary imaginative constructions, then there is every reason for all time to come to distrust everything that does not agree with universal human experience and common sense based on countless experiences.

<sup>2</sup>Philosophical subjectivism and esoteric subjectivism must be carefully kept apart. Philosophical subjectivism denies the existence of the matter aspect, which is an irremediable mistake. In its mode of presentation, esoteric subjectivism starts from the consciousness aspect and avoids the matter aspect wherever this is possible. Because such expositions are written for those who strive to become second selves, and for them it is essential to pay attention exclusively to the consciousness and motion aspects, since the matter aspect is of no significance to second selves and a psychological hindrance to the acquisition of higher kinds of consciousness. It is quite another thing that the matter aspect must be the fundamental one for all first selves. That this is necessary is best demonstrated by all the aberrations which philosophical subjectivism has entailed and which have made an exact conception of reality

impossible, of which fact also yoga philosophy is a confirmation. The consciousness aspect is a psychological hindrance to a correct conception of reality for all first selves who are not familiar with the three aspects of existence. If once you have seen the necessity of the hylozoic emphasis of all three aspects, you can become a “subjectivist”, but not before. The matter aspect is the fundamental condition of scientific research, for such research tries to explore that very aspect. To disregard or disdain the matter aspect of existence can only result in human misery. Man is first and foremost an animal body, and this must be well cared for if the self inhabiting it shall be able to acquire knowledge and understanding of reality and the qualities and abilities requisite to consciousness development. Mankind should have learnt that much of profane history, let alone the history of religions detailing all the errors of mankind, even though historians with their ignorance of reality have too much disregarded that side of the matter. It is high time that we had another history: the history of errors. Such a history would be of greater significance than the one presently studied. “He knows what is good who knows what is evil”, a fundamental insight that should be inculcated on educators and historians alike. The history of mankind is, at bottom, the history of horrendous suffering and life ignorance.

<sup>3</sup>In certain esoteric writers you find locutions that are misleading and logically erroneous, such as “there is no time”. What they mean by this is that consciousness is unable to record time events. They do not distinguish between time as a subjective and as an objective reality. Esoteric literature teems with absolutifications that have always had a disorienting effect on people ignorant of reality and have left traces in philosophical speculations. They have not learnt to distinguish between subjective conception and objective reality. They have confused their subjective and individual conception of reality with true reality independent of any consciousness. And so we got philosophical subjectivism, which even could deny the existence of objective reality. Philosophy teems with such confusions. The direct perception of reality is the only correct one. When perception passes through reflection it becomes erroneous.

<sup>4</sup>Some occultists speak of higher kinds of reality as “subjective” because they cannot be objectively observed by people who lack higher kinds of objective consciousness. Such a use of that term is unsuitable and confusing, to say the least. There are no subjective matters, worlds, envelopes. They all have an objective reality. The term subjective should not be used except in reference to consciousness.

### ***9.9 Appearance and Reality***

<sup>1</sup>That old saying, “appearance and reality”, has various meanings. Generally speaking, “appearance” has reference to subjective conception (individual or collective), thus what belongs to the consciousness aspect, and “reality” denotes what is objective, the matter aspect.

<sup>2</sup>The correct perception of the matter aspect (that matter is what it appears to be to objective perception within its own world) is possible for the first self in the physical and causal worlds only. The correct perception of matter in the emotional and mental worlds requires causal consciousness. Anyone who does not realize this becomes a helpless victim of his experiences in the intervening worlds, since their matter is not what it appears to be but is impermanent, can be reshaped by individual consciousness, without the individual necessarily seeing that this is what is happening.

<sup>3</sup>Therefore, the thesis, “reality is always what it appears to be”, is perhaps too much of an absolutification and, in any event, is applicable only to the physical world of the first self. However, this absolutification is probably desirable as long as there still remains anything of the subjectivist ways of looking at things in the general usage of language. The physical world is no “sensuous world”.

<sup>4</sup>The causal self, who is able to study how matter has been formed in the worlds of man and how the material forms of these worlds may appear to the corresponding kinds of consciousness, therefore is in a position to rightly assess the matter aspect. No first selves are able to do so. There have always been the most erroneous notions of the pertaining conditions, which is not to be wondered at, since man is unable to assess them.

<sup>5</sup>Men live in “appearances”, which means that their conceptions of reality are the fictions formulated by life ignorance. Those fictions hardly have anything to do with reality beyond what natural research has made possible as regards the physical world (the “sensuous world” of the subjectivists). Strangely enough, most people are content with this scanty orientation. If they have any “intellectual needs”, they are content with the theological, philosophical, or scientific fiction systems. Sometimes you come across intellectuals who have realized that the ruling ideologies are fictitious but deliberately refrain from studying the true knowledge because they think that it would “make them unfit for life”, make their activity among people more difficult. They think they cannot manage (what the esoterician must learn) to “live in two worlds” at the same time, the world of the exoterist and that of the esoterician. There are rare exceptions: those who choose a simple job for their livelihood to be able to devote their spare time to “living in the mental world”, independent of all physical obligations. Probably many people would have wished that they had caught a glimpse of reality earlier in life so that they could have arranged their lives differently. The duties they have assumed have made the reorientation they long for difficult or impossible altogether. It is to be hoped that esoterics will soon become so generally known that no one shall need to be unaware of the existence of this knowledge of reality and life and that the individual therefore shall have an opportunity to choose his way of life even at an early age.

### **9.10 Common Sense**

<sup>1</sup>As has been consistently pointed out in *KofR* and has been particularly stressed in 5.32.3, there are only two rational ways of looking at existence: that of common sense and that of the hylozoic reality system. Hylozoics is only for those who have once been initiates and therefore immediately realize its rationality. Common sense keeps to mankind’s universal conception of the definitively established facts of research.

<sup>2</sup>Our possibilities of acquiring knowledge appear in the results of research: correct prediction and technical application. They are also proof of the correctness of knowledge. (*KofR* 5.23.2)

<sup>3</sup>As has been pointed out in *KofR* as well, a good share of healthy skepticism is the safest attitude to everything you do not comprehend or understand. That is the principle of common sense. It liberates you from the acceptance of most illusions and fictions, from the hypotheses of the learned and from all the superstitions that credulity falls victim to. Common sense is the principle of sovereignty. Without common sense you will not have any sense of proportion either, a basic faculty. Without common sense you cannot become an esoterician but certainly an occultist.

<sup>4</sup>Anyone who does not see that the section of *KofR*, “An Esoterician’s View of the History of European Philosophy”, was written to spare the intelligentsia the study of the usual textbooks of the history of philosophy can safely leave *KofR* unread. He will not understand the essential anyway.

### **9.11 Nothing Can Replace Facts**

<sup>1</sup>The mistake philosophers make is that they trust in logic as if it were something infallible. It can be so only if you have sufficient facts. The same is true of mathematics. Both logic and mathematics are methods of processing facts, not methods of discovering them. Occultists make the same mistake. They start from a material of insufficient facts, and the conclusions

they draw from it must be erroneous. Only the individual who is an expert on the material is in position to judge its reliability. This expert knowledge has been absent, and only esoterics can supply it.

<sup>2</sup>The diverse ideologies are proofs that ignorance is ruling. The need to support one's view by proofs shows the absence of knowledge. All of it shows the lack of facts. Ideology is speculation on the basis of too few facts. Knowledge is a system of facts that explain everything you need to have explained for the time being.

<sup>3</sup>The normal individual's notions of reality and life beyond the trivialities and commonplaces of his daily experience are 99 per cent false, since he has explored a mere fraction of reality but has formed opinions on it all. This was what the Indian rishis (not to be confused with present-day yogis) called maya (illusory reality). Definitively ascertained facts in the physical world are nothing but realities. However, they do not warrant us to fantasize about superphysical worlds.

<sup>4</sup>Esoterics affords us a knowledge of reality, of the meaning of life (evolution), of the existence of higher kingdoms, of the planetary hierarchy and planetary government. A personal experience of this becomes possible only as the individual enters the world of Platonic ideas, acquires full objective causal consciousness as a causal self. Until then, man will be dependent on the knowledge of authority. Then it depends on the stage of development the individual has reached which one of the many ideologies (hypotheses of life) he is able to accept. The esoterician has reached the position that hylozoics appears to be the most rational of working hypotheses, appears to afford the most rational explanations of the otherwise incomprehensible.

<sup>5</sup>It is interesting for esotericians to study the various kinds of ideologies and refer them to the different stages of development as for their degree of rationality. This is possible only at the mental stage when the individual has acquired perspective consciousness.

### ***9.12 One Example of the Danger of Dissolving Concepts***

<sup>1</sup>The concept of evolution contains the three concepts of purposive movement towards a goal. Modern philosophy, denying everything that cannot be directly ascertained, of course rejects such concepts as existence being ruled by laws and universal purposiveness, or finality. Modern philosophers cannot see that in so doing they end up in chaos. Or that is perhaps the purpose?

<sup>2</sup>To the esoterician, movement equals energy. And purposive, or final, movement presupposes a goal. Thus fundamental concepts of existence are involved, concepts that are valid for all the superphysical worlds of the entire cosmos.

<sup>3</sup>Motion presupposes energy, purposive motion presupposes purposively working energies, the goal presupposes constantly working energies.

<sup>4</sup>Who had thought, before the most modern "philosophy" (semantics, necessarily resulting in infantilism) made its appearance, that you would be forced to revert to the most elementary definitions of concepts?

<sup>5</sup>True, the "metaphysics" derived from Aristoteles was a rewarding object of both Occidental and Oriental guessworkers in the domain of speculative fictionalism, a game of imagination that must result in skepticism when common sense had once developed sufficiently. This was clearly seen by Platon. However, probably not even Platon could foresee that they would end up in skepticism pure and simple. But that seems always to be the outcome when the esoteric knowledge of reality falls into the hands of the uninitiated. They have an incredible capacity for idiotizing everything.

<sup>6</sup>The pessimist need not despair, however. There are always sufficiently many people possessed of common sense to guarantee that it will triumph when people have once grown tired of this new rage of fashion. Even if stupidization will gain ground more and more for

some time, natural scientists will always be able to save physical sense, the basis of physical common sense and therefore the basis of higher common sense as well. And those who were once initiates will always remain seekers, going on seeking until they find what they seek, even if this would take many lives.

### ***9.13 Everything Is Being Transformed***

<sup>1</sup>Life is motion, change. If “motion” (the rotation of primordial atoms) ceased for an instant, the cosmos would dissolve into primordial matter. Motion is produced by dynamis (the immutable, dynamic universal energy of primordial matter). That is also why esoteric philosophers say that “everything” consists of energy. In any event, everything that exists is subject to the law of change, of transformation. That is why the demand for unchangingness is defiance to the Law by life ignorance, an untenable attitude that sooner or later brings about disaster. The law of change is a fact which mankind has never cared to consider but which must become the regulator of all human thought instead of the demand for unchangingness or the belief in its possibility.

<sup>2</sup>The rhythm of life is that balancing of change and stability which makes the continuation of life possible, that constant change of which nature affords examples in the succession of development and dismantlement, activity and passivity, work and rest.

<sup>3</sup>Only in the highest cosmic kingdom there is no change, because the final goal of development has already been reached there. In all lower kingdoms the law of development effects change. This implies that the ideas corresponding to the conditions in the different worlds are subject to change as well. The ideas become ever more inclusive by incorporating the new things that effect change and correspond to it.

<sup>4</sup>Let us now just hope that philosophers will not start fantasizing about the relativity of ideas and other such nonsense as they are unable to understand. They deal with fictions and not with ideas (which represent reality). They know nothing of ideas.

<sup>5</sup>Everything is subject to the law of transformation. Everything is in a state of flux. The entire cosmos is one gigantic process of development. The content of all the worlds is subject to constant change, a continuous revelation of the inexhaustible potentiality of the primordial atoms going on as the process of manifestation advances. The single eternally unchanging factors are the laws of nature (constant relations) that make the composition and transformation of matter possible, being expressions of the fundamental qualities of primordial matter such as they appear in primordial matter atomized by dynamis.

<sup>6</sup>The fundamental processes of manifestation are immutable in all cosmoses and in all solar systems in our cosmos. Beyond that, however, everything is individual. No two cosmoses, no two solar systems, are identical in their individual formation; because there exist no two identical cosmic collective beings or two identical solar systemic collective beings, such beings as direct the processes of manifestation. The eternal laws disregarded, every process of manifestation is an individual experimentation and can never be anything else.

<sup>7</sup>Of course it is impossible for beings (monads) within the solar system to ascertain these individual differences in processes that take eons (solar systemic periods). At the utmost they can ascertain the apparent constancy of the process, which explains the ancient esoteric expression, also valid for mankind: No new thing under the sun. The changes (discoveries and inventions) recorded by esoteric history are renewed expressions of the ideas in the world of ideas (“universal soul”). It is beyond man’s power of thought to think anything real that does not already exist in that world, since in it is collected everything that has ever been thought by all beings within the solar system as well as the cosmic ideas that have been received from cosmic kingdoms (22–42).

<sup>8</sup>The reality ideas that men are able to think at all they have received from that world. It is part of the foolishness of human thought that man should be able to think anything “new”. All

progress mankind makes depends on its realization of what exists in the world of ideas. Then Nietzschean superman apes may in their presumption fantasize about their knowledge. They will have opportunities to rethink in life upon life, until they have learnt their lesson.

#### ***9.14 “No New Thing Under the Sun”***

<sup>1</sup>“No new thing under the sun” is an esoteric axiom, which the Jews found in Babylonian archives and which they never understood but incorporated with all manner of sayings they attributed to Solomon (Shloma), their most prominent legendary figure. Human wiseacre reason, comprehending everything, has, of course, produced all manner of balderdash about that thesis. Its meaning is that all the ideas that in the process of human consciousness development eventually become publicly known (in so far as the ability to understand them has been acquired) have always existed in the world of ideas. It should be repeated that “ideas” (not illusions and fictions) involve all the three aspects of reality. They are discovered in so far as they are realized. That is why ignorance and incapacity can never be able to understand their import, however much acuity and profundity is wasted on it.

<sup>2</sup>The discovery of the idea (when time is up) can be made in three different ways in accordance with the aspects. Only the synthesis affords true understanding.

<sup>3</sup>“Everything that happens is the result of causes that can lie however far back in time.” In this it is to be observed that the past is in the present and that, where cosmic causes are concerned, the very concept of the present obtains an increasing extension into what to us appears to be the future.

<sup>4</sup>To be able to foresee the future it is required to have a knowledge of those causes in the past that are conditions of future effects (causal chains drawn into the future) and also of the plan that is in process of being realized.

<sup>5</sup>Besides it is correct that causes precede effects.

<sup>6</sup>Just as the development of the foetus involves a quick repetition of the entire process of biological evolution, so each new incarnation entails a recapitulation of consciousness development from the mineral stage (generally and individually). That is one of many examples of the esoteric axiom that the past is in the present and may also serve as an illustration of “no new thing under the sun”. The processes the individual is made to undergo are common to all monads. The individual formation varies but the basics are fixed according to law.

#### ***9.15 Platon***

<sup>1</sup>Platon was an esoterician and tried as best he could without betraying secrets to give his contemporaries a more correct view of reality. It was of course impossible for Platon to expound hylozoics exoterically. His doctrine of ideas was an attempt at explaining the inherent divinity of nature (god immanent), the ideas as prototypes, as potentially perfect forms of nature (actualized in the process), and as immanent finality and the potential final goal of the eternal now.

<sup>2</sup>They have never understood Platon because they have been bereft of the knowledge of reality. The world of Platonic ideas is an existing causal material world having its own laws. The prophets of ignorance may as much as they like deny its existence. It exists nevertheless. But nobody can know anything of it who has not acquired causal intuition, causal objective consciousness, and in so doing has entered that world.

<sup>3</sup>Modern thinkers reject “the classic idealist doctrine of a system of timeless values”. That phrase alone demonstrates that they do not know what they are talking about. Taking that position they deny the existence of the causal world and the laws of life ruling in that world. The two ideologies, the philosophy of values and pragmatism, witness to a complete

ignorance of reality. The same may be said of their attempts at a “historical way of looking at things”.

<sup>4</sup>Platon called the world of ideas the “truly being”. All esotericians do so. They learn to regard the world of Platonic ideas as their true home, which they want to reach as soon as possible from their exile. From the causal world they incarnate, and to the causal world they return after their journey of exploration to unknown worlds. The emotional world is the world of illusions, and the mental world is the world of fictions. In those two worlds it is not possible to come into contact with the material reality of those worlds and to explore them. It is true that in the physical world it is possible to come into contact with physical reality, to ascertain facts and explore the pertaining kinds of matter. However, anyone who has only physical objective consciousness will be the victim of his subjective imaginations about the other reality precisely for that reason.

<sup>5</sup>Only in the causal world has the individual entered the world of reality. Only in the causal world is man able to acquire a knowledge of reality by himself. The causal world is man’s true world, since it is from that world he incarnates and to that world he returns upon the conclusion of his incarnation. The ideas of causal consciousness agree with the reality of the causal world. It is true that the reality of that world is completely different from the reality of the other worlds of man, since all the worlds of the entire cosmos are different from each other, are separate realities. However, since a higher kind of consciousness is able to perceive the reality of all the lower worlds, the individual in the causal world can explore the mental, emotional, and physical worlds. The researcher working in the physical who has experienced a causal intuition also has received a more correct perception of the physical world than the one he has succeeded in acquiring through his scientific research. Therefore, Platon was fully justified in asserting that the “world of ideas” is the world of true knowledge.

<sup>6</sup>Platon’s proposition, “knowledge is remembrance”, means that certain mental problems have made sufficiently strong impressions on the subconscious to be susceptible of resuscitation. Whatever is experienced at the stages of barbarism and on the lower levels of the stage of civilization is submerged in the universal lack of clarity and is, moreover, so overlaid with the experience of subsequent incarnations that it can only make itself felt as “instinct”. Regrettably, this instinct will too easily be led astray by the strong vibrations of waking consciousness. Most incarnations are so useless for the self that they leave no impressions at all. Only those few incarnations, where the self has lived in an environment influenced by the “initiates” and then has been able to think fairly in agreement with reality, leave impressions that are strong enough to be of some significance later on.

<sup>7</sup>None but esotericians should translate Platon for they alone are in a position to understand what Platon actually meant. A translation is always to some extent a reinterpretation, since the reality content cannot be exactly rendered however literally faithful the translation of it is. This is especially the case where esoteric writers are concerned. Different nations have different idiosyncrasies, and the further the various cultures are removed from one another, the more difficult is any reinterpretation.

### ***9.16 Esoteric Life View***

<sup>1</sup>The life view that best furthers consciousness development is the most purposive one. In that respect world view and life view must be distinguished. The world can only be what agrees with reality. A life view, on the other hand, must be adapted to what the individual is able to understand of life. It is quite another matter that a life view must not conflict with the world view but must be based on it. Since people are found on different stages of development and so have different prospects of understanding life, there must be a whole series of different life views. Everything that was formerly included among “practical philosophy” actually is part of life view, the rational application of the laws of life. World

view might be left aside, because those who are unable to see the rationality of hylozoics do not need any other conception of the world than the one supplied by scientific research, when it is content to ascertain universals and does not lose itself in all manner of hypotheses and theories going beyond what is demonstrable in physical reality.

<sup>2</sup>At all events, everybody makes his own “religion” as soon as his power of reflection develops. The whole of the history of religions with their conflicts appears to the esoterician as a demonstration of mankind’s low stage of development. And still the theologians do not suspect the existence of the law of freedom.

<sup>3</sup>The stage of development, the degree of acquired latent experience of life and, with it, the degree of understanding of life, is a limit that the individual cannot go beyond. That is a thing which those have not been able to see who believe that democracy is the right solution of the social and political problem.

<sup>4</sup>The individual’s level of development appears in his understanding, and his understanding appears in his not forgetting what he has understood. Self-deception, however, imagines that it understands. That is one of the many reasons why the individual’s life view must be adapted to his understanding of life.

<sup>5</sup>Being ignorant of the different stages of development with everything that these imply, exoterists are not in a position to understand the relativity of the conception of right, the fact that conceptions of right and ideals must be different and adapted to individual experiences and views of existence. All of this has led to endless disputes about how the individual should act in certain respects and in particular cases. Even the most intelligent, the most critical individual starts from his own level of development when judging other people’s conceptions of right. Only those who have seen the absolute validity of the laws of life and acquired the esoterician’s view of life have certain prospects of avoiding the usual mistakes made in these matters. Of course this does not justify violations of the equal right of all; so much conception of right could be taught to all, even to those at the stage of barbarism. All are able to grasp that you should behave to others as you would have them behave to you, since this too falls under the law of measure for measure.

<sup>6</sup>The law of self-realization implies that the individual must learn everything through his own experience and his own working up of that experience. That principle has been generalized by ignorance into the erroneous, “absolute” principle that nobody can teach us anything. That principle is modified by other principles supported by facts. Our teacher teaches us how to read, write, do arithmetics, etc. He teaches us methods, devices, procedures. He helps us to think by elucidating patterns of thought, etc. He gives us knowledge of new facts which we did not know even latently. Our teacher helps us to recall our latent learning. This process of course presupposes a fund of latent experience which he cannot convey to the all too primitive in order that they assimilate the new things. He cannot teach idiots and those who do not want to learn; the supermen give us knowledge the existence of which we never even suspected. So certainly we are able to learn from others, both directly and indirectly. We are a collective whether we know it or not. And we learn through our contacts with others and from the common experience of all.

<sup>7</sup>The esoterician will learn that, in the deepest sense, “everything is good”. The cosmos has been brought into being for a good purpose, and that is why everything is good, whatever roundabout ways ignorance takes until the individuals have gained a sufficient experience of life. It is these seemingly unnecessary tortuous ways that we call evil, because they bring about suffering, which is the manner of making “evil” clear. We consider “fear” evil. If we take a closer look at the significance of evil for development, however, we realize the importance of so-called evil in at least one respect. The instinct of self-preservation (the fear of destruction) has led to the discovery of all the scientific methods of prolonging life, which has promoted research. The sexual urge (the fear of isolation) has been the primeval urge that

has made the existence of the natural kingdoms possible. The herd instinct has brought people together in protection from enemies and to mutual aid. Self-assertion has impelled man to achievements that have enhanced his capacity. Curiosity (fear of the unknown) has led man to investigations that have developed his power of thought. Thus fear has been of the utmost importance as an unremitting impelling force.

<sup>8</sup>The instinct of self-preservation has led to speculations and psychological experiments. The sexual urge has made the mystic dream of the “heavenly marriage” of the soul, the union of the first and second triads. The herd instinct has brought about an increasing understanding of the collective consciousness, previously the ability to think in international and universal terms. Self-assertion has resulted in vague notions of the survival of the self upon the dissolution of the physical envelope. Curiosity with its speculations has brought the individual through his incarnations from the outer court of ignorance into the temple of knowledge and thence into the inner sanctum of wisdom.

<sup>9</sup>Fear, the impelling force of life ignorance, terribly misunderstood and misused, has despite all misery proved to be the fulcrum of development, confirming the esoteric axiom that evil unwittingly must serve good in the long run.

### *9.17 Wisdom of Life*

<sup>1</sup>The spirit of revolt against destiny demonstrates the individual’s self-centredness. The same is true of all emotional suffering.

<sup>2</sup>You do not see faults in other people that you do not have latently yourself. What is disastrous about hateful criticism is that indulging in it you rouse what is latent.

<sup>3</sup>The worlds of man’s incarnation are the worlds of ignorance, the worlds of “appearance”, the effects of unknown causes. In the causal world, he will see the causes.

<sup>4</sup>Buddha never said that “life is suffering”. He certainly knew that suffering exists only in the three lowest regions of the physical and emotional worlds and only as bad reaping out of bad sowing.

<sup>5</sup>If man were the supreme product of life, life would not be worth living.

<sup>6</sup>According to theologians, wealth is a gift of god, a sign that god is pleased with the wealthy, has blessed them. Error. Wealth is good reaping out of good sowing and as a rule turns into bad reaping in the next life.

<sup>7</sup>“Everything” that we meet with is reaping and opportunity of new sowing.

<sup>8</sup>We are more or less idiots, all of us. But he is the greatest idiot who believes he is not.

<sup>9</sup>Common sense is supreme reason. Common sense sees its great ignorance, the relative uselessness of its learning, its lack of discernment.

<sup>10</sup>The esoterician distinguishes between emotional happiness, mental joy, and essential “bliss”. To the mentalist, “happiness” seems to belong to the infantile stage; and to the essentialist, both happiness and joy fade away.

<sup>11</sup>You can never teach the moralists anything in their perverse attitude to all things human.

<sup>12</sup>There is no such thing as a free gift. Everything received must be paid for, sooner or later and in all respects. Parasites, too, must pay back some time.

<sup>13</sup>Suffering is a consequence of the self allowing its envelopes (the emotional in particular) to rule.

<sup>14</sup>There is only one path to freedom: to serve.

<sup>15</sup>The attitude that life is service brings about incomparably more opportunities from life to sow good sowings, to weaken the effects of bad reaping, to develop the right instinct of life, to find the best way.

### ***9.18 Philosophy of Religion***

<sup>1</sup>The following philosophical reflection concurs in Schiller's view. He accepted none of the previous philosophical systems but hoped that philosophy would always exist. From that viewpoint, philosophy is the expression of mankind's eternal striving to develop reason and the power of judgement and to give people mental clarity and certainty.

<sup>2</sup>Philosophy of religion actually implies a contradiction. Religion is part of emotionality. The forms of religion consist of finally established dogmas which the philosophy or religion vainly tries to defend with all conceivable logical arguments. In that case acuity and profundity still attempt to put in all their forces. However, the development of reason in conjunction with research has already been able to demonstrate the absurdity of most of the dogmas and will indeed finally prove the untenability of all of the dogmas, and this in all religions.

<sup>3</sup>In so far as a faith can claim to be called religion, it is based on the conviction of the existence of superphysical reality. Anyone who questions that reality (as Kant did) must be described as an agnostic. Kant's religion within the limits of human reason (interpreted esoterically as meaning within the limits of the consciousness of the first triad) cannot be anything but a substitute. All true religion reaches beyond those limits, beyond what mental consciousness is able to ascertain. Only causal consciousness is able to ascertain the existence of the world of Platonic ideas, the true home of religion. And causal consciousness is part of the consciousness domains of the second triad.

<sup>4</sup>The cosmos has been brought into being by monads that have themselves gone through the entire process of cosmic evolution. All monads that have reached the fifth natural kingdom and higher kingdoms have in their turn to help the process of evolution to the extent of their ability. You could say that the monads in the fifth and sixth natural kingdoms are the god of mankind. The help given by them is no arbitrary help, since everything is regulated according to the great Law.

<sup>5</sup>Schopenhauer pokes fun at the philosophers' abuse of the absolute: Of old it was the task and duty of professors of philosophy to prove the existence of god. Kant demonstrated that the proofs used were useless. In so doing he put the professors in a difficult position. They found a way out, however. They substituted the "absolute" for "god". When you become a professor and have to prove the existence of god, bang your fist on your desk and roar with the full force of your lungs: "The absolute must bloody well be something!"

<sup>6</sup>God is no proper name but a term of a superphysical reality, a title if you like. You do not write captain with a capital C. You can venerate and have respect for a being (the planetary ruler) who is so far ahead of us (hundreds of eons) in consciousness development without capitalizing the word denoting him.

### ***9.19 Metaphysics***

<sup>1</sup>It is not easy for esotericians to clarify to philosophers and scientists that they must rethink in all respects, that they must scrap traditional ways of looking at things. Philosophers and scientists realize that the old metaphysical systems are nothing but imaginative constructions. It remains to be realized that the superphysical view of esoterics is no human creation. The Uppsala philosophers (Hedvall, Hägerström, and Phalén) saw clearly that "metaphysics must be destroyed". They could not see, however, that man is unable to solve the problems of existence. They never analysed that impossibility.

<sup>2</sup>It is about time that mankind realized first of all that it cannot comprehend superphysical reality and that approximately 99 per cent of all reality remains out of reach of research. Next, mankind should be able to realize as well, after thousands of years of abortive speculation, that such guesswork does not have the least prospect of agreeing with reality. There is only one way out, and that is to call the planetary hierarchy back.

<sup>3</sup>If philosophers will not put themselves out so far as to examine the reality content of hylozoics and accept it as the only tenable working hypothesis, they will never be able to offer mankind a firm basis to stand on, they will never be able to explain the causes of events. In the long run it will not be sufficient merely to ascertain physical facts and refrain from any attempts at explanation. Man demands an answer to the question of the meaning of life and will never be content with physicalist systems, even though philosophers declare that existence is bereft of meaning.

<sup>4</sup>According to Francis Bacon, magic is practical metaphysics. If by “metaphysics” you mean the knowledge of superphysical reality, only objective mental consciousness is required to become a magician. Fortunately, the method of acquiring such a consciousness is still esoteric. If it were not esoteric, mankind would long ago have annihilated itself and made life on this planet impossible. It will perhaps manage to do so all the same, since nuclear physics by exploring etheric matter has come into the possession of radioactive matter that is sufficiently explosive to do the same service in the hands of a madman.

### ***9.20 The Basis of Knowledge Is Superphysical***

<sup>1</sup>Men know nothing of higher worlds and higher kingdoms, nothing of their higher envelopes, nothing of the centres and departments of those envelopes. But they believe in all manner of fictions and talk of everything as though they knew something.

<sup>2</sup>How could human beings judge rightly when they lack the necessary basis of knowledge, the knowledge of reality, to start from? Everything “is in the air” and so becomes imaginative guesswork and speculation without the least chance of guessing right. The entire world literature is one big illustration of that fact.

<sup>3</sup>As long as philosophers do not see that the solution of the problems of existence lies in the superphysical, they will fail miserably with their hypotheses. Mankind will never be able to ascertain the necessary facts. The knowledge of reality is acquired in the fifth natural kingdom only. And we shall go astray in failed speculations until we humble ourselves to receive the facts of the knowledge from the individuals of that kingdom. Moreover, the true causes of physical events, of physical natural processes lie in the superphysical. Strange that this should be incomprehensible.

### ***9.21 Materialism Is an Untenable World View***

<sup>1</sup>If you want your world view to be tenable, you cannot base it on the scientific hypotheses that are generally embraced during a certain period of scientific research, although many philosophers do so. It is amazing that they have not been able to see that such a basis is untenable. It is no defence that science has no other basis at its disposal. A general orientation as to the temporary standpoint of science is not suitable as a world view. It is important that you do not confuse such a system of orientation with a correct world view, as many people appear to have done. Natural science can never be a true basis, for its domain of research covers only a small fraction of the whole material reality (one single world out of 49 ever higher worlds). Besides, only as nuclear physics developed has research started to penetrate into the physical etheric world.

<sup>2</sup>Science is a method of hypotheses and will remain so. It can never become more than an orientation as to the current situation and never become a basis for a life view. This is true of both beliefs and assumptions. Without a tenable basis, all of them build on sand, not to say quicksand. That is why philosophy must always be critique, until it has found the firm basis of knowledge still lacking. It is a clear demonstration of incompetence in the occult sects that confuse things exoteric and esoteric. The two have nothing in common. The exoteric is learning but not knowledge and a learning for the time being that soon enough, perhaps even tomorrow, will demonstrate its untenability.

<sup>3</sup>Philosophical materialism, viewing the universe as being ruled by eternal natural laws, can possibly be logically defended as long as it keeps within the limits of matter aspect. But it can never explain the consciousness aspect of existence, the nature of consciousness, the development of consciousness through ever higher natural kingdoms. The concept of evolution used by materialistic science refers exclusively to biological evolution; the esoteric concept refers to consciousness development as well. The attempt of materialism at explaining finality in nature must be regarded as an insufficient hypothesis.

<sup>4</sup>According to modern philosophy, there are no “scientific world views and life views”. However, it is perfectly arbitrary to talk about science in that context, for science can never be anything but physicalism. Natural research must keep within the domains of physical life, since it is unable by its methods to explore superphysical reality. Philosophy is a quest for truth. A philosopher is, as his name says, a “friend of wisdom”. Any attempt at limiting that definition must be emphatically rejected. The appropriation of ancient names for some certain branch of research must be deemed impermissible. Indeed, the philosophers of our times will not have the last word. To an esoterician, “modern philosophy” is on the wrong track and is as disoriented in reality and life as all the other products of speculation.

<sup>5</sup>Exceedingly few scientists have reached the insight that science has a very small content of reality. The majority of the learned ridicule and mock everything they cannot understand and the one essential thing.

<sup>6</sup>It is a very big mistake to blame pioneers who work destructively, annihilating the ideologies that have idiotized mankind. If those systems stand in the way of a correct conception of reality, they must be pulled down. The only demand that you can make on those destroyers is that they should have an incomparably superior working hypothesis to put in the place of the hypotheses that have proved to be unfit for life, not to say hostile to life.

## ***9.22 Bases of the Esoteric World View***

<sup>1</sup>“Our fictions blind us to our own ignorance of life.” It cannot be put better. People think that their views have any counterparts in reality, which is the most basic mistake of mankind. What is called truth is what they believe to be truth, and according to esoterics, that “truth” is made up of emotional illusions and mental fictions approximately 99 per cent. The visible world is about one per cent of total material reality, and it will take a long time before this one per cent has been explored.

<sup>2</sup>The subjectivists divided reality into the “sensuous world” (the visible physical world) and the “spiritual world” (an imaginary world of which everybody had his false notions).

<sup>3</sup>To the esoterician there is basically one single world (the cosmos), one single matter (primordial matter), one single consciousness (the cosmic total consciousness), one single energy (dynamis). Matter as well as energy and consciousness are different sides of one and the same unity inconceivable to man. This unity manifests itself in a countless number of existential forms that appear totally different as seen from those various existential forms.

<sup>4</sup>Present-day science is not in a position to afford a rational explanation of the three concepts of reality (matter, energy, and consciousness). Science works with concepts that are quite different from those of esoterics, and so it should be clarified once and for all that science will never be able to make any tenable statements whatsoever about the esoteric world view and life view. Those who wait for some recognition by theologians, philosophers, or scientists, will wait in vain.

<sup>5</sup>The trinity of reality, the three directly given and evident absolutes (matter, motion, consciousness) explain themselves by their modes of being and cannot be further explained. The “true nature” of primordial matter, dynamis, and consciousness remains an eternally insoluble mystery even to the highest cosmic consciousness. This is emphasized in order to spare the fantasts fruitless pondering and free mankind from the influence of such fantasts.

This is of some significance, particularly for consciousness. Psychologically, consciousness means different kinds of perception of reality.

<sup>6</sup>It is true that the world view starts from the three aspects of existence, but it treats especially of its matter aspect, thus: the cosmos with its 49 atomic worlds, the solar systems with their seven atomic worlds and 42 molecular worlds, the composition of matter, the material envelopes for evolutionary beings in the four lowest natural kingdoms, etc.

<sup>7</sup>Each consciousness expression manifests itself in matter as vibrations and produces in involutory matter forms of life whose viability, functionality, and efficiency depend on the intensity, clarity, and quality of the consciousness expression. The higher the kind of consciousness, the greater the manifestation of energy. All higher kinds of energy dominate lower kinds of the corresponding or a lower degree, but not those of higher degrees. For instance, 47:6 energies are unable to dominate 48:3 matter; 47:5 energies are required for this.

<sup>8</sup>A thought is a mental material form with consciousness and energy corresponding to the capacity of the thought.

<sup>9</sup>Since there is only one single consciousness in the cosmos, consciousness is the “unity of life”. Since all monads (primordial atoms) have an unlosable share in this cosmic total consciousness, all aggregates in the cosmos, being composed of primordial atoms, must be manifestations of “god immanent”. Since all aggregates in the cosmos, from the mineral kingdom to cosmic kingdoms, are on their way to cosmic omniscience and omnipotence, the kingdoms that have acquired the consciousness of their share in cosmic total consciousness are god transcendent to those kingdoms whose individuals have not yet become conscious of their godhood (share in unity).

<sup>10</sup>All harmonic co-operation, possibility of mutual understanding, requires a common basis to stand upon. The only basis that in all respects makes this possible is the insight into the Law, everything’s accordance with law. That is a discovery which remains to be made and applied by mankind. The Law must be the necessary basis of a legitimate world view and life view. The constant relations are the only permanent things in the “transience of phenomena”.

### ***9.23 The Perception of Reality Is Different in Different Worlds***

<sup>1</sup>The cosmos is made up of 49 material worlds which are of different degrees of density due to different primordial atomic density, resulting in different dimensionality, duration, material composition, motion, consciousness, and accordance to law.

<sup>2</sup>To the many different material worlds correspond as many different kinds of consciousness. The individual has an envelope of his own in each world in order to acquire consciousness in that world and to learn how to use that consciousness better and better to apprehend even the finest vibrations, to understand the realities in that world and to rightly utilize its energies.

<sup>3</sup>The universal perception of reality by objective consciousness changes with each world, since each atomic kind has its own dimension and its own material composition. Therefore, it must be laid down as an axiom that reality in each world is precisely such as it is perceived in that world independently of how it appears from another world. If you abandon that axiom, you will end up in a logical chaos. That axiom seems to be one that advaitists and other subjectivists have difficulty in grasping.

<sup>4</sup>It goes without saying that individuals in higher kingdoms have quite another perception of reality in the worlds of lower kingdoms. If they call those lower perceptions erroneous, however, you may with an equal right say that also their perception must seem erroneous to consciousness in still higher worlds.

<sup>5</sup>Thus it is logically illegitimate to judge the perception of reality in one world from that of another world. All perceptions of reality have absolute validity in their respective worlds. Since the highest cosmic world is composed of nothing but primordial atoms having a 49-

dimensional perception of reality (upon the conclusion of their evolution) and an absolute cosmic omniscience, it is possible to regard this perception of reality as final.

<sup>6</sup>In the truly absolute sense, not even the individuals in the highest cosmic worlds know what primordial matter, dynamis, and consciousness are. They know all about their manifestations in the cosmos, but primordial matter remains eternally inaccessible reality. That is another problem, however, which does not affect objective perception in the lower worlds. Each higher world is a step closer to the highest world and thus a step closer to the absolute cosmic perception of reality.

<sup>7</sup>Therefore it is meaningless to say that man's objective perception of reality is erroneous, since man is not in a position to realize this and, besides, it would be logically as well as psychologically incorrect to deny the correctness of an individual objectively exact perception of reality. It is only by acquiring an exact objective perception in each world separately that the individual is able to develop.

#### ***9.24 The First Self's and the Second Self's Different Perceptions of Reality***

<sup>1</sup>You could say that the fundamental conception in the Occidental scientific way of looking at things is that consciousness is a quality of matter. That is the first self's objective perception as well, which is a fact to be considered by those so-called occultists who, starting from philosophical subjectivism, have never acquired a requisite and tenable epistemological basis.

<sup>2</sup>The Indian way of looking at things, Vedantic Advaita, starts from the consciousness aspect, which is the second self's normal conception. Esoteric students still have not learnt to distinguish between the first self's and the second self's perceptions of reality, a distinction that will sooner or later be necessary to mutual understanding. Men are still first selves and not yet second selves, and so it is erroneous from an educational point of view to apply the higher self's way of looking at things. That abortive procedure has entailed logical errors as well, of which fact European philosophy is the best proof. Presumably, it will take a very long time before this insight makes itself felt. But it must become generally accepted one day when common sense finally becomes sovereign, if not before.

<sup>3</sup>It is interesting to notice how easily second selves (essential selves and 45-selves) lose contact with the reality concepts of the first self whenever they do not live among men. They constantly relapse into speaking of the worlds of man, the physical world in particular, as products of human imagination. They seemingly find it easy to forget that it took billions of years for cosmic beings to shape physical matter. If they used the same logical reasoning about the worlds of the second self, they would conclude that they, too, were figments of imagination, in this case the imagination of 45-consciousness. A Western esoterician and logician must deplore such reasoning. Logic forces him to assert that the perception of reality is different in the different worlds and that the perception of reality of each world must be considered valid as absolute in that world, in its own world. Nobody has any right to use the word "illusion" in reference to a perception of reality of any kind. Illusion is a word that should be used in reference to life view only. If you deviate from that principle, you will end up in a logical chaos. That is a truth which the esoteric philosopher must assert against subjectivists of all kinds; whether they are members of occult sects or disciples of the planetary hierarchy does not matter.

<sup>4</sup>It is impossible for a first self to understand or describe a second self's perception of reality. The second self finds the concepts that the first self must employ exceedingly unsatisfactory, not to say erroneous. This is particularly the case whenever the first self tries to make concepts absolute as if they rendered exact reality and the definitive perception. We handle symbols, strictly speaking, even when using the descriptions that are the most exact to objective mental consciousness. That is inevitable and that is why the second self's critique of

those mental conceptions is illegitimate. Precisely because we deal with “symbols”, however, any absolutification of our conceptions is conducive to error. Besides, it makes it more difficult to acquire the consciousness of the second self.

<sup>5</sup>It takes the second self unnecessary work to enter into the conceptual world of first selves when in contact with them, even though such work is relatively swiftly done. Therefore, you must not be surprised if the expressions used by second selves may sometimes appear almost helpless and awkward, even misleading, particularly if the teacher makes too great demands on the “intuition” of his readers. Then it is necessary that both parties demonstrate good will in expression and understanding. Also, that is why second selves deem it meaningless to address others than those who have an incipient causal consciousness, those who are at the stage of discipleship. And those are the only ones in need such a teaching. So much has already been clarified in the published esoteric literature that the individuals who are at the present stage of mankind’s development manage well with it alone.

<sup>6</sup>Besides, you should not think that second selves underestimate mental conception. On the contrary, they assert that the first self’s conception of reality in religion, politics, science, etc., also are modifications of “divine manifestation”. They have a true respect for all who strive to understand on whatever level they are. They know full well that any other attitude would be absurd. They wish that human beings were equally rational and tried to do likewise. The overbearing attitude is pride and always a deplorable mistake that brings its own punishment as well. Anyone who acts the “superman” must in a new incarnation act the part of the non-entity and also feel like one. If one lesson is not enough, there are more in store. The “mills of god grind slowly”. Anyone who thinks himself important has a long way to go to discipleship. Humility (not door-mat subservience) is a distinctive quality in all second selves. They know how immensely much remains before they will reach cosmic all-wisdom.

### ***9.25 The Causal Self***

<sup>1</sup>It is only when he has become a causal self that the individual can “stand on his own feet”, since only then is he free from both emotional illusions and mental fictions, only then can he see reality in the worlds of man such as it is, only then can he study his own and other people’s incarnations, only then is he free from the fictions of religion, philosophy, and science. Until then, from the mental standpoint everything will remain hypothetical, however strong the conviction, however clear the comprehension of the hylozoic system may be. Only when the individual has acquired causal objective consciousness in 47:1 has objective causal sense come into full function and does he know because he can ascertain for himself and knows what reality means. All causal selves have the same perception of objective reality. In the emotional and mental worlds no two people see things the same way, which is the best psychological proof that those people had their subjective perceptions of illusory worlds, however cocksure they may be that they see right. Conviction is no logical proof where problems of world view are concerned, let it then be necessary as a personal ground for confidence and self-determination in matters of life view.

<sup>2</sup>The causal self’s limitation also in regard to his perception in the worlds of man depends on which department he belongs to, since he experiences reality through the way of looking at things that is peculiar to his department. However, this limitation does not preclude the possibility of understanding the perceptions of reality of such causal selves as belong to the other departments. Therefore, it is always interesting to share experience with those individuals and by means of the intuition know their ways of looking at reality, a procedure that leads to a comprehensive understanding that enriches individual character.

<sup>3</sup>Man becomes a “white magician” by acquiring causal consciousness, becoming a causal self. Subsequently he will be able to control physical matter, a phenomenon which the ancients called magic. The difference between white and black magicians lies in the fact that

the white magician utilizes causal energy to control physical etheric energies, whereas the black magician is able to utilize mental energy only. The causal energies act in accord with the laws of life, which is the guarantee that preserves the white magician from making the mistakes of the black magician.

<sup>4</sup>(Inasmuch as mental consciousness is sufficient to physical sovereignty and no explanation of the difference between white and black magic was given, it was said in the *KofR* that Blavatsky used mental energy, which is not exact. A correction such as the present one is necessary after a simplified presentation.)

<sup>5</sup>In order to become a causal self the individual must be a disciple of the planetary hierarchy, and such an individual is not permitted to use the mental energies, since those are energies of the first self, and only the causal self or the second self is free from egoism, however ideal the first self's motive may appear. Nor is the mental self free from fictions, and he cannot rightly judge the effect of "magical interventions".

<sup>6</sup>Also causal selves (selves that have acquired full subjective and objective consciousness in their causal envelopes; before that, the self is a causal being, it is true, but does not possess causal consciousness) are counted among the planetary hierarchy, although they are not full members, becoming such ones only when they have entered the essential world. Their connection to the planetary hierarchy is explained by the fact that, at the present stage of mankind's development, it is impossible to acquire objective causal consciousness except as a disciple of the planetary hierarchy.

<sup>7</sup>The individuals of the black lodge cannot become causal selves, since they have severed the link between the incarnating causal envelope (the triad envelope) and the greater causal envelope. Their faculty of objective consciousness is limited to the physical world in which they are sovereign, however. Moreover, it is possible for them to control a man's emotional consciousness before this has gained a firm anchorage in a life view (even an emotional one) that is impervious to satanism (such as the views held by the mystics, for instance).

<sup>8</sup>We are free to ask questions. And the question is whether causal selves cannot be of greater service in the physical world and among men than higher selves. The causal self lives with his causal consciousness in the world of ideas, and that world is the proper world of mankind. The causal self is still a human being and lives as a human being in the fullest contact with human mental ideas. It is easier for him as a human being to judge how the knowledge should be adapted to current conceptions, of course under the condition that he has received a comprehensive education so that he is thoroughly familiar with religious, philosophical, scientific, and technological views. It is regrettably the fact that causal selves who have tried to help men with their problems often have lacked such an education. It is not sufficient to know how things should be. You must also be clear about how men view things in order to adapt your presentation in such a way that it can be grasped most easily. Thus the causal self is in the best position to be a suitable pedagogue. In the present emergency, when mankind is totally disoriented and led astray by theology, philosophy, scientific hypotheses, occult sects and yoga philosophers, the individual probably does his best service as a causal self than as an essential self. For a 46-self lives in the consciousness aspect of the second self and not as the first self in the matter aspect (at least not as an Occidental). The particular difficulty of yoga philosophers lies in the very fact that they, being first selves, believe they are able to live in the consciousness aspect. They become subjectivists and end up in an unresolvable intermediate position of which T. Subba Rao, familiar to theosophists, is a typical example (Read his book *Some Thoughts on the Gita*. You should be both an occultist and an Oriental to appreciate his presentation of the subject.)

## 9.26 Knowledge

<sup>1</sup>Knowledge is the result of experience, experience the individual has had and worked up. Learning can be concerned with everything whatever, from hypotheses and theories to any superstitions and absurdities, any nonsense whatever. Exceptionally learning can also be facts from the planetary hierarchy, the only source of knowledge of superphysical reality and the facts of the past. Any other source of knowledge has never existed, cannot exist. Other alleged sources produce lies, to speak the naked truth, which in this very case is necessary. The knowledge of the hierarchy is “truth” (knowledge of reality), but to all who have not acquired causal intuition in the world of Platonic ideas it remains mere learning, since it remains a working hypothesis (an indemonstrable assumption even though it has the highest probability).

<sup>2</sup>Knowledge is obtained through making deliberate experiments. Without such experiments no one will gain any experience. Knowledge is both the reward of a learning that is (not theoretical but) self-experienced, tested, and the result of hard work.

<sup>3</sup>Without facts, ascertained facts, imagination is a will-o'-the-wisp that will lead you astray and away from reality. During the entire Piscean zodiacal epoch of 2500 years, the imagination of ignorance believed itself able to produce knowledge without facts. Previously, they were sensible enough to let themselves be lead by the “wise” without grasping whence those wise had got their wisdom. As the sophists appeared, imaginative speculation began, and, with it, the history of “philosophy”. In his self-glory, ignorant man believed himself able to comprehend and understand everything. And that madness is still going on.

<sup>4</sup>It was an almost equally big mistake to believe, like the theologians, that the knowledge could be found in old manuscripts. The writings of the initiates have always been incomprehensible to the uninitiated, and when they believed they could interpret them, they made nothing but mistakes. The writings containing comprehensible knowledge (if the symbols are interpreted) still remain inaccessible until all mankind has reached the stage of ideality. It has sufficiently abused the knowledge that affords power. No third opportunity to do so will be given.

<sup>5</sup>Everything is not lies but it is a mixture of falsehood and truth. This is what makes our learning learning and, at the same time, so treacherous, since we cannot tell lie and truth apart. “Everything contains a kernel of truth”, wrote the committee of English bishops in defence of the Christian dogmas. That is no defence, however, for using that axiom you can defend any madness whatever.

<sup>6</sup>Truth is what agrees with unknown, unexplored or infinitesimally explored reality. Lie is everything that does not agree with reality. Since truth is good and lie is evil, evil is to us a lower good and good a lesser evil. If we do not know what is evil we do not know what is good.

<sup>7</sup>“But of the tree of the knowledge of good and evil, thou shalt not eat of it...” It is precisely in order to “eat of that tree” that man incarnates, for it is the meaning of life. Without knowledge, man is little more than an idiot.

<sup>8</sup>Only when sense (objective consciousness) has begun to function is there anything that can be called real knowledge. Until then, all “knowledge” is authoritative knowledge. It is true that you may assert the knowledge by logic, saying that it affords a rational explanation of previously inexplicable things. However, a vast orientation in reality is required to judge the claim of reliability inherent in the explanation. Most scientific hypotheses stand on too unstable a basis, which is clear from their short life. And, moreover, there always remains the possibility of an alternative explanation, which is clear from the history of religion, philosophy, and science. Where the so-called facts of history are concerned, they can be ascertained in very rare cases only. Almost the whole of history is based on testimonies, which are not sufficient. Testimonies are emergences resorted to in jurisprudence for the

necessary decisions in legal cases, but must not be accepted as historical proofs. Only exceptionally they may be adjudged a certain degree of probability, although never certainty. And historians are no judges. Personal conviction is no proof. That is a fact which historians, literary historians in particular, have difficulty in remembering.

<sup>9</sup>What affords hylozoics its highest possible degree of certainty is its overwhelming congruity in comprehensive explanations in respects of facticity as well as of logic, psychology, and causality.

<sup>10</sup>The knowledge of reality is conveyed from a higher to a lower kingdom, from the highest (1–7) to the lowest (43–49) kingdom in a continuous series. Otherwise the knowledge could not be grasped, since the three aspects are so different in the 49 worlds. If you have realized that, you have also realized that all the imagine speculations of philosophy are irremediably infantile. Studying them is like listening to the babble of babies in a nursery. The fact that they have taken the long line of philosophers seriously is sufficient information as to the intellectual status of mankind. Fortunately, the esoteric knowledge orders existed, saving the initiates from the madhouse. Is Laurency too sharp? Note this: it is only a response to what the learned, the unrepentant have said of the pioneers of all ages. It is high time the accounts were settled. Some day it should be possible to wake reason up.

### ***9.27 The First Self's Possibilities of Knowledge***

<sup>1</sup>“Has the world a meaning? Yes, the religious mystics say. The world has a meaning through the presence of God. No, the existentialists say. The world is absurd and if there is a god, then he is absent.” A third category of people keep to physical experience and say, “The world neither has a meaning nor is without meaning. It exists.”

<sup>2</sup>When will human reason come to its senses? When will believers and skeptics see the rationality of Buddha's assertion that human reason cannot answer that question? Everybody has his petty belief dictated by emotion or based on the untenable hypotheses of theology, philosophy, or science.

<sup>3</sup>The only tenable proofs are those which were given to the initiates of the esoteric knowledge orders instituted by the planetary hierarchy. But nobody cares to examine the tenability of those proofs, although they have been presented. They are passed over with silence.

<sup>4</sup>The basic error that men make is their assumption that they possess a power of judgement. This conceit of life ignorance is innate, appearing in children as soon as they learn to speak. It then accompanies them throughout their lives, unless exceptionally they reach such a high degree of insight into all mankind's ignorance of reality and life that they can say the same as Sokrates did, who confirmed that he was the wisest man of Greece, because he was the only one to grasp that he did not grasp anything.

<sup>5</sup>What actually is incredible is that even philosophers and scientists have not understood how immensely limited their learning is. They are so specialized that they are ignorant of the major part of the existing literature of knowledge outside of their special domain. However, there is an immensely vast literature treating of a great number of domains of esoteric knowledge of which they are completely ignorant. Philosophers must have a general view of most learning, for their task is to sum human learning up. Where so-called epistemologists are concerned, they deal with pseudo-problems that are absurd to common sense.

<sup>6</sup>Philosophers of course have refuted skepticism in its philosophical absolutification. In so doing they have not refuted all kinds of skepticism, however. There are many kinds that can be demonstrated to be logically justified. To the esoterician it is obvious that philosophy or human thinking cannot solve the “riddle of existence“. The first self has not access to more than the worlds of man (47:4–49:7). And he cannot, even using his highest reason (47:4), judge the reality content of the emotional and mental worlds. Only causal selves who have

entered the world of Platonic ideas (47:1-3) and thereby have become second selves (even though of the lowest kind) are able to do so.

<sup>7</sup>The first self is in a position to acquire a subjective and objective knowledge of the worlds of man. At the present stage of mankind's development, however, this is impossible for the normal individual. Therefore, where the first self's possibility of knowledge is concerned, the individual's stage of development must be considered. That is a factor which must not be overlooked.

<sup>8</sup>It is absolutely impossible for man to work at four-dimensional mathematics. The attempt that Einstein made will prove to be a failure.

<sup>9</sup>How could men know anything about life and the meaning of life? Those monads who (eonicly speaking) have only recently left the animal kingdom and cannot observe more than one per cent of material reality; who have scarcely even begun to understand what consciousness means and who only recently have begun to make the first discoveries of the energy aspect of existence; who are totally bereft of the real perspective on the position of the fourth natural kingdom in a cosmos possessing twelve natural kingdoms; who still live in a world of mental fictions far from the correct perception of reality, as human beings not being in a position to explore any one of the 46 ever higher material worlds.

### ***9.28 Hindrances to the Reception of Knowledge***

<sup>1</sup>No particular acuity should be needed to see that superphysical matter, superphysical worlds, must be something different from what man can observe, examine, comprehend, and understand in the "visible" world (49:5-7) without further ado. Superphysical realities are totally unknown not only to the masses but also to the learned of the academia. Why do they believe themselves able to judge things they have never examined? Why do they reject something without studying it because they have not been taught it by an academic? The knowledge of higher worlds we receive nowadays from the planetary hierarchy should be met with such a great interest that we do not reject it without examining it, do not reject it until upon examination it has proved invalid, untenable. The planetary hierarchy does not demand us to believe anything, accept anything without studying it. Is it too much to demand that we give it an honest treatment?

<sup>2</sup>The knowledge given to men has always been distorted or abused. When it is given to them anew, they refuse to accept it.

<sup>3</sup>Modern man is dogmatic, critical, skeptical and all of it in the wrong respects.

<sup>4</sup>Only an esoterician can see how impossible it is to think in agreement with reality without esoteric knowledge, mere physical relations excepted.

<sup>5</sup>To understand (not comprehend) esoterics it is necessary to have perspective consciousness (47:5), and relatively few people have it as yet. The sense of proportion is but faintly developed in most people except where the oversizedly grotesque is concerned.

<sup>6</sup>There are many people who have reached the stage of humanity and have developed as far as is possible in the human kingdom but who are quite lacking in understanding of superphysics, of everything they cannot see and ascertain. They are so afraid of falling prey to superstition that they refuse to concern themselves with anything in the way of occultism (theosophy, anthroposophy, rosicrucianism, etc.). They are bereft of superphysical instinct. This means that they have never been initiates of any esoteric knowledge order and thus do not have that knowledge latently.

<sup>7</sup>Experience shows that the mere presentation of facts is not sufficient, for the uninitiated cannot combine them into a correct system. The mere exposition of the system is not sufficient, for the inexperienced cannot draw the conclusions that are necessary to full understanding and comprehensive illustration. Mental vitality is not stronger than that people have to be spoonfed like babies. Their power of reflection suffices only to make them grasp

what they read and then parrot it, using their own words. If the needs of those people are satisfied, then the criticasters turn up their noses and speak of schoolmasterly manners, so giving proof of insufficient experience of life or in any case lack of educational insight. Most critics do not know how much is required for a competent critique.

<sup>8</sup>You must be very inexperienced to believe that the learned could comprehend or understand esoterics. Erudition is rather a hindrance. The learned are crammed with all manner of fictitious systems that have appeared in historical times. No other knowledge can exist for them. They admit that research may make such discoveries that new systems must be formulated. That will be the business of science, however. Do not try to make them believe that knowledge can be obtained in any other way, for such things are the concoctions of charlatans. They will not descend to concerning themselves with such things. They are very wise in taking that attitude, because otherwise they would make themselves impossible among people who have a university education.

<sup>9</sup>Kant thought that we human beings would not be able to comprehend the knowledge of reality, if it were given to us by some superior being. That this was a true statement about Kant himself is best seen in the fact that he had the knowledge (hylozoics) in his hand and did not see it. It is probably among the most tragic features of human life that there are individuals who cannot receive the offers of life, not even when they are presented as free gifts, that such people are blind before the most obvious things.

<sup>10</sup>There are many people who by accepting fiction systems in life upon life against their common sense have become insusceptible to the true knowledge. In all walks of life you can meet people who may be generally recognized geniuses and at a certain point, at the “gateway to a new world”, come to a sudden halt, a black spot. This was the observation that gave rise to the fiction of “sin against the holy spirit”. It may take many lives before they come over that spot. Regrettably, it is not only that they do not understand it themselves but also that they become obstacles to others.

<sup>11</sup>Another thing that many people seem to have difficulty in understanding is that the true knowledge can be given different formulations depending on the general conditions of understanding and the different modes of perception of reality in the different worlds (physical, emotional, mental). In esoterics, there is the expression, “down-scaling the knowledge”, adapting it to a conception of a lower kind. The various religions and the different symbolic languages used in the esoteric knowledge orders are examples of this.

<sup>12</sup>Also, presentations are different for those whose potential causal consciousness is extravert or introvert. The former more easily pursue the scientific path, the latter the philosophical or “religious” path (religion taken its true sense: attraction to unity).

<sup>13</sup>Even such people as you think should comprehend better refuse to accept new facts that they cannot fit into their systems of thought. They have not learnt that all systems are temporary and must be exploded to make further development possible. But people are captives of their own systems. That is of course due to their inability to master new systems. They have not acquired the faculty of activity in perspective consciousness (47:5), but still deal with principle thinking (47:6). Since they all believe themselves able to judge everything, they make short work of all that passes their possibility of comprehension, branding it false. All individuals of higher levels are still regarded as “fools”. Certainly there are fantasts, victims of uncritical emotional imagination, who believe they do not need facts for their constructions and who take all their fancies for facts. It is indeed easy to tell the difference between fantasts and pioneers, however, if you demand facts and can judge whether “facts” are facts.

<sup>14</sup>Many people who are sufficiently intelligent and oriented in the world of philosophy and science and who could relatively easily comprehend hylozoics refuse to examine it for the reason that they could not stand the realization that their entire life hitherto would appear

“wasted” to them. They cannot bear the thought that everything that they have appreciated as the highest values in their lives would be without a foundation. There are those, too, who have the esoteric knowledge latently and who not only are in a position to comprehend it as a hypothesis but also could see that it agrees with reality but who deliberately refuse to concern themselves with it because the knowledge “would make them useless as philosophers or scientists”. Also, they would be seen as “fantasts” and so make themselves impossible. This need not be the case, however. Indeed, it is possible to “live in two worlds at the same time” without letting the one view affect the other. You can simultaneously be an exoterist with exoterists and an esoterician with esotericians. Everybody must learn to do so until esoterics has been accepted as a legitimate working hypothesis. That day is perhaps nearer than many think.

### ***9.29 Conditions of Receiving Knowledge***

<sup>1</sup>Most people think that life is without a meaning or that, at the best, life has no other meaning than the one you can put in it yourself. Either conclusion is inescapable, if you look at how people lead their lives and draw out the consequences. This means, however, that you either have never tried to solve the problem or are not in a position to do so (due to ignorance or incapacity). Much is required to understand the solution of the problem, even if you are given the very solution for nothing. You must have the ability to understand the esoteric world view, understand what is meant by process, development, consciousness expansion, etc. Anyone who thinks that a university education is sufficient for this is in error. Understanding is part of the latent stage of development.

<sup>2</sup>We must not accept anything we do not comprehend or understand. When we have comprehended and inserted the facts into the new system we must construct, it remains to liberate ourselves from the misconceptions we have woven into subconscious complexes. And that takes time. It may happen that we in so doing end up in both mental and emotional chaos.

<sup>3</sup>Many people are the victims of unbearable uncertainty. It is certainly strange that, in such conditions, they do not systematically examine the tenability of all ideologies. It has turned out that those who are impelled by their instinct telling them that the “truth” must nevertheless be found somewhere find esoterics in the end. There is a lesson of life to be learnt in this “eternal quest”. Only he has a right to the knowledge who does everything to find it. And the man who has pursued the path of seemingly fruitless search has had the training necessary to right insight. The important thing, however, is that you do not get hooked by the first plausible system you find but examine them all. It is an arduous path but it is in any case worth the toil, even if you, despite everything, would not find a satisfactory solution. You have got a sovereign survey of all the ideologies and have good prospects of acquiring perspective consciousness. Subsequently you will not fall a victim to new illusions and fictions.

<sup>4</sup>The individual trained in logic and philosophy does not accept hylozoics because it is without contradictions and unassailable to critique, but because it explains thousands of otherwise inexplicable realities and phenomena in a manner that common sense finds unique. In order to ascertain that, however, it is required that you have mastered the system and then tested its usefulness as an explanatory basis. Such an examination is not made in a jiffy. Usually, it takes several years until you have managed to apply it in all spheres of human experience. In so doing you slowly grow into understanding, as it were, and become more and more convinced. Thus the direct opposite of the process of examining other views, which prove less and less tenable the more time you spend on analysing them.

<sup>5</sup>It stands to reason that a system requiring a comprehensive examination and test to be accepted by an intelligentsia that is skeptical, not to say psychologically negative, to anything that smacks of system, cannot be expected to be generally recognized until it has been

accepted by the authorities of public opinion. And if such individuals are to risk their authoritative positions, it is probably necessary that several of them step forward and declare their acceptance simultaneously. And that could take time, unless revolutionary discoveries are made that even force an examination. So esotericians cherish no illusions but are fully prepared to be considered odd customers by a mankind that has for two thousand years been able to accept the baseless speculations of philosophy and the irrational and inhuman dogmas of theology.

<sup>6</sup>Even if a theory or a hypothesis agrees with reality, yet it does not become a fact in the individual's own experiences until it has been realized, has been turned into life. It is the experiences the individual has had that turn into latent insights, become integrated and inalienable. Theoretical learning may train the ability to think but becomes lost as an insight when the incarnation is over. What we merely "believe" affords no certainty of conviction in lives to come. What we apprehend as evident can appear so because of its logical consistency. We cannot "live on it", however, if it does not agree with our own unconscious experience system, however charming it may appear to our imagination.

<sup>7</sup>The esoteric axiom, "the initiate knows because he works", means that knowledge is acquired through experiment and experience. "Initiate" means that there must be some basic preconditions (a fact that present democracy seems to forget). The law of self-realization is the way of development, the way to insight, understanding, and capacity.

<sup>8</sup>It is by no means as the beginner in esoterics thinks, that esoterics solves all problems, the usual basic error. It is by solving his problems that the individual develops. Esoterics makes it possible for the individual to solve his problems. The significance of esoterics lies in that fact.

<sup>9</sup>Many newly accepted disciples of the planetary hierarchy complain that they have to "live in darkness". That is unavoidable, however, until they have acquired causal objective consciousness, are able to study reality and those factors of the past which produce events in the present and in many respects extend beyond the present into the future. The beginner is guided by his esoteric learning (most often the simplest basic system and the knowledge of a few laws of life) as well as by his acquired latent instinct of right action. This makes that experience possible which brings about a constantly increasing insight into and understanding of what was previously incomprehensible and which finally leads into that world of ideas where reality extends before his astonished view, the material reality of the worlds of man with all the processes of the past.

<sup>10</sup>To become a disciple of the planetary hierarchy it is required that you have learnt to see that no individual of the fourth natural kingdom can know anything worth knowing. The trifles of the physical world and physical life and what everybody can ascertain physically may be of some value for everyday life. But that is not what is meant here. Anyone who believes anything, who believes he knows, who believes himself able to judge, who believes what other people say and his own brainwaves, is still at the stage of civilization. The individual must have learnt to distinguish between what he knows and what he does not know. And he knows for certain only what he has ascertained himself, after he has learnt how to ascertain things, for that is something which must be learnt. What people call ascertaining is (the most elementary trifles excepted) hardly better than accepting illusions and fictions. As long as the individual deals with such things, he is unfit to be an esoterician, let alone a disciple. Most of the learned are so filled with assumptions that their learning amounts only to the apparent insight of conceit. They are very far from understanding what Sokrates meant when he said that he knew nothing. He was the wisest man of Greece precisely because he was the only man in Greece who had sense enough to say that. Aspirants to discipleship would not believe themselves capable of discipleship so soon, if they suspected what drags on the planetary hierarchy all disciples are in the beginning. Only as causal selves they begin to be able to stand on their own feet.

### ***9.30 Different Degrees of Understanding on Different Levels of Development***

<sup>1</sup>Human individuals are to be found at different stages of development. This implies that the degree of understanding of life is very different individually. It is abortive to preach doctrines belonging at the stage of humanity to those who are at the stage of civilization. The only right method is to adapt the teaching to the individual's prospects of understanding. Otherwise you go on using that method which has in all times fostered people to blindly believe what remains incomprehensible to them. Using that method they have always managed to lead mankind astray and made it accept things that have hampered its consciousness development, idiotized it, given rise to all manner of superstition, and fostered credulity.

<sup>2</sup>You may very well have mastered hylozoics in theory and nevertheless remain at the stage of civilization. Your level appears in your understanding of life, your interest in life, and your service of evolution (everyone according to his ability). Everything that benefits consciousness development (physically, emotionally, and mentally) is part of evolution. And everything is equally "divine" when it corresponds to the level attained.

<sup>3</sup>People deceive themselves with their words and the entire vocabulary they have learnt not being able to see to which stages those ideas belong which made up the original content of the terms. It is interesting to listen to orators reading brilliant papers on things that are utterly alien to them.

<sup>4</sup>The spread of esoteric knowledge involves certain risks, if the knowledge falls into the hands of the intellectuals who are still at the stage of civilization. Considering their inability to assess their own stage of development and that of other people and their irremediable belief in their own capacity for judgement it is useless to give any warnings. As long as men are at the stage of hatred and have not yet acquired emotional attraction, everything you say about controlling emotionality by mentality is taken to mean that one should try to violently stifle all emotionality instead of developing it. Nobody can skip any stage of development, for each one of them is connected with qualities that must be acquired on their very levels. Anyone who has not passed the stage of the mystic lacks the experiences that belong to this stage and are required for the winning of the pertaining qualities. It is at the stage of the mystic and in the emotional envelope that you transfer the energies from the navel centre to the heart centre spontaneously and automatically, not understanding how this is done. This is a fact to be considered even by those who have reached beyond that stage. In each new incarnation the individual has to run through all the stages from the stage of barbarism. Generally speaking, this is connected with the different ages of life, different at the different developmental stages and even levels (being latent in the subconscious of the triad). It is the task of the true "spiritual adviser" to consider these things. Actually, every human being should have such an adviser. The Catholic idea of a spiritual adviser was originally good (and suitable for reincarnating barbarian clans) but degenerated as confession was made compulsory and as the understanding of the stages of development and what belongs to them was lacking.

<sup>5</sup>The total disorientation in life that prevails in our times after the dissolution of the previously dominant fiction systems as well as the incompetence of the clergy has had the result that people in increasing numbers turn to so-called psychoanalysts to be cured of their neuroses. Regrettably, also psychoanalysts lack the necessary knowledge.

<sup>6</sup>Still they have not realized that man must have something firm to keep to, firm for his feeling, firm for his reason. Otherwise emotional or mental chaos will ensue in the pertaining envelopes, and man will be helpless. There are risks involved in dissolving old systems while not being able to put any perfectly adequate new ones in their stead. And neither religion nor philosophy or science will be able to supply perfectly adequate systems that stand up to the analysis of critical reason. The provisional systems that are manufactured by all manner of

prophets on a daily basis do not survive their fashioners. Something entirely different is required.

### ***9.31 The Instinct for Reality***

<sup>1</sup>Man's instinct is an expression of those experiences in the subconscious which are the result of his incarnations. Awakening reason seeks for the proofs that this instinct in the capacity of waking consciousness to ascertain facts is right and therefore rejects instinct as a guide, deeming it to be led astray by the countless speculative systems proclaimed as "truth". Only when mental consciousness has been so far developed that it is able critically judge the reality content of the various systems (religious and philosophical ones), will it be able to liberate itself from its dependence on the speculations of life ignorance. Only then will reason be sufficiently developed to understand the superior explanation of reality supplied by esoterics. If esoterics is accepted at the emotional stage, it will be just a religion, a matter of belief. Then it is rather an "accident" that the individual has chosen the "right religion". And there is a great risk that he discredits the whole thing before rational people by chattering about things he never grasped properly. In so doing he will deter those people from examining the system.

<sup>2</sup>An exception from this rule is possible if the individual's subconscious instinct for reality is so strongly developed that he does not need to pass through the mental stage to realize that hylozoics is correct. He then accepts it although he cannot explain the reasons that have determined his choice. He then had a "feeling" about all the other systems telling him that "it can't be like that".

### ***9.32 Thinking and Intelligence***

<sup>1</sup>People believe they can think. Like all other capacities, the capacity for thinking must be acquired. At home and at school we learn to think within certain limited spheres of experience. When we move out of those spheres, however, we practically always think wrong. If we do not have all the facts for a final judgement of a particular case, we think wrong. The history of philosophy should have taught us how hard it is to think and even harder to think right. It should have taught the philosophers that thinking requires knowledge. Without knowledge you merely indulge in fancies, which are phenomena in your emotional envelope. Mentality requires exactitude.

<sup>2</sup>Many people do not distinguish between intelligence (mental faculties: inference thinking, principle thinking, perspective thinking, system thinking, and causal ideas), learning, knowledge (worked-up learning), and wisdom (the capacity for application).

<sup>3</sup>What is usually meant by intelligence is not pure mental thinking but "imagination", a union of emotionality and mentality, the kama-manas of the Indians. Intelligent people fancy they have a capacity for judgement, which always has been the enormous error of mankind. Actually, they are sovereign only in the lowest mental (47:7), for mental consciousness is so little developed that rapid activity in this, its lowest domain is regarded as "talent". The grotesque feature of this is that the lowest kind of capacity for reflection (the ability to "think" at all) is perceived as correct or infallible. Whenever someone raises his head above the crowd, he is a "genius". Mankind has come to its senses when it realizes its enormous mental limitation and its inability to make correct statements about reality.

<sup>4</sup>Generalization, the summing up of many similar things, is one of the first instances of how the individual's incipient capacity for reflection utilizes experience. Life-ignorant man finds it too easy to draw such conclusions, a fact to which familiar sayings and traditional proverbs bear witness. They very easily are made absolute and so have an idiotizing effect.

<sup>5</sup>The acuity produced by the philosophical giants' mills of logic overwhelms those comprehending it, so that it is not to be wondered at that their disciples give in to the effects

of that machinery. The esoterician can seldom match those mental razors in acuity. The esoterician is not acute or, in any case, need not be acute (acuity = sovereignty in principle thinking). He does not solve the problems, but is given the solution through new facts that he receives. Acuity does not find the path leading to perspective consciousness the condition of which is the application of common sense and the demand for a larger horizon and survey. It is essential not to get stuck in anything, never consider anything final, never accept dogmas, but always move on. Acuity fixes and locks up. Perspective goes round, finding more and more viewpoints. Acuity is a typical ability in fifth department consciousness. Perspective is the most easily acquired in the third department.

<sup>6</sup>Esoteric logic teaches that analysis never yields any synthesis. The learned may in however many conferences analyse a thing “endlessly” not getting anywhere. And so it is because synthesis belongs on a higher mental level, and such a level you reach only through an idea from the world of ideas. A true synthesis is either a causal or an essential intuition. Ordinary so-called syntheses either are obtained through elimination or are old “wisdom” latent in the subconscious and so do not live up to their name.

<sup>7</sup>You can effectuate something resembling a synthesis by raising the whole problem to a higher level, up into perspective consciousness.

<sup>8</sup>The most superior intelligence and capacity for judgement to be found in the exoterist appear in the interest he takes in all problems while understanding that all solutions (exoteric ones) are suppositions (and can never afford absolute certainty), however ingenious they may appear. The knowledge of reality (except that of the physical world) remains inaccessible to exoterists. Superphysical problems of course are no problems to the individuals of the fifth natural kingdom, and their basic view was taught by Pythagoras in the secret knowledge order instituted by him.

<sup>9</sup>The superphysical problems include the three aspects of reality and the nature of matter, motion, and consciousness. Those are problems that science will never be able to solve. Their solution requires the capacity for essential consciousness (manifesting itself as inseparable unity with all; the “love” that Christos spoke of and that has been thoroughly misunderstood), a capacity that is not acquired in the fourth natural kingdom.

### ***9.33 Intuition***

<sup>1</sup>The serious shortcoming of the philosophers is their total lack of intuition. This is especially true of modern philosophers and psychologists, who talk so much about intuition not knowing what intuition is, since they do not possess that faculty. Properly speaking, the individual does not possess intuition until he has acquired causal consciousness and has “entered the world of Platonic ideas”. There are several kinds of intuition: the causal objective one, which knows reality in what it observes objectively; and the essential subjective one, which unflinchingly apprehends the content of other individuals’ consciousness.

<sup>2</sup>Philosophical thinking has hitherto been limited to the two lowest kinds of mental consciousness (47:6,7), discursive inference thinking and principle thinking. Only when they use mathematical formula thinking have people started to use perspective consciousness (47:5).

<sup>3</sup>There is an opposition between concrete mental consciousness and intuitive causal consciousness. The mentalist demands clarity in a mental system exactly formulated. The causal self experiences reality and does not need concepts or systems. After he has liberated himself from dependence on mentality, the causal self often has difficulty in clarifying to the mentalist what he wants to say.

<sup>4</sup>It seems as if the mentalist’s absolute demand for clarity of concepts counteracted his acquisition of intuition. That is probably the reason why the teachers belonging to the

planetary hierarchy prefer to express their ideas in symbols (to train the intuition in their disciples) and refrain from concrete formulations as much as possible.

<sup>5</sup>The esoterician looks forward to the day when the élite setting the tone have acquired the intuition of the world of ideas and need not wander about in the intellectual labyrinths of the mental world any longer. Then we shall have the true knowledge of reality and be spared the waste of valuable time on studying all that guesswork which the philosophers of all times have advanced with which they have led mankind astray.

### ***9.34 Contact with the Superconscious***

<sup>1</sup>The esoterician does not write with the intention of reaching others but of gaining an ever greater clarity, for doing precisely this he can best help others to understand. Writing in that manner he does not run the risk of being influenced by irrelevant viewpoints but is able to treat his subject more objectively. Even if it seems to him that he has elucidated the problem sufficiently, it appears that a new penetration will enhance his own clarity. Relationships appear in different ways and with different emphasis. This also enables him to achieve an increasing exactitude in his formulation. You can never express your ideas with too much exactitude.

<sup>2</sup>He often finds it difficult to determine from where he is given assistance to a more exact formulation. It may be given from the causal world, by his Augoeides, by some disciple or some still higher self who temporarily “looks his way” and supplies him with a new viewpoint. It may also happen that the problem he is treating was elucidated by superconscious mental consciousness long ago and is now working its way down into the brain cells.

### ***9.35 The Idea Process***

<sup>1</sup>As demonstrated by the history of philosophy, it is very hard even for thinkers to assimilate a new reality idea (a Platonic idea). We are so stuck in our fiction systems that we are exceedingly loath to even examine something that could possibly explode the whole system, which every new reality idea does. Add to this the fact that esoterics contains nothing but new ideas, which at first sight appear very strange and therefore highly improbable. Most people become indignant at the mere thought that everything speculated forth by the most acute minds would turn out to be fancies pure and simply. What insolence and who dares to say such an absurd thing? One more crackpot, and we certainly have too many of them as it is. The esoterician just begs the believing dogmatists to examine the case and find out how many previously inexplicable phenomena this hypothesis explains. Compare this system with the wretchedly paltry systems philosophers have advanced and then say whether it is reasonable to conclude that a poor human brain could have constructed it.

<sup>2</sup>On account of the great mental difficulties confronting anyone who is about to rethink and the even worse emotional pains besetting anyone who is eliminating a cherished belief system, it must be expected that only new generations who have not got stuck in fiction systems, fresh minds who are able to test and compare the various systems impersonally and objectively, will be in a position to realize that the new hypothesis is superior to the old ones.

<sup>3</sup>New ideas undergo a process that in the main is similar to the one just described. Some individual or individuals proclaim the idea, whereupon it is rejected, scorned, ridiculed by the authorities and by the intelligentsia dependent on the authorities. Increasingly more people start to examine the idea, however, and it is accepted in increasingly larger circles. Finally, journalists consider that they ought to mention the matter, and this goes on until public opinion recognizes it and swallows it as it does with everything that is à la mode, of course not suspecting that a new reality has been revealed.

<sup>4</sup>The planetary hierarchy works with those who are able to think mentally. Only those who are at the stage of humanity (47:5) are able to do so. In their “bright moments”, they can catch a causal idea and concretize it into a mental idea, which through elaboration (meditation) is clothed in a mental form, which in its turn is caught by someone who can draw it into an emotional form, so that it becomes comprehensible to the intelligentsia. The intelligentsia are able to scale it down even further, into the sphere of active feelings (about 48:4), where it can influence “public opinion”, dominated by selfish interests as well as the fear or wrath of repulsion.

### ***9.36 Concrete and Abstract***

<sup>1</sup>Just as there is a distinction made between philosophical and esoteric subjectivism, there is one between abstract in the philosophical sense and abstract in esoteric parlance. Language is too poor to be able to supply us with different words for things that superficially are so similar. Add to this the fact that esoterics has not entered into the common consciousness and, therefore, a special vocabulary has not been assigned to the esoteric concepts. The esotericians have had to content themselves with symbolic expressions. This condition will not endure, however, as the esoteric view becomes public property. Pending this, the esoterician must be content with the terms current in everyday speech, terms that many a time entail mix-ups and so confusion of ideas.

<sup>2</sup>In the case at issue there is a distinction made in philosophy between concrete and abstract, so that “concrete” means the visible individual object and “abstract” terms the general concept. In esoterics, on the other hand, all the four mental kinds of consciousness expressions (47:4-7) are called “concrete”, and the three causal ones (47:1-3) are called “abstract”. The underlying idea is that mental consciousness expressions are forms of mental matter, whereas the causal ones are light and colour phenomena that appear and dissolve with lightning rapidity.

### ***9.37 The More Difficult, the Simpler!***

<sup>1</sup>There is one single consciousness in the entire cosmos, and all monads have a share in it that can never be lost. This realization is gained in the second triad and it is determinative of all higher kingdoms in the solar system and in the cosmos. It also explains the otherwise absurd statement that all make up a unity, that all are brothers, that everything in the matter of separation is an illusion, the very cardinal mistake in any human view of life. Goethe, who was a Rosicrucian initiate, obviously had not reached such a high degree that he had gained clarity as to the problems that occupied his mind: how a pluralist universe could make up a unity, how to explain the opposition of god immanent and god transcendent. The solution lies in the fact that consciousness is simultaneously both collective and individual, that collective consciousness is god transcendent and individual consciousness is god immanent, that the individual must himself acquire individual consciousness through individual consciousness development in ever higher natural kingdoms and that this is possible thanks to his share in collective consciousness.

<sup>2</sup>The most difficult problems are the simplest of all when you have once received the explanation. That was a realization which Henri Poincaré reached and theosophist Leadbeater tried to clarify but which has not been gained by the learned of our times and so has not been parroted by the intelligentsia. But after they have done so everybody will know it, and the thing will be so obvious that it need not even be said. Leadbeater, who was a disciple of the planetary hierarchy, experienced over and over again how the seemingly insoluble problems of philosophy, science, etc. were pseudo-problems that could be solved only when the problem was formulated right, which was impossible before the solution was known, and how it was immediately obvious afterwards. When mankind has once learnt that the most obvious

is the most difficult of all and cannot possibly be solved without the assistance of higher kingdoms, then mankind has learnt an esoteric axiom the truth of which it must recognize sooner or later.

<sup>3</sup>Perhaps many people are annoyed at this manner of treating the subject. But when you have come to know human conceit and the unbelievable stupidity of the learned in the matter of life problems, you try to use satire to wake them up and make them recognize how narrow the human outlook is, help them to be humble and not be stupidly puffed up.

### ***9.38 For Whom Esoterics is Intended***

<sup>1</sup>Esoterics (hylozoics) is chiefly the causal self's view of reality and life. Esoterics is the summary of the basic facts that he is able to ascertain himself, and the ideas of esoterics correspond to the ideas of the causal world. Higher selves have other views due to the fact that the perception of reality changes with each world or, in any case, with each natural kingdom. Thus esoterics is the highest kind of reality perception (world view) that man can comprehend and understand.

<sup>2</sup>The majority of mankind (about 85 per cent) is in no position to understand esoterics. To the intelligentsia at the stage of civilization esoterics can only be a hypothesis. When once accepted by the masses, it will remain a mere belief, embraced by them because the authorities holding sway are agreed that it is the sole tenable working hypothesis. The mystics at the higher emotional stage (possessing the two lower mental faculties) will basically remain subjectivists, even though, as social beings, they accept the scientific hypotheses.

<sup>3</sup>It follows from the above that hylozoics cannot count on universal acceptance within the next one hundred years, much less so as frenzied attempts of all kinds will be made to divert the public's attention from esoterics or to distort it. The black lodge knows how to mislead in the future as well.

<sup>4</sup>Esoterics is only for those seekers who have been unable to accept the dogmas of theology, the speculations of philosophy, the ephemeral hypotheses of science, and the obscurities of mysticism. To all the others esoterics will appear to be an imaginative construction.

<sup>5</sup>Esoterics is intended for those at the stage of humanity, not for those at lower stages who still can fall victim to emotional illusions and mental fictions. Otherwise, too many people would have deemed themselves to have attained the highest level possible. Self-blindness is irremediable.

<sup>6</sup>It is only to the perspective consciousness of the humanist stage that hylozoics can be more than a working hypothesis.

<sup>7</sup>Esoterics is exclusively intended for seekers who have remained seekers and who have not been content with the teachings on "reincarnation and karma" of the occult sects (teachings that occultists have learnt during incarnations in India). The yoga philosophers are proof of the fact that adherence to these teachings is no indication that the requisite understanding is there. They have ended up in a complex of fictions that blinds them to the three aspects of reality and can make them imagine that man can become god, that man is the final goal of evolution. All of this remains blind faith, belief in the notion that magic is the effect of divine forces.

<sup>8</sup>Esoterics is for seekers who are not satisfied with the ruling ideologies. They have learnt to think independently, are able to see the errors of those hypotheses (articles of faith). They are also able to "see what the text actually says": to study, analyse what they read until they comprehend what the matter is about. If they do not make the contents come alive so that they can account for all the facts with clarity, they forget what they have read. Learning requires "energy of study".

<sup>9</sup>The planetary hierarchy does not at all wish that esoterics be preached. Esoterics is not for those at the stage of civilization, not for those at the emotional stage, not for those at the stage

of the mystic, not for scientists, not even for those at the humanist stage who can be content with other ideologies. Esotericians who desire to spread the knowledge of reality should bear in mind what age-old experience tells us will happen to those who “cast pearls”. Esoterics is only for those who were once esotericians. It will remain incomprehensible, will remain “esoteric” to the others. It is well provided that the higher will remain incomprehensible to the lower who would only abuse the knowledge that confers power. Regrettably, there remains the possibility of idiotizing the knowledge into those false doctrines still dominating mankind.

### ***9.39 Risks of the Abuse of Knowledge***

<sup>1</sup>All knowledge involves risks in several respects. Knowledge entails responsibility for its use and its right use. Knowledge will always be misapprehended and distorted by the immature. And all consider themselves mature and fully capable of making statements on everything off hand. They lack the ability to distinguish between the self-determination of true insight and the self-sufficiency of the uninitiated. And in that case, there is an amazingly small difference between a professor and an ordinary “unlearned” person.

<sup>2</sup>Nowadays more and more of the esoteric knowledge is made publicly known. Thus it becomes accessible to everybody. However, it is still true that all knowledge is misinterpreted and abused. The public is warned. What is esoteric always remains esoteric to all who are on a level too low for understanding, thus to all who do not have a sufficient experience of life. It is the individual’s experience of life that enables him to really understand what all think they comprehend.

<sup>3</sup>If people learn about stages of development, then hardly anybody will not think he is able to determine at which stage any individual is. Only causal selves are able to do so, however.

<sup>4</sup>Herbert Spencer’s philosophy of development made the very concept of development available, so that it could be popularized. Subsequently the field was open to all fantasists, and soon everybody knew that change was the same as development. And so they idiotized that causal idea. One indisputable advantage of the old esoteric knowledge orders was that they kept the knowledge out of reach of all who would have been unfit to receive it. If it is given out to all who believe they know, believe they comprehend and understand (and their name is legion), then it will be distorted and abused.

<sup>5</sup>This mischief will soon be stopped, however – that is a comfort to esotericians. The planetary hierarchy has too much experience of how knowledge is abused. The knowledge that becomes generally available only affords a vision of existence but no methods of exploiting the energy aspect of existence. The old knowledge orders admit no applicants. Instead, new esoteric orders will be instituted, orders that will apply radically different methods of teaching. If there were any possibility for any initiate of betraying anything, then that path will be blocked. There are infallible security guarantees.

<sup>6</sup>Anticipating the emergence of spurious orders of the ordinary kind, the planetary hierarchy will not institute its genuine orders until it has returned, and that will not be in the next one hundred years.

### ***9.40 Esoterics Must Not Be Made a New Religion***

<sup>1</sup>Esoterics must not be made a new religion, a creed to be believed in, thus it must not appeal to credulity and injudiciousness. It must not become a fresh material for philosophers to speculate on or to fantasize about as Steiner and others did in the familiar philosophical style. Only facts from the planetary hierarchy should be included in it. Esoterics is nothing for scientists who are content with their physicalism or for incurable skeptics, or for agnostics in whom the experience of past incarnations does not yet make itself felt in their instinct of life. No kind of speculation by ignorance, of teaching by clairvoyants has any logical right whatever to be considered. If this rule is not upheld, we shall soon have as many occult sects

as there are religious sects, all of them disputing about the one and single truth. When it has become possible for the planetary hierarchy to reappear, they will constitute a sufficient guarantee against the mania for speculation. Esoterics repudiates any kind of knowledge bound by authority, any kind of “spiritual guidance” (not least by spiritualist “controls” and spiritual guides in the emotional world, all of whom lack a knowledge of reality). Everybody has an absolute right to his own conception in the matter of world view and life view; everybody is individually responsible for the consequences of his own erroneous views. Nobody has any right to force a view on anyone else, even if it were the “absolute knowledge”. Any kind of persuasion must be firmly rejected. Everybody is to find his own path, testing the tenability of esoterics. Parrots are not ripe for esoterics.

<sup>2</sup>Hylozoics is chiefly intended for those philosophers and scientists who have realized that the prevalent ideologies are untenable and who have remained seekers. They will be given opportunities to examine whether the claim of hylozoics to be in accordance with reality is just, whether hylozoics can be accepted as a first and basic mental system for mentalists (first selves). Hylozoics raises no claims beyond the ones mentioned.

#### ***9.41 Things Exoteric And Esoteric Are Two Separate Worlds***

<sup>1</sup>Things exoteric and esoteric are like two separate worlds, and so they will remain until mankind has at least accepted hylozoics as the only tenable working hypothesis. The esoterician will remain an unknown guest among people, walk about like a stranger, as long as the intelligentsia prefer to be content with the dogmatic systems of theologians, the speculative systems of philosophers, the primitive hypothetical systems of scientists, and the fairy tales of historians. There is a compensation, however: the prospect of helping in the right way, of being able to liberate many people from at least some illusions or some fictions.

<sup>2</sup>Apparently there are still such people as think that esoterics is some new kind of philosophy, of speculation by ignorance, and so witness to their own power of judgment. It is almost fabulous to see, if they could but do it, the inability of men to tell belief and knowledge apart. More than 99 per cent of what they believe they know, definitive physical facts disregarded, is pure fiction. Esotericians may certainly appear ignorant, because they consider that they need not be oriented in that world of illusions and fictions in which the learned live. They live in another world whenever the opportunity is offered to them. Regrettably, they are too often forced to live in two worlds, and more in that of life ignorance.

<sup>3</sup>The sophists mastered the learning of their times and so could make statements on everything with a semblance of factual knowledge. This is still characteristic of our modern intelligentsia. They know that which people can know. Discussing with them is the same as having an exercise in dialectics. For the esotericians it only remains to be silent, since there is no common ground for a fruitful exchange of ideas, where everyone contributes with new viewpoints. The exotérist and the esoterician use the same words from the common vocabulary, but their words do not refer to the same reality content, and so they talk at cross purposes, not reaching any rational result.

<sup>4</sup>Pythagoras took a very rational measure not permitting anyone even to ask questions during the first two years of study. It takes that time so to master the system with all its facts that you can ask questions rationally, ask in such a manner that rational answers can be given. Educators have experience telling them that it takes time before children are able to ask questions so that their teacher is able to explain. And where esoterics is concerned, each “beginner” is in the position of a child. It is no easy thing to liberate yourself from everything you have learnt till then and to rethink in an entirely new way. For that is what you have to do. You enter a world of thought that is entirely new, a world where any “contact” with the old only brings about irremediable misconception.

<sup>5</sup>Too schoolmasterly? The esoteric teacher has experience that tells him something different. Those highly intelligent critics should try to see what is meant not just by levels of development, but also by latent understanding.

#### **9.42 Dogmatism**

<sup>1</sup>Dynamis is a blind force, and such a force can only work destructively, causing chaos. A force that works according to a law, the law of cause and effect, is relatively final, or purposeful, by that fact alone. That is a thing which has never been realized by philosophers, still less by scientific thinking, which largely applies the simplest inference thinking and mechanical parroting. (Mental geniuses in research and pioneers belonging to the mental élite are not meant here.) The serious obstacle to the emancipation of thought is the dogmatic thinking from the 19th century still prevailing, a thinking to which everything superphysical (“metaphysical”) was superstition pure and simple. This thinking in its turn derives from the Greek philosopher Epikuros, the founder of antimetaphysical physicalism. This dogmatic thinking led research astray, and it still wields a powerful influence, which is best seen in Einstein’s unsuccessful attempt at a new theory in connection with the fundamental dogma (the three dimensions), erroneously making time a new “dimension”. It is important that scientists with a philosophical orientation learn to rethink in accord with Pythagorean hylozoics.

<sup>2</sup>The scientific hypotheses make up a comprehensive dogmatic system, which ever since the 17th century was formulated in increasing detail and which to the representatives of science appeared to be a final and firmly founded knowledge system. It proved quite futile to try and shake their confidence in this system. Only the discovery of radium and the advances of modern nuclear physics could eventually demonstrate that more and more dogmas were untenable, until many researchers were seized with panic and became so thoroughly disoriented that they doubted the very law-abidingness of nature. Under the influence of philosophical subjectivism they even started to fantasize whether there was any matter at all, a fancy that was promoted by the seeming discovery that matter dissolved into energy.

<sup>3</sup>However, not even this state of scientific chaos could force philosophers to examine the reality content of the systems that described the existence of superphysical matters and worlds. Public opinion had been so thoroughly saturated with the belief that so-called occultism is mere delusion that this way out of the impasse was blocked. Obviously even more vigorous efforts must be made, before this new dogma can be scotched.

<sup>4</sup>It is readily admitted that writers who have tried to make propaganda for superphysics have been incompetent for their task and presented the pertaining facts in a manner that has appeared too dilettantish and so has not inspired confidence. It cannot be denied that in so doing they did harm to the cause they desired to promote. Add to this the fact that they started out on their venture too early and gave proof of a credulity that deterred even serious seekers. Those with a philosophical mind turned in their desperation to the yoga philosophy, which Indians started to propagate in the West.

#### **9.43 Esoterics is Incompatible with Dogmatism**

<sup>1</sup>The basic error of traditional ways of perceiving reality was and remains the habit of looking at reality through the “spectacles” of life-ignorant constructions instead of starting from direct observation as science has done at last. Those making this error started from the assumption, “this is what reality is like”, and constructed a system of fictions on it, and this system was the scientific way of looking at things. This is still the case with all branches of research that are not in a position to objectively study superphysical material reality.

<sup>2</sup>Hylozoics proves superior in this case as well. It precludes all dogmatic views, because any such attempt would conflict with that fundamental requirement of esoteric science, the

objective exploration of the matter aspect of existence by causal consciousness. That is also the only way of putting an end to the imaginative constructions of subjectivism.

<sup>3</sup>Only causal selves (people having acquired objective causal consciousness) are able to do research work (ascertain facts) in superphysical worlds. Only such people can give us those facts about reality in the worlds of man which make a knowledge of reality possible. Whatever is not based on those objective facts remains fictitious. Perhaps you will finally grasp what the “ancients” meant by their saying that men “live in appearances”. They cannot see reality as it is, since they lack objective consciousness (the faculty of objective perception) of 15 successively higher molecular kinds or states of aggregation, and so it is because their ability of objective observation does not extend beyond three of 18 possible (six physical, six emotional, and six mental) ones. They have only been able to make “hypotheses” (conjectures or abortive assumptions) about the reality made up of those 15 molecular kinds. Such hypotheses have been based on the modes in which those matters and energies are perceptible in or to the human organism. That is the way theories of reality are constructed, and starting from such theories they build systems that they think represent reality. What has been presented as facts is not objective facts based on objective observation, but assumptions. This is true of so-called historical facts as well. Not until facts have been ascertained in the immutable causal globe memory will they be accepted by esotericians. The globe memories that “clairvoyants” are able to perceive (the “Akashic records”) are being constantly remade, because they are the results of the activity of emotional consciousness. Those globe memories moreover are incapable of retaining any enduring reality. Only the atomic memory of the emotional world can do so, and that memory is inaccessible to man.

<sup>4</sup>Education should consist in familiarizing the pupils with the systems prevalent in all scientific disciplines, simultaneously clarifying that they are all hypothetical, temporary systems for orientation that illustrate the provisional standpoint of research. Such a procedure would counteract the tendency to turn hypotheses into dogmas and absolute truths.

<sup>5</sup>The esoterician learns to tell exoteric and esoteric knowledge apart. Exoteric knowledge is the work of men. The esoteric knowledge is a gift from the planetary hierarchy. Exoteric knowledge is an accumulation of ascertained facts and constructed theories and hypotheses. That knowledge will achieve exactitude only when all the facts have been ascertained, and this is the final goal of research to be reached some time in an imaginary future. The esoteric knowledge is a system that will remain hypothetical until the individual as a causal self is able to ascertain by himself that it is in agreement with reality. What degree of probability man will assign to the system depends on his level of development. Probability will become certainty of the highest degree to a trained logician who has penetrated the system thoroughly. The superficiality in acquisition commonly seen is not sufficient but results in either credulous acceptance or rejection.

<sup>6</sup>Wisdom is won through self-realization. That is the one and only path. Without practice, everything will remain theory. No theory, however correct, will help anyone to go forward. Realization requires experimental experience. Through such experience new undreamt-of faculties are acquired.

#### ***9.44 Esoterics Puts an End to Speculation***

<sup>1</sup>One of the many priceless advantages of esoterics is that it enables one to quickly decide in many cases whether problems that occupy the minds of men can be solved by human reason at all. Most so-called “metaphysical” problems cannot be solved by the first self but only by the second self and, therefore, are beyond the reach of human speculation. If the problems are within the second self’s sphere of reality, then the man who does not want to be deceived by the fictions of life ignorance is wholly dependent on facts from the planetary hierarchy.

<sup>2</sup>In this connection it is important that disciples of the planetary hierarchy and causal selves as well submit their investigations to 45-selves for approval, since they alone are infallible authorities. The difficulties facing lower selves are so serious that errors are unavoidable. The procedure just mentioned would also efficiently hinder the conscious or unconscious agents of the black lodge from spreading their misleading ideologies any further. We must take into account that the black ones will make such attempts to an increasing extent. And everything should be done to avoid the errors of those who give out false facts in “good faith”. Otherwise, the “uninitiated” will never be able to decide with certainty from which direction information is taken and then the black ones have better prospects of succeeding in their attempts. So much for problems belonging to the second self.

<sup>3</sup>In the physical atom (49) exist all the 48 higher kinds of atoms. It is interesting to note that the physical atom in its composition of atomic kinds 45–49 affords quite different possibilities to a 45-self, who sees and understands what the 45-atom in the 49-atom implies in respect of consciousness and energy, than to a man (and so a first self), who is unable to study the consciousness aspect of the atoms.

<sup>4</sup>There is in all kinds of atoms immensely much that is inaccessible to all who have not reached the highest cosmic consciousness. The higher the kind of consciousness, the more this consciousness can discover in lower atomic kinds. It would be meaningless to enter into this problem any further. However, it will do no harm if the problem is pointed out. At all events it is an important problem, a factor deserving attention, for those who are interested in studying the three aspects of all kinds of matter.

<sup>5</sup>The immediate reason why this problem is discussed at all is the information that there is always some new mental quality that the individual can discover in mental matter the higher kind of consciousness he acquires. To the mental self having self-consciousness in the whole range of mental consciousness (47:4-7), the mental apprehension that appears sovereign to this self is in fact mental consciousness of a very superficial kind. That information should efficiently counteract the excesses of irremediable imaginative speculation in domains that are for ever out of reach of all human thought. Esoterics, once really understood, puts an end to all speculations. That is one of its countless advantages. It teaches that nobody is able to guess right in any respect concerning the worlds of higher selves. They may very well imagine things. But if they do so, they have to be aware of the fact that it is mere imagination without reality. Once they have understood that, they will relegate belief to the lower stages of development (physical and emotional), where there is no possibility of self-orientation in existence, to the nursery of mankind with its story-telling and bragging.

#### ***9.45 The First Four Lessons of the Esoterician***

<sup>1</sup>The first lesson the esoterician has to learn is that all that he has believed, thought, assumed up to now is quite erroneous. It is based on the imaginations of the ignorance of reality and life. Life in the physical world affords no man any possibility of understanding reality beyond that one world. All higher kinds of life are totally different, and what has been speculated on them is thoroughly erroneous. Eventually he must bring himself to see that he knows nothing that is worth knowing. The knowledge of reality can be acquired in the fifth natural kingdom only. Nothing of what was taught in the esoteric knowledge orders by representatives of this fifth kingdom was publicly known before the year 1875. The people who give themselves out to possess a self-acquired knowledge of reality are the victims of their clairvoyance. That must be laid down once and for all. Mankind shall not need to be misled by individuals of the fourth natural kingdom any longer. Human beings have no right to make statements on any issues concerning the superphysical. Once again: the first thing the esoterician has to learn is that everything exoteric is false, it may then be found in writings however sacred, have been accepted by however many so-called authorities, and have been

preached by however many “holy men”. Exoteric philosophy is and remains fictionalism. Anyone who does not realize this is unsuitable for esoterics. You must have seen the irremediable limitation of the human intellect. Esoterics is nothing for those who can “believe”, who “believe they know”.

<sup>2</sup>The second lesson taught to the esoterician is that the knowledge he receives is intended to make him a suitable instrument for the consciousness development of mankind, for service, not for the satisfaction of his desire of knowledge that confers power.

<sup>3</sup>The third lesson taught to the esoterician is that the acquisition of knowledge is no child’s play but means work and toil, hard work, unceasing work, never-finished work, that he cannot speed ahead of a development normally taking millions of years without a considerable effort.

<sup>4</sup>The fourth lesson is that all knowledge involves responsibility with inevitable consequences for the future and in future lives. This otherwise inaccessible knowledge was not given to us to make us feel important and superior. Having received this undeserved gift we become humble.

<sup>5</sup>Anyone who wants to receive help must desire to help. That was the meaning intended by the saying, “unto him that gives shall be given”. We all make up a potential unity, and anyone who helps others helps himself thereby. Why should this be so difficult to understand? All of those who are able to study past lives, their own and those of other people, witness that the law of sowing and reaping is valid. The big mistake is that people do not expect to relive their lives as human beings until they are finished as human beings. If they realized that, they would live their lives in other ways than they do now, not so thoughtlessly, not so selfishly, not so irresponsibly. Reincarnation is a law that thousands of causal selves are able to ascertain. It is no use their witnessing to it until people have realized by themselves that this is the way it must be. Then it is not any longer a matter of belief but of knowledge. Then you will have confirmation that your knowledge is right. And the proofs clarifying this exist so that nobody needs to believe but can be convinced by logic.

#### ***9.46 Hylozoics Brings About a Revolution in Our Lives***

<sup>1</sup>The hylozoician thinks in accord with mental reality, the first self’s exact perception of the worlds of man. Before hylozoics, all thinking was the imaginative constructions (fictions) wrought by ignorance. Hylozoics brings about a revolution in consciousness development, since for the first time a possibility has been given to think in accord with reality. Admittedly, this thinking is valid only where the first self is concerned, and the second self’s perception of the three aspects of reality is different. However, the very ability to think right at all in any respect, in a way valid for consciousness in the worlds of man, is of fundamental importance. Only now is it possible to speak of common sense at all. The foundation has been laid for a superstructure, for “so far it is right”.

<sup>2</sup>Possessing the knowledge of reality we are not just liberated for good from any kind of ideology, men’s ineradicable mania for speculation, but also from fear, worry, frenzy, anxiety about our own development, which goes on in the unconscious (the superconscious), when we calmly apply our knowledge of the laws of life as best we reasonably understand. The great calm penetrates all our envelopes, for we know that we receive what we need for our development when we need it. We need not worry about “what happens to us” any longer, for that is the business of the unconscious when we have once acquired the necessary trust in life, “divine indifference”, unconcern.

<sup>3</sup>Anyone who has mastered hylozoics – who has not merely comprehended it but has by its means solved countless otherwise insoluble problems – has by doing so contacted causal consciousness and quite a lot of new kinds of energies. A mental chaos easily ensues. And for introvert people (those on the 2–4–6 line), this generally brings about a depressing feeling of insufficiency in all respects, a dethronization of the first self’s self-sufficiency and self-

importance with a risk of a paralysing sense of being unfit for life. When you are in such a state you disregard the fact that this “revelation” testifies that you have attained a level of development bordering on the causal stage and discipleship. Anyone who has not experienced the incompetence of the first self with its inevitable illusoriness and fictitiousness and lack of essential qualities has no prospect of becoming a causal self. Where self-importance is concerned, this is a disaster much resembling the process of a disease leading to recovery. Esoterically, this is termed the “birth of the soul”, an expression that life ignorance has picked up and of course fantasizes about not understanding its esoteric meaning.

<sup>4</sup>Extravert people (those on the line 1–3–5–7), sensing the overwhelming clarity and superior potential for understanding the realities of life that esoterics affords, run a risk of being afflicted with “spiritual pride” instead of gaining intellectual humility. The knowledge is a gift they have received not to feel important and superior but to be better able to serve, set mankind free from its disorientation, otherwise irremediable, fight lies and hatred in all their countless guises. That those studying esoterics run the risk of swelling in self-importance is demonstrated by the many fools who imagine that they are supermen, that they comprehend and understand everything, receive revelations, acquire cosmic consciousness, undergo initiations, enter the higher kingdom, etc., and so make the last error worse than the first. Worse still, they proclaim their new fictions to the ever-injudicious multitude and contribute to increasing disorientation in occult respect as well. In so doing they make it clear that they never really understood esoterics but only believed they understood it, a phenomenon rather commonly seen in those who seek knowledge to become great themselves.

The above text constitutes the essay *Esoteric Philosophy* by Henry T. Laurency.

The essay is part of the book *Knowledge of Life Two* by Henry T. Laurency, published in Swedish in 1987. Translation by Lars Adelskog.

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### *Endnotes by the Translator*

To 9.2.6. Platon, Aristoteles, Chrysippos, and Plotinos. Laurency explicitly preferred the original Greek forms of these names to their Latin (or Anglicized) counterparts: Plato, Aristotle, Chrysippus, and Plotinus. The same goes for Epikuros instead of Epicurus in 9.42.1.

To 9.2.13. Hans Larsson (1862–1944) was from 1901 to 1927 professor of philosophy at the University of Lund. He was a leading figure in Swedish intellectual culture, and became a member of the Swedish Academy in 1925. He was much appreciated (also by Laurency) for his insightful expositions of Platonic philosophy.

To 9.8.7. Adolf Phalén (1884–1931) was a prominent Swedish philosopher, professor of philosophy at the University of Uppsala from 1916 to 1931. Together with Hågerström and Hedvall he founded the so-called Uppsala school of philosophy, which Laurency commends for its objectivist stance. Laurency obviously made this remark in an earlier, agnostic period of his life. Nine years later, in 1917, he was introduced to esoteric study: “My studies in the esoteric literature were pursued in 1917–1925 and were resumed in 1952.” (*Knowledge of Life Four*, 1.3.8)

To 9.10.3. “As has been pointed out in the *KofR...*”, that is to say in *The Knowledge of Reality*, 2.18.7.

To 9.13.7 and 9.14. “No new thing under the sun”. *The Bible*, Ecclesiastes, chapter 1, verse 9.

To 9.14.3. “Everything that happens is the result of causes that can lie however far back in time.” *The Knowledge of Reality*, 3.6.20.

To 9.16.8. “... from the outer court of ignorance into the temple of knowledge and thence into the inner sanctum of wisdom.” This is a rare instance of Lauryency using ancient esoteric symbolism. The “outer court of ignorance” means the emotional stage, the “temple of knowledge” means the mental stage (the stage of humanity), and the “inner sanctum of wisdom” means the causal stage (the stage of ideality).

To 9.18.6 The principle enounced here gives the reason why I have everywhere in my translations written god, not God. Lauryency’s remark about not capitalizing titles of course applies to the Swedish usage.

To 9.22.1 “Our fictions blind us to our own ignorance of life”. This is reminiscent of “Our fictions blind us to our own ignorance”, a saying attributed to H. P. Blavatsky in *The Knowledge of Reality* 3.3.36. The exact quotation is “Let us, however, leave these profitless and empty speculations, which ... blind us more and more to our ignorance...” H. P. Blavatsky, *The Secret Doctrine*, Vol. 2, p. 703.

9.25.4 This reference to H. P. Blavatsky’s magical experiments is to be found in *The Knowledge of Reality*, 3.3.10.

9.26.7 “But of the tree of the knowledge of good and evil, thou shalt not eat of it...” *The Bible*, Genesis, chapter 2, verse 17.

9.39.6. “...and that will not be in the next one hundred years”. This was written in the 1960-ies.

9.42.1. Epikuros. See note to 9.2.6.

9.46.4 “so the last error shall be worse than the first.” *The Bible*, The Gospel According to Saint Matthew, chapter 27, verse 64.